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OF THE

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OF THE

TWENTY-EIGHTH ANNUAL MEETING

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GEORGE JOHNSON,

CENSOR DEPUTATUS

Imprimatur

†MICHAEL J. CURLEY,

ARCHBISHOP OF BALTIMORE

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CONSTITUTION

ARTICLE I

NAME

SECTION I. The name of this Association shall be the Catholic Educational Association of the United States.

ARTICLE II

OBJECT

SECTION I. The object of this Association shall be to keep in the minds of the people the necessity of religious instruction and training as a basis of morality and sound education; and to promote the principles and safeguard the interests of Catholic education in all its departments.

SEC. 2 To advance the general interests of Catholic education, to encourage the spirit of cooperation and mutual helpfulness among Catholic educators, to promote by study, conference, and discussion the thoroughness of Catholic educational work in the United States.

SEC. 3. To help the cause of Catholic education by the publication and circulation of such matter as shall further these ends.

ARTICLE III

DEPARTMENTS

SECTION I. The Association shall consist of the Catholic Seminary Department; the Catholic College and University Department; the Catholic School Department. Other Departments may be added with the approval of the Executive Board of the Association.

SEC. 2. Each Department regulates its own affairs and elects its own officers. There shall, however, be nothing in its regulations inconsistent with the provisions of this Constitution.

ARTICLE IV

OFFICERS

SECTION 1. The officers of the Association shall be a President General; several Vice-Presidents General to correspond in number with the number of Departments in the Association; a Secretary General; a Treasurer General; and an Executive Board. The Executive Board shall consist of these officers, and the President of the Departments, and two other members elected from each Department of the Association.

SEC. 2. All officers shall hold office until the end of the annual meeting wherein their successors shall have been elected, unless otherwise specified in this Constitution.

ARTICLE V

THE PRESIDENT GENERAL

SECTION 1. The President General shall be elected annually by ballot, in a general meeting of the Association.

SEC. 2. The President General shall preside at all meetings of the Association and at the meetings of the Executive Board. He shall call meetings of the Executive Board by and with the consent of three members of the Board, and whenever a majority of the Board so desire.

ARTICLE VI

THE VICE-PRESIDENTS GENERAL

SECTION 1. The Vice-Presidents General, one from each Department, shall be elected by ballot in the general meeting of the Association. In the absence of the President General, the First Vice-President General shall perform his duties. In the absence of the President General and First Vice-President General, the duties of the President General shall be performed by the Second Vice-President General; and in the absence of all these, the Third Vice-President General shall perform the duties. In the absence of the President General and all Vice-Presidents General, a pro tempore chairman shall be elected by the Association on nomination, the Secretary putting the question.

ARTICLE VII

THE SECRETARY GENERAL

SECTION 1. The Secretary General shall be elected by the Executive Board. The term of his office shall not exceed three years, and he shall be eligible to re-election. He shall receive a suitable salary, and the term of his office and the amount of his compensation shall be fixed by the Executive Board.

SEC. 2. The Secretary General shall be Secretary of the general meetings of the Association and of the Executive Board. He shall receive and keep on record all matters pertaining to the Association and shall perform such other duties as the Executive Board may determine. He shall make settlement with the Treasurer General for all receipts of his office at least once every month. He shall give bond for the faithful discharge of his duties. He shall have his records at the annual meeting and at the meetings of the Executive Board.

ARTICLE VIII

THE TREASURER GENERAL

SECTION 1. The Treasurer General shall be the custodian of all moneys of the Association, except such funds as he may be directed by the Executive Board to hand over to the Trustees of the Association for investment. He shall pay all bills when certified by the President General and Secretary General, acting with the authority of the Executive Board. He shall make annual report to the Executive Board, and shall give bond for the faithful discharge of his duties.

ARTICLE IX

THE EXECUTIVE BOARD

SECTION 1. The Executive Board shall have the management of the affairs of the Association. It shall make arrangements for the meetings of the Association, which shall take place annually. It shall have power to make regulations concerning the writing, reading, and publishing of the papers of the Association meetings.

SEC. 2. It shall have charge of the finances of the Association. The expenses of the Association and the expenses of the Departments shall be paid from the Association treasury, under the direction and with the authorization of the Executive Board. No expense shall be incurred except as authorized by the Executive Board.

SEC. 3. It shall have power to regulate admission into the Association, to fix membership fees, and to provide means for carrying on the work of the Association.

SEC. 4. It shall have power to create Trustees to hold the funds of the Association. It shall have power to form committees of its own members to facilitate the discharge of its work. It shall audit the accounts of the Secretary General and of the Treasurer General. It shall have power to interpret the Constitution and regulations of the Association, and in matters of dispute its decision shall be final. It shall have power to fill all vacancies occurring among its members.

SEC. 5. The Executive Board shall hold at least one meeting each year.

ARTICLE X

MEMBERSHIP

SECTION 1. Any one who is desirous of promoting the objects of this Association may be admitted to membership on payment of membership fee. Payment of the annual fee entitles the member to vote in the meetings of this Association, and to a copy of the publications of the Association issued after admission into the Association. The right to vote in Department meetings is determined by the regulations of the several Departments.

ARTICLE XI

MEETINGS

SECTION 1. Meetings of the Association shall be held at such time and place as may be determined by the Executive Board of the Association.

CONSTITUTION

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ARTICLE XII

AMENDMENTS

SECTION 1. This Constitution may be amended by a two-thirds vote of the members present at an annual meeting, provided that such amendment has been approved by the Executive Board and proposed to the members at a general meeting one year before.

ARTICLE XIII

BY-LAWS

SECTION 1. By-laws not inconsistent with this Constitution may be adopted at the annual meeting by a majority vote of the members present and voting; but no by-law shall be adopted on the same day on which it is proposed.

BY-LAWS

1. The Executive Board shall have power to fix its own quorum, which shall not be less than one-third of its number.

INTRODUCTION

At the invitation of His Eminence, Cardinal Dougherty, the National Catholic Educational Association met in Philadelphia, June 22-25, 1931, for its Twenty-eighth Annual Meeting. The deep interest manifested by the Cardinal in the Association and its purposes, not only in the personal welcome which he extended to the delegates, but in the splendid arrangements worked out by the Local Committee under his direction, will remain in our memory as a cherished compliment and an abiding encouragement to labor ever more zealously in the cause of Catholic education in the United States.

The problem of education in modern times becomes ever more complex. Economic and social changes are exerting great influence on school procedure and issuing new challenges to educational thinking. That Catholic educators are aware of this fact and that they are striving to meet it with constructive thought based on the sound principles of Catholic philosophy, this Report is evidence.

In the present crisis in human affairs, nothing is more important than that Catholic schools become increasingly conscious of the purposes for which they exist. Only on the basis of such consciousness can they develop rich in promise unto the cause of Christ. Extension must imply intension; quantity, quality. The more numerous our schools become, the larger their enrollment, the more expensive their equipment, the more necessary it is for us to strive to make them fundamentally and completely Catholic.

The National Catholic Educational Association affords Catholic educators an effective means for accomplishing this purpose. By coming together from time to time to discuss their common problems, they are enabled to achieve a common mind concerning the details of the great mission which the Church has entrusted to their zeal and to understand more thoroughly and practically the principles of sound Christian education.

MEETING OF THE EXECUTIVE BOARD

PHILADELPHIA, PA., June 22, 1931

The meeting was called to order on June 22, at 3:00 P. M., at the Bellevue-Stratford Hotel. The following members were present: The President General, Rt. Rev. Francis W. Howard, D.D., Rt. Rev. John B. Peterson, D.D., Rev. John B. Furay, S.J., Rt. Rev. Msgr. William P. McNally, S.T.L., Ph.D., Rev. George Johnson, Ph.D., Rt. Rev. Msgr. John J. Bonner, D.D., LL.D., Rev. Louis A. Markle, D.D., Ph.D., Rev. Joseph M. Noonan, C.M., Ph.L., S.T.D., Rev. James A. Wallace Reeves, M.S., S.T.D., Very Rev. Bernard P. O'Reilly, S.M., Brother Philip, F.S.C., Rev. Joseph E. Grady, A.M., Litt.D., LL.D., Rev. Joseph J. Edwards, C.M., A.M., Very Rev. Msgr. Joseph V. S. McClancy, A.B., LL.D. On invitation of the Board, Rev. Francis M. Connell, S.J. and Rev. Edmund Corby, A.M., were present as guests.

The minutes of the previous meeting were read by the Secretary. An exception was noted to the inclusion in the minutes of the Executive Board of the names of the members of the Committee on Nominations and the Committee on Resolutions. With this exception the minutes were approved as read. The Secretary General made the following report:

MEMBERSHIP IN THE ASSOCIATION TO JUNE 30, 1931

Seminaries.....	23
Minor Seminaries.....	20
Colleges.....	58
Women's Colleges.....	47
Secondary Schools.....	245
Sustaining Members.....	51
General Membership.....	2,491
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Total.....	2,935

A motion was made that it be accepted and placed on file.

Rt. Rev. Msgr. John J. Bonner, D.D., LL.D., then made his report as Treasurer General.

The Right Reverend Chairman then appointed an Auditing Committee consisting of Rev. James A. Wallace Reeves, M.S., S.T.D., Brother Philip, F.S.C., Very Rev. Joseph V. S. McClancy, A.B., LL.D., and Rev. Louis A. Markle, D.D., Ph.D., to audit the accounts of the Treasurer General.

The Auditing Committee made the following report:

"We have examined the report of the Treasurer General and find it agrees with the receipts and vouchers and is correct."

(Signed) JAMES A. WALLACE REEVES,
BROTHER PHILIP, F.S.C.,
LOUIS A. MARKLE,
JOSEPH V. S. McCLANCY,
Auditing Committee.

A motion was carried that the President General be authorized to appoint the usual Committees on Program, Finance, and Publicity.

The Board then discussed the status of the Library Section, its request for additional funds, and its solicitation of funds on its own authority. The Secretary General was instructed to carry out the regulations of the Executive Board with regard to the Library Section in the matter of the collection of funds and to consult with the officers of the College and Seminary Departments with regard to the status of the Library Section.

A communication from a group of Catholic educators who had met in Chicago on December 30, 1930 and organized a Conference on Vocational Education and Guidance was next considered. The organization asked for affiliation with the Association as a conference or a special department or section. A motion was carried instructing the Secretary General to inform the group that the Executive Board does not favor its admission into the Association as a permanent section or department. It was further moved and carried that the Secretary General ask the officers of the Secondary-School Department to provide a place on their program

each year for a discussion of the problem of Vocational Guidance and its place in Catholic schools.

The following motion was presented by Monsignor Bonner: If the National Catholic Educational Association is going to continue holding large general meetings, it should appoint a permanent committee to prepare for the convention in order to make it as successful as possible. After some discussion the resolution was tabled.

It was moved that the Executive Board request the Association to authorize the President General to appoint the usual Committees on Nominations and Resolutions.

The meeting adjourned.

GEORGE JOHNSON,
Secretary

FINANCIAL REPORT

—OF—

The National Catholic Educational Association

TREASURER GENERAL'S REPORT

Philadelphia, Pa., July 1, 1931

1930		To Cash—	RECEIPTS	
July 1	Balance on hand ..			\$5,019 69
Aug 8	Received per Secretary General . .			863 39
Aug 8	Received per Secretary General			146 00
Sept 2	Received per Secretary General			76 00
Oct 6	Received per Secretary General			145 00
Nov 6	Received per Secretary General . .			116.00
1931				
Jan 5	Received per Secretary General			82 50
Jan. 5.	To Interest.. ..			21 87
Jan 9	Received per Secretary General			59 00
Feb 2	Received per Secretary General			169 50
Mar 9	Received per Secretary General			67 96
Apr. 7.	Received per Secretary General			284 00
May 6	Received per Secretary General			396 00
May 25	Received per Secretary General			5,101 20
June 17	Received per Secretary General			891 00
June 19	Received per Secretary General			2,030 50
June 19	To Interest... ..			33 03
Total cash received..				\$15,502 64

1930		By cash	EXPENDITURES	
Retained in Washington for Bank Balance when account was transferred to Phila				\$100 00
July 29.	Order No 1	American Council on Education, Annual Dues		100 00
July 29	Order No 2.	Belvedere Press		626 15
July 29.	Order No. 3	N C W C Business Management, Office Rent June and July, 1930 ..		150.00
July 29.	Order No. 4	Virginia Paper Co.. . . .		13.35
July 29	Order No. 5	Postage		6.80

FINANCIAL REPORT

23

July 29	Order No. 6.	Postage, Envelopes	11 46
Aug. 16	Order No 7	N. C. E. A., Office Expense Account	10.00
Aug. 16.	Order No. 8	Office Help, Salary July, 1930	166 66
Aug 16	Order No. 9	Secretary General, Expense Account July 1, 1929, to June 30, 1930	500 00
Aug. 28	Order No 10	N. C. W. C. Business Management, Office Rent Aug., 1930..	75.00
Oct. 9.	Order No 11.	Merchants Press	3 75
Oct 9	Order No 12	Rev. P. A. Roy, S. J., Postage and Stationery, New Orleans Meeting, 1930	33.80
Oct 9	Order No. 13	N. C. W. C. Business Management, Office Rent Sept., 1930 .	75.00
Oct. 9	Order No 14	Office Help, Salary Aug., 1930	166 66
Nov 13	Order No 15	Belvedere Press	282.78
Nov. 13	Order No. 16	N. C. W. C. Business Management, Office Rent Oct., 1930 ..	75 00
Nov 13	Order No. 17	Office Help, Salary Sept. and Oct., 1930	333 32
Nov 13	Order No 18	Dr. Francis E. Fitzgerald, Chairman, Library Section Expenses	10 00
Dec. 4	Order No 19	Henry L. Lang Co., Premium Insurance Bond, Treasurer General	12 50
Dec 4	Order No 20	N. C. E. A., Office Expense Account	10 00
Dec 18	Order No 21.	Rev. D. M. O'Connell, S. J., Secretary, Commission on Standardization Expenses	500 00
Dec 18	Order No 22	Rev. F. A. Moeller, S. J., Chairman, Catholic Deaf-Mute Section Expenses	10.50
Dec 18	Order No 23	N. C. W. C. Business Management, Office Rent Nov., 1930	75 00
Dec 18	Order No 24	Extra Office Help	61 00
Dec 18	Order No 25	Office Help, Salary Nov., 1930	166 66
1931			
Jan 24	Order No 26	Merchants Press	7.50
Jan 24	Order No 27	N. C. W. C. Business Management, Office Rent Dec., 1930	75 00
Jan 24	Order No 28	Secretary General, Salary July 1, 1930, to Dec 31, 1930	500 00
Jan 24	Order No 29	Office Help, Salary Dec., 1930	166 66
Feb 25	Order No 30	Advisory Committee Meeting, Philadelphia, Pa., Jan., 1931	67.30
Feb. 25	Order No 31	Merchants Press	25 00
Feb 25	Order No 32	N. C. W. C. Business Management, Office Rent Jan., 1931..	75 00
Feb 25	Order No. 33	Office Help, Salary Jan., 1931..	166 66
Feb 25	Order No 34	N. C. E. A., Office Expense Account	10 00
		Postage, Envelopes	22.28
Mar 23	Order No 35	Merchants Press	4 50
Mar 23.	Order No 36	N. C. W. C. Business Management, Office Rent Feb., 1931..	75 00
Mar 23	Order No 37	Office Help, Salary Feb. 1931..	166.66
Apr. 30	Order No 38	N. C. W. C. Business Management, Office Rent Mar., 1931	75.00
Apr 30	Order No. 39.	Virginia Paper Co	3.75
Apr. 30.	Order No 40	Postage, Annual Statements	55.00
Apr. 30	Order No 41	Merchants Press	24.25
Apr. 30.	Order No 42	Office Help, Salary Mar., 1931	166.66

May 15.	Order No. 43	Rev D F Cunningham, Secretary, Expense Superintendents' Section Meeting, April, 1931	55.00
May 15	Order No. 44	Advisory Committee Meeting, Covington, Ky , Apr , 1931	80.40
May 15	Order No 45.	N. C W C. Business Management, Office Rent Apr , 1931 .	75 00
May 15.	Order No. 46	Office Help, Salary Apr , 1931 ...	166 66
May 15	Order No 47.	N C E A , Office Expense Account ...	10 00
		Postage, Envelopes	21 92
May 15.	Order No 48	P J Kenedy & Sons, Catholic Directory	4 20
May 15	Order No 49	Franklin T Baldwin, Multigraphing	8 00
May 25	Order No 50	Belvedere Press.	4,411 40
June 20.	Order No 51.	Loyola University Press, Questionnaires, etc , Commission on Standardization . .	65 25
June 20	Order No 52	N C W C Business Management, Office Rent May, 1931	75 00
June 20	Order No 53	Postmaster, Washington, D C , Deposit for Mailing	10 00
June 20	Order No 54	Secretary General, Salary Jan 1, 1931, to June 30, 1931	500 00
June 20	Order No 55	Treasurer General, Allowance, July 1, 1930, to June 30, 1931	100 00
June 20	Order No 56	Office Help, Salary May and June, 1931 .	333 40
June 20	Order No 57	Merchants Press	11 50
Total cash expended			\$11,189 34

SUMMARY

1931

June 30	Total receipts to date	...	\$15,502 64
June 30	Bills paid as per orders ...		11,189 34
	Cash on hand in treasury		\$4,313 30
	Net cash received during year .		\$10,482 95

Signed JOHN J. BONNER,
Treasurer General

RECEIPTS OF THE SECRETARY GENERAL'S OFFICE

The following is an itemized statement of the receipts of the office of the Secretary General for the year, July 1, 1930, to June 30, 1931.

July, 1930		July, 1930	
1	Cash on hand	\$5,019 69	
1	Sacred Heart Sem , Detroit	10 00	
1	Loyola Coll , Baltimore	20 00	
1	St Bernard Coll , St Bernard, Ala	40 00	
1	St Francis Coll , Loretto, Pa	20 00	
1	St Mary Coll Library, St Mary Coll		
1	P O, Calif	20 00	
1	Univ St Francis Xav. Coll , Antigonish, N S	20 00	
1	Coll St Benedict, St Joseph, Minn	20 00	
1	Dominican Coll, San Rafael, Calif	20 00	
1	Acad O L Light, Santa Fe	10 00	
1	Acad Villa Madonna, Covington	10 00	
1	Alvernia High Sch , Chicago	10 00	
1	Bishop McDonnell Mem High Sch , Brooklyn	10 00	
1	Dioc Catholic High Sch , Johnstown, Pa	10 00	
1	Girls Catholic Central High Sch , Grand Rapids	10 00	
1	Mt Aloysius Acad , Cresson, Pa	10 00	
1	Newman School, Lakewood, N J	10 00	
1	St Francis Xav Acad., Providence	10 00	
1	St John Coll , Shreveport, La	10 00	
1	Stella Niagara Sem , Stella Niagara, N Y	10 00	
1	Rev S Brennan, Willits, Calif	2 00	
1	Bro Calistus, New York	2 00	
1	Bro Julian, Fort Monroe, Va	4 00	
1	Rev J J Collins, Albany	2 00	
1	Rev I De Ceulaer, Echo, La	2 00	
1	Col F X Devereux, New York	2 00	
1	Rev L C Diether, Chicago	10 00	
1	Dominican Sisters, Ottawa, Ill	2 00	
1	Rev A Gallagher, Tiffin, Ohio	2 00	
1	Rev G Johnson, Portland, Me	2 00	
1	Rev E J Lemkes, St Louis	2 00	
1	Miss M R Locher, Detroit	2 00	
1	Madame D McMenamy, St Joseph, Mo	2 00	
1	Rev F J Macelwane, Toledo	2 00	
1	Rev D J Maladey, Pittsburgh	2 00	
1	Mr M L Melsner, Milwaukee	2 00	
1	Rev A J Miller, Pueblo, Colo	2 00	
1	Rev J Moriarty, Ironwood, Mich	8 00	
1	Rev H. Muenstermann, Kearney, Nebr	2 00	
1	Rev J B Mullin, Boston	2 00	
1	V Rev J O'Regan, New Orleans	2 00	
1	Rev J L Paschang, Omaha	2 00	
1	Magr. F A Rempe, Chicago	2 00	
1	Magr. J Ruessing, West Point, Nebr	2 00	
1	Sacred Heart Conv , Pittsburgh	2 00	
1	St Andrew Conv , Bayonne, N J	2 00	
1	St Joseph Sch , Escanaba, Mich	2 00	
1	St Mary Sch , Jackson, Mich	2 00	
1	SS Peter & Paul Sch , Jamestown, N Y	2 00	
1	Sr Helen, Pueblo, Colo	4 00	
1	Sr M. Bennett, Pittsburgh	6 00	
1	Sr M. Fridoline, Baltimore	2 00	
1	Sr M. Regis, Freeland, Pa	2 00	
1	Sr Superior, St. Mary Conv , Mission San Jose, Calif	2 00	
1	Srs Charity, Chicago	8 00	
1	Srs Div. Prov , Ludlow, Ky	2 00	
1	Srs Holy Names, Pomona, Calif	6 00	
1	Srs Mercy, Hartford	4 00	
1	Srs Notre Dame, Bellevue, Ky	2 00	
1	Srs Notre Dame, So Boston	2 00	
1	Srs Notre Dame, Cent Covington	2 00	
1	Srs Notre Dame, Newport, Ky	2 00	
1	Srs Notre Dame, E. Toledo	2 00	
1	Srs Notre Dame, Woburn, Mass	2 00	
1	Srs St Benedict, Duluth	4 00	
1	Srs St Francis, Cedar Lake, Ind	2 00	
1	Srs St Francis, Columbus	2 00	
1	Srs St Francis, St John, Ind	2 00	
1	Srs St Joseph, Bayonne, N J	4 00	
1	Srs St Joseph, 62nd St, Philadelphia	2 00	
1	Srs St Joseph, 3rd St, Philadelphia	10 00	
1	Ursuline Srs , Tiffin, Ohio	2 00	
3	St Columban Prep Coll , Silver Creek, N Y	10 00	
3	Rev W Galvin, Scottsdale, Pa	2 00	
3	St Patrick Sch , Olyphant, Pa	2 00	
3	Sr M. Laurentia, Milwaukee	2 00	
3	Srs Charity, Jersey City, N J	2 00	
3	Srs Mercy, Hartford	2 00	
5	St Mary Lake Sem., Mundelein, Ill	25 00	
5	St Gabriel High Sch., Hazleton, Pa	30 00	
5	St Michael High Sch , Crowley, La	10 00	
5	Miss E J Gardner, Milwaukee	4 00	
5	Sr M Clara, Erie	4 00	
5	Srs St Francis, Lincoln	4 00	
5	Rev F Stack, Grosse Pointe, Mich	2 00	
7	Nazareth Coll, Nazareth, Mich	20 00	
7	Acad Sacred Heart, Albany	10 00	
7	Holy Trinity High Sch , Trinidad, Colo	10 00	
7	Jesuit High Sch , New Orleans	10 00	
7	Mother Josephine, Hartford	10 00	
7	Miss H M. Ganey, Chicago	2 00	
7	H Trinity Sch , Trinidad, Colo	2 00	
7	Rev J. Karalus, Shenandoah, Pa	2 00	
7	Redemptorist Ft., Bronx, N. Y.	2 00	
7	Miss C Rugali, Chicago	2 00	
7	Rev F. Sebastiani, Trinidad, Colo	2 00	
7	Rev J J Shaw, Lowell, Mass	2 00	
7	Sr Stella, Nazareth, Mich	2 00	
8	Webster Coll , Webster Groves, Mo	20 00	
8	Rev I Fealy, Woodlawn, Md	2 00	
9	Rev J P. Gluckstein, New Holstein, Wis	2 00	
9	Mother M. Berchmans Cannan, Leavenworth	2 00	
9	Mother M. St. James, Cheyenne, Wyo	2 00	
9	St. Mary Acad , Leavenworth	4 00	
9	Sr. M. Hildegarde, Roxbury, Mass	2 00	
9	Srs St Joseph, Pittsburgh	2 00	
10	Holy Rosary Sch., Milwaukee	4 00	
10	Sr M Francis, San Antonio	8 00	
11	Miss M. W. Early, Jamaica, L. I.	2 00	

July, 1930

11. Sr. M. Bernard, Germantown, Pa	2 00
11. Sr. M. Borga, Brooklyn ..	2 00
14. Rev. E. J. Burns, Troy, N Y ..	4 00
14. Rev. T. J. Finn, Norwalk, Conn ..	2 00
14. Rev. J. J. E. O'Brien, New York ..	2 00
14. St. Anthony Conv., Sacramento ..	2 00
14. Sr. M. Basilia, Eugene, Oreg ..	2 00
14. Srs. Charity, Dubuque ..	2 00
16. Holy Angels Inst., Fort Lee, N J ..	20 00
16. Rev. J. Colligan, Olcott, N Y ..	2 00
16. Rev. J. W. Gilrain, Manchester ..	2 00
16. Rev. J. F. Ross, Brooklyn ..	2 00
16. Sr. M. Adrian, Lake Charles, La ..	2 00
16. Sr. M. Helen, Bristol, R I ..	4 00
16. Sr. M. Jolanta, Chicago ..	2 00
17. St. Stanislaus High Sch., Erie ..	10 00
17. Mr. F. G. Kleinhenz, Cleveland ..	2 00
17. Rev. J. P. Murray, St. Louis ..	8 00
17. Rev. J. G. Wall, Jackson, Mich ..	2 00
20. Loretto Acad., El Paso, Tex ..	10 00
20. Sr. Lorette, San Francisco ..	2 00
20. Srs. Notre Dame, Cold Spring, Ky ..	2 00
21. St. Victor High Sch., Calumet City, Ill ..	10 00
21. St. Victor Sch., Calumet City, Ill ..	2 00
21. Sr. M. Verona, Washington ..	2 00
22. Roman Catholic High Sch., Philadelphia ..	10 00
22. Sacred Heart High Sch., Indianapolis ..	10 00
22. Srs. St. Joseph, Linwood Heights, Pa ..	2 00
25. St. Joseph Acad. High Sch., Tipton, Ind ..	10 00
25. Srs. St. Francis, West Point, Nebr ..	2 00
25. Rev. J. M. Stadelman, New York ..	2 00
26. Good Counsel Coll., White Plains, N Y ..	20 00
26. Sr. M. St. Charles, Santa Rosa, Calif ..	10 00
26. Miss A. C. Ferry, San Francisco ..	2 00
26. Rev. W. M. Stinson, Chestnut Hill, Mass ..	2 00
29. Sr. M. Januarius, Bloomington, Ill ..	4 00
29. Trinity High Sch., Bloomington, Ill ..	2 00
31. Miss M. C. Bennert, Washington ..	2 00
31. Mr. F. P. Garvan, Roslyn, N Y ..	2 00
31. Exchange ..	15
31. Refund, P. O. Deposit, Columbus ..	16 24
31. Reports ..	10 00

CONVENTION RECEIPTS

June, 1930

24. Rt. Rev. C. E. Byrne, Galveston ..	20 00
24. Mr. C. A. Roper, Peoria ..	2 00
24. Mr. W. Tanner, Jr., Sandusky, Ohio ..	2 00
25. Rev. B. A. Connelley, Oconomowoc, Wis ..	2 00
25. Rev. T. Dillon, Huntington, Ind ..	2 00
25. Rev. W. Dolan, Jersey City, N J ..	2 00
25. Rev. G. J. Flanagan, Nashville ..	2 00
25. Rev. A. M. Guenther, Bronx, N Y ..	2 00
25. Rev. R. Lutomski, Detroit ..	2 00
25. Mother M. Clare, New Orleans ..	2 00
25. Mother Rose O'Hara, New Orleans ..	2 00
25. Sr. M. Clare, Baden, Pa ..	2 00
25. Sr. M. John, Pittsburgh ..	2 00
26. Kenrick Sem., Webster Groves, Mo ..	25 00
26. St. Meinrad Eccl. Sem., St. Meinrad, Ind ..	25 00
26. Mt. Carmel High Sch., New Orleans ..	10 00
26. St. John Coll. High Sch., Washington ..	10 00
26. Msgr. A. F. Amirault, Sioux Falls, S Dak ..	10 00
26. Brother Philip, Washington ..	2 00

June, 1930

26. Rev. C. Dudine, Jasper, Ind ..	2 00
26. Rev. P. Etiz, Oconomowoc, Wis ..	2 00
26. Rev. M. Gregory, Perryville, Mo ..	2 00
26. Mother Vincent, Dallas ..	2 00
26. Rev. J. Schnetzer, Houston, Tex ..	2 00
26. Sr. Aloysia, Springfield, Ill ..	2 00
26. Sr. Antonette, Springfield, Ill ..	2 00
26. Sr. Constance, Dallas ..	2 00
26. Sr. M. Augustine, Convent Station, N J ..	2 00
26. Sr. M. Brigd, Fort Worth, Tex ..	2 00

August, 1930

1. Acad. Holy Angels, New Orleans ..	10 00
2. Rev. W. R. Kelly, New York ..	8 00
2. Marymount Mil. Acad., Tacoma, Wash ..	2 00
4. V. Rev. Canon A. F. Isenberg, Lafayette, La ..	2 00
5. Rev. R. J. Quinlan, Boston ..	2 00
9. Madonna High Sch., Aurora, Ill ..	10 00
9. Rev. W. Baldwin, Meriden, Conn ..	2 00
11. Miss N. Murphy, Louisville ..	3 00
14. Srs. Notre Dame, New Orleans ..	2 00
15. Notre Dame Quincy, Quincy, Ill ..	10 00
19. Sr. M. Clare, Milwaukee ..	2 00
19. Rev. E. Stoll, Manila, P I ..	2 00
20. St. Joseph Sch., Cairo, Ill ..	2 00
20. Sr. M. Emmanuel, Edwardsville, Ill ..	2 00
20. Srs. St. Joseph, Dunkirk, N Y ..	2 00
22. Dominican Srs., San Leandro, Calif ..	4 00
25. Rev. C. M. Hegerech, Pittsburgh ..	4 00
26. Sr. M. Priscilla, Catsaugua, Pa ..	2 00
28. Miss K. L. Kane, Rochester ..	4 00
31. Report ..	1 00

September, 1930

2. Sr. M. Carmela, Syracuse ..	2 00
2. Sr. M. Cordula, St. Ignatius, Mont ..	2 00
2. Sr. M. Leona, Lodi, N J ..	2 00
2. Srs. St. Francis, Syracuse ..	2 00
5. Rev. E. P. Graham, Canton, Ohio ..	2 00
5. Rev. G. J. McShane, Montreal ..	2 00
5. Sr. M. Theola, Cumberland, Md ..	2 00
8. Rev. C. S. Kempker, Fort Madison, Iowa ..	2 00
8. Mother M. Vincentia, Harrison, N Y ..	2 00
9. St. Augustine Sch., Milwaukee ..	2 00
9. Sr. M. Marcienne, Key West, Fla ..	2 00
11. Xavier Univ., New Orleans ..	20 00
16. Mother M. Jolanda, St. Louis ..	2 00
17. Cathedral Sch., St. Paul ..	2 00
18. St. Mel High Sch., Chicago ..	10 00
22. Rev. N. Brust, St. Francis, Wis ..	2 00
23. Rev. I. Brown, Catonsville, Md ..	6 00
23. Rev. N. M. Schumacher, Toledo ..	2 00
25. St. Philip Neri High Sch., Chicago ..	10 00
25. Sr. M. Euphrosine, Chicago ..	4 00
26. Rev. P. J. McGraw, Solvay, N Y ..	2 00
26. Sr. M. Adelaide, Gregory, S Dak ..	2 00
26. Ursuline Nuns, Woodhaven, N Y ..	10 00
27. Srs. Notre Dame, Cleveland ..	2 00
31. Cathedral Latin Sch., Cleveland ..	10 00
30. Sr. M. Bernard Weitsell, Wheeling ..	2 00
30. Reports ..	37 00

October, 1930

7. Acad. H. C. Jesus, Suffern, N. Y.	10 00
7. Mr. J. A. Piatkowski, Orchard Lake, Mich ..	2 00
7. Srs. St. Basil, Elmhurst, Pa ..	2 00
11. St. John Coll., Brooklyn ..	20 00
11. St. John High Sch., Brooklyn ..	20 00

October, 1930

16	Benedictine Acad, Elizabeth, N J	10 00
18	Rev M A Delaney, New York	2 00
19	Rev M A Hamburger, Cincinnati	2 00
20	Rev S C Schubert, College Point, N Y	2 00
20	Sr M. Jane Francis, Clinton, Iowa	2 00
21	Eastman Teaching Films, Rochester	2 00
23	Blessed Agnes Sch, Chicago	4 00
24	Sr Eugenia, Cleveland	2 00
25	Sr M. Aquinas, New Orleans	10 00
27	Sacred Heart Sem, Detroit	10 00
27	Sr Lucia, Missoula, Mont.	2 00
27	Sr M. Pauline, Wichita	2 00
29	Rev J O'Hara, Catasauqua, Pa	2 00
30	Rev J McElwee, Philadelphia	2 00
31	Rev P J Ternes, Marine City, Mich	2 00
31	Reports	6 00

November, 1930

3	Miss L. Gaskell, Milwaukee	2 00
3	Mr A A Jurczyk, Orchard Lake, Mich	2 00
3	Mother M Joseph, Ossining, P O, N Y	2 00
3	Srs St Francis, Portsmouth, Ohio	2 00
5	Queens Borough Pub Library, Jamaica, L I	2 00
10	Aquinas Acad, Tacoma, Wash	4 00
14	Srs Charity, Jersey City, N J	2 00
17	Rev L Bouchard, Alpena, Mich	6 00
17	Rev J Rybinski, Orchard Lake, Mich	2 00
18	St Edward Univ, Austin, Tex	20 00
22	Catholic Cent High Sch, Hammond, Ind	5 00
24	Nazareth Acad, Rochester	10 00
24	Srs Adorers Prec Blood, Steelton, Pa	2 00
24	Srs St Francis, Joliet, Ill	2 00
30	Reports and Bulletins	19 50

December, 1930

1	Miss M Lawrence, Notre Dame, Ind.	2 00
1	V Rev J Tennelly, Washington	4 00
3	Mother Ernestina, Taunton, Mass	4 00
3	Ursuline Acad, Cleveland	10 00
5	Rev P Beck, Manila, P I	2 00
5	Srs Charity, San Francisco	2 00
11	Rev H D J Brosseau, Grenville, P Q	2 00
22	Rev A Heibel, New York	2 00
22	Mother St Alban, Montreal	6 00
22	Srs St Francis, Buffalo	8 00
30	Sr M Estella, Detroit	2 00
31	Reports	15 00

January, 1931

5	Coll Sacred Heart, Manhattanville, New York	20 00
5	St Louis Coll, Honolulu	10 00
5	Rev T L Keaveny, St Cloud	10 00
16	Rev E J Donovan, Great Neck, N Y	6 00
16	Rev J J Healy, Little Rock	2 00
16	Rev A R Kuensel, Prairie du Chien, Wis	2 00
16	Sr M Benno, Centralia, Ill	4 00
17	Rev G Mayerhoefer, Cincinnati	4 00
20	Cent Catholic High Sch, Toledo	10 00
24	Salvatorian Sem, St Nazians, Wis	10 00
24	Mr J McD Fox, Washington	2 00
24	Rev R. Mayer, Washington	2 00
24	Rev V Schaaf, Washington	2 00
24	Rev J. Scholar, Washington	2 00

January, 1931

26	V. Rev M. Mathis, Washington	2 00
26	Rev. T. A. Walsh, Washington	2 00
27	Mgr H T. Henry, Washington	2 00
28	Rev J A Canning, Washington	2 00
28	Rev G F Dillon, Washington	2 00
28	Sr M Consilia, W Chester, Pa	10 00
28	Sr St Alexander, St Laurent, Montreal	4 00
31	Sr M. Ligouri, East Providence	2 00
31	Education Dept, N C W C, rent of half office, Nov & Dec, 1930	50 00
31	Interest	21 87
31	Reports and Bulletins	7 50

February, 1931

3	Dom. X de Mattos, Washington	2 00
3	Rev L O'Donovan, Baltimore	2 00
6	Rev J. Keane, Sherbrooke, P Q	2 00
6	Rev J Whelan, Sherbrooke, P Q	2 00
9	Rev K J Alter, Washington	2 00
11	V Rev T McDermott, New York	2 00
11	Rev J F Roach, Niles, Ohio	2 00
11	Sr. M Joan, Oswego, Oreg	2 00
16	Rev C Weiderhold, Reading, Ohio	2 00
17	Mgr E Connelly, Washington	2 00
17	St Peter Conv, Washington	2 00
18	Rev P H Furfey, Washington	2 00
18	Mgr P C Gavan, Washington	2 00
18	Sacred Heart Sch, Washington	2 00
18	Ursuline Acad, Kirkwood, Mo	2 00
19	Sr M Consuelia, Stonehurst, Pa	2 00
26	Rev V. Fernandez, Bulacan, P I	2 00
26	Rev J P Hanrahan, Albany	2 00
26	Mr W Hargarten, Bruno, Sask	1 96
26	Sr Leona, Mt St Joseph, Ohio	2 00
28	Education Dept, N C W C, rent of half office, Jan, 1931	25 00
28	Reports	3 00

March, 1931

3	Rev J P Hanrahan, Albany	8 00
3	Mgr J V McClancy, Brooklyn	10 00
3	Rev R J Quinlan, Boston	10 00
4	Rev J P Murray, St Louis	10 00
6	Rev J I Barrett, Baltimore	10 00
6	Rev J A Byrnes, St Paul	10 00
6	Mgr W Lawlor, Bayonne, N J	10 00
6	Rev R MacDonald, New Aberdeen, N S	4 00
10	Rev D Coyle, Jersey City, N J	10 00
10	Rev M A Delaney, New York	10 00
10	Rev J Fallon, Belleville	10 00
10	Rev J Featherstone, Scranton	10 00
10	Rev A F Munich, Bloomfield, Conn	10 00
10	Rev J W Peel, Buffalo	10 00
10	Rev F Sullivan, New Orleans	10 00
16	Mr E T Adams, Allston, Mass	2 00
16	Mgr J J Bonner, Philadelphia	25 00
16	Rev L D. Burns, Philadelphia	10 00
16	Rev P E Campbell, Pittsburgh	10 00
16	Rev T V Cassidy, Providence	10 00
16	Rev D F. Cunningham, Chicago	10 00
16	Rev W A. Kelly, Omaha	2 00
16	Rev F N Pitt, Louisville	10 00
16	Rev J M Duffy, Rochester	10 00
18	Mgr F Macelwane, Toledo	10 00
18	Srs. Mercy, Chicago	2 00
19	Rev E. J. Carr, Fall River	10 00
19	Rev J Whalen, Williamstown, Ky	10 00
26	Rev T Dillon, Huntington, Ind.	10 00
28	Mr J M O'Loughlin, Chestnut Hill, Mass	2 00
31	Rev J. J. Doyle, Washington	2 00

March, 1931

31. Sch. Srs Notre Dame, St Louis	2 00
31. Univ. Philippines Library, Manila, P. I.	2 00
31. Reports	3 00

April, 1931

11. Mr. W. J. Lessard, Manchester	4 00
11. Mother Superior, Allison Park, Pa.	2 00
11. Sr. Superior, Beaver Falls, Pa.	2 00
11. Sr. Superior, Braddock, Pa.	2 00
11. Sr. Superior, Carriek, Pa.	2 00
11. Sr. Superior, Castle Shannon, Pa.	2 00
11. Sr. Superior, Dover, Ohio	2 00
11. Sr. Superior, Duquesne, Pa.	2 00
11. Sr. Superior, Elma, Pa.	2 00
11. Sr. Superior, Johnstown, Pa.	2 00
11. Sr. Superior, Penn Station, Pa.	2 00
11. Sr. Superior, Mt Immaculata, Pittsburgh	2 00
11. Sr. Superior, St Joseph High Sch., Pittsburgh	2 00
11. Sr. Superior, St Martin Conv., Pittsburgh	2 00
11. Sr. Superior, St Norbert Conv., Pittsburgh	2 00
11. Sr. Superior, Rochester, Pa.	2 00
11. Sr. Superior, Sharpsburg, Pa.	2 00
11. Sr. Superior, Springdale, Pa.	2 00
11. Rev. M. Ahern, Weston, Mass.	6 00
11. Rev. J. Shultz, St. Walburg, Sask.	2 00
11. Rev. S. Erbacher, Washington	2 00
11. Rev. G. H. Tragesser, Mount Savage, Md.	4 00
11. Rev. F. J. Byrne, Richmond	10 00
11. Rev. D. C. Gildes, Syracuse	10 00
11. Exmo Dr. A. Amoroso Lima, Rio de Janeiro, Brazil	2 00
11. St. Colman Conv., Ardmore, Pa.	2 00
11. Srs. Chris. Charity, Philadelphia	2 00
11. Srs. I. H. M., Fox Chase, Phila.	2 00
11. Srs. I. H. M., Philadelphia	2 00
11. Rev. J. Herbers, Dyersville, Iowa	2 00
11. Magr. P. McInerney, Topeka, Kans.	10 00
11. Mt. Bl. Sac. Sch., Philadelphia	2 00
11. St. Columba Sch., Philadelphia	2 00
11. St. Nicholas Sch., Weatherly, Pa.	2 00
11. Srs. I. H. M., Philadelphia	2 00
11. Srs. Mercy, Philadelphia	2 00
11. Mother M. Colombiere, Philadelphia	2 00
11. St. Anthony Sch., Philadelphia	2 00
11. St. Casimir Sch., Philadelphia	2 00
11. Sch. SS. Simon & Jude, Bethlehem, Pa.	2 00
11. Sr. M. Madeleine, Easton, Pa.	2 00
11. Sr. St. Katharine, Philadelphia	2 00
11. Srs. I. H. M., Reading, Pa.	2 00
11. Srs. St. Francis, Ashland, Pa.	2 00
11. All Saints Sch., Philadelphia	2 00
11. Annunciation Sch., Philadelphia	2 00
11. Assumption Sch., Philadelphia	2 00
11. Bl. Virgin Mary Sch., Darby, Pa.	2 00
11. Corpus Christi Sch., Philadelphia	2 00
11. Gesu Sch., (Girls), Philadelphia	2 00
11. Holy Angels Sch., Philadelphia	2 00
11. H. Family Sch., Shenandoah, Pa.	2 00
11. H. Infancy Sch., Bethlehem, Pa.	2 00
11. H. Rosary Sch., Reading, Pa.	2 00
11. Imme. Conc. Sch., Allentown, Pa.	2 00
11. Imme. Conc. Sch., Jenkintown, Pa.	2 00
11. King Peace Sch., Philadelphia	2 00
11. Mt. Bl. Sac. Sch., Bally, Pa.	2 00
11. Mt. Prec. Blood Sch., Philadelphia	2 00
11. Nativity Sch., Media, Pa.	2 00
11. Nativity Sch., Philadelphia	2 00

April, 1931

23. O. L. Angels Sch., Philadelphia	2 00
23. O. L. Consolation Sch., Philadelphia	2 00
23. O. L. Good Counsel Sch., Philadelphia	2 00
23. O. L. Grace Sch., So. Langhorne, Pa.	2 00
23. O. L. Holy Souls Sch., Philadelphia	2 00
23. O. L. Peace Sch., Milmont Park, Pa.	2 00
23. O. L. Pompeu Sch., Philadelphia	2 00
23. Our Mother Good Counsel Sch., Bryn Mawr, Pa.	2 00
23. Our Mother Sorrows Sch., Philadelphia	2 00
23. Presentation B. V. M. Sch., Cheltenham, Pa.	2 00
23. Resurrection Sch., Philadelphia	2 00
23. Sacred Heart Orphanage, Philadelphia	2 00
23. Sacred Heart Sch., Manoa, Pa.	2 00
23. Sacred Heart Sch., Nesquehoning, Pa.	2 00
23. Sacred Heart Sch., Philadelphia	2 00
23. Sacred Heart Sch., W. Reading, Pa.	2 00
23. St. Adalbert Sch., Philadelphia	2 00
23. St. Agatha Sch., Philadelphia	2 00
23. St. Aloysius Sch., Pottstown, Pa.	2 00
23. St. Alphonsus Sch., Philadelphia	2 00
23. St. Andrew Sch., Philadelphia	2 00
23. St. Ann Sch., Phoenixville, Pa.	2 00
23. St. Anthony Sch., Cumbola, Pa.	2 00
23. St. Barnabas Sch., Philadelphia	2 00
23. St. Bartholomew Sch., Brockton, Pa.	2 00
23. St. Bartholomew Sch., Philadelphia	2 00
23. St. Catherine Siena Sch., Allentown, Pa.	2 00
23. St. Cecilia Sch., Coatesville, Pa.	2 00
23. St. Charles Borromeo Sch., Oakview, Pa.	2 00
23. St. Charles Sch., Cornwells Heights, Pa.	2 00
23. St. Clement Sch., Philadelphia	2 00
23. SS. Cyril & Methodius Sch., Coaldale, Pa.	2 00
23. St. Cyril Alexandria Sch., East Lansdowne, Pa.	2 00
23. St. David Sch., Willow Grove, Pa.	2 00
23. St. Edmond Sch., Philadelphia	2 00
23. St. Francis Assisi Sch., Minersville, Pa.	2 00
23. St. Francis Assisi Sch., Norristown, Pa.	2 00
23. St. Francis Assisi Sch., Springfield, Pa.	2 00
23. St. Francis Sales Sch., Lenni, Pa.	2 00
23. St. Francis Sales Sch., Philadelphia	2 00
23. St. Gertrude Sch., West Conshohocken, Pa.	2 00
23. St. Gregory Sch., Philadelphia	2 00
23. St. Hedwig Sch., Chester, Pa.	2 00
23. St. Helena Sch., Philadelphia	2 00
23. St. Hubert Sch., Philadelphia	2 00
23. St. Isidore Sch., Quakertown, Pa.	2 00
23. St. James Sch., Philadelphia	2 00
23. St. Jane Frances Chantal Sch., Easton, Pa.	2 00
23. St. John Baptist Sch., Pottsville, Pa.	2 00
23. St. Joseph Sch., Philadelphia	2 00
23. St. Joseph Sch., Summit Hill, Pa.	2 00
23. St. Kieran Sch., Heckacherville, Pa.	2 00
23. St. Louis Sch., Yeason, Pa.	2 00
23. St. Ludwig Sch., Philadelphia	2 00
23. St. Margaret Mary Alacoque Sch., Essington, Pa.	2 00
23. St. Mark Sch., Bristol, Pa.	2 00
23. St. Martin Tours Sch., Philadelphia	2 00
23. St. Mary Czenstochowa Sch., Philadelphia	2 00

April, 1931

23	St. Michael Sch., Lansford, Pa.	2 00
23	St. Michael Sch., Philadelphia	2 00
23	St. Monica Sch., Berwyn, Pa.	2 00
23	St. Patrick Sch., McAdoo, Pa.	2 00
23	St. Patrick Sch., Norristown, Pa.	2 00
23	St. Paul Sch., Reading, Pa.	2 00
23	St. Peter Claver Sch., (Girls), Philadelphia	2 00
23	St. Peter Sch., Coplay, Pa.	2 00
23	St. Peter Sch., Reading, Pa.	2 00
23	St. Philip Neri Sch., Philadelphia	2 00
23	St. Rose Lima Sch., Eddystone, Pa.	2 00
23	St. Rose Lima Sch., Philadelphia	2 00
23	St. Stanislaus Kostka Sch., Coatesville, Pa.	2 00
23	St. Stanislaus Sch., Lansdale, Pa.	2 00
23	St. Stanislaus Sch., Minersville, Pa.	2 00
23	St. Stanislaus Sch., Philadelphia	2 00
23	St. Stephen Sch., Philadelphia	2 00
23	St. Theresa Child Jesus Sch., Philadelphia	2 00
23	St. Thomas Villanova Sch., Rosemont, Pa.	2 00
23	St. Veronica Sch., Philadelphia	2 00
23	St. William Sch., Philadelphia	2 00
23	Sr. M. Bernard, Germantown, Pa.	2 00
23	Srs. I. H. M., Philadelphia	2 00
23	Srs. St. Joseph, Conshohocken, Pa.	2 00
23	Srs. St. Joseph, Ascension Sch., Philadelphia	2 00
23	Srs. St. Joseph, Holy Cross Sch., Philadelphia	2 00
23	Srs. St. Joseph, St. Anne Sch., Philadelphia	2 00
23	Srs. St. Joseph, St. Joseph Sch., Philadelphia	2 00
25	St. Mary Eternal Sch., Philadelphia	2 00
25	St. Mary Magdalen Sch., Lost Creek, Pa.	2 00
25	St. Matthias Sch., Bala, Pa.	2 00
25	St. Monica Sch., Philadelphia	2 00
27	H. Family Sch., Nazareth, Pa.	2 00
27	O. L. Holy Rosary Sch., Germantown, Pa.	2 00
27	Srs. H. C. Jesus, Philadelphia	2 00
28	Srs. Notre Dame, Grand Rapids	2 00
30	Holy Spirit Par. Sch., Sharon Hill, Pa.	2 00
30	Education Dept., N. C. W. C., rent of half office, Feb. & March, 1931	50 00
30	Reports	2 00

May, 1931

4.	Cathedral Coll., New York	10 00
4.	St. Angela Hall Acad., Brooklyn	10 00
4.	Rev. W. J. Barry, East Boston	2 00
4.	Rev. L. A. Deering, Media, Pa.	2 00
4.	Magr. C. E. Duffy, Buffalo	2 00
4.	Rev. P. Guilday, Washington	2 00
4.	V. Rev. E. F. Harrigan, Catonsville, Md.	2 00
4.	Rev. R. F. Kelly, Philadelphia	6 00
4.	Rev. R. B. McHugh, Brooklyn	2 00
4.	Magr. F. Rupert, Delphos, Ohio	4 00
4.	Rev. V. Schaaf, Washington	2 00
4.	Sr. M. Regina, Paterson, N. J.	2 00
4.	Sr. Stella Joseph, W. Orange, N. J.	2 00
4.	Sch. Srs. Notre Dame, Brooklyn	2 00
4.	Srs. St. Joseph, Tacony, Phila.	2 00
4.	V. Rev. J. Tenny, Washington	2 00
4.	Rev. J. J. Vaughan, Scranton	2 00
5.	Pontifical Coll. Josephinum, Columbus	25 00
5.	St. Vincent Sem. & Coll., Latrobe, Pa.	25 00

May, 1931

5.	St. Mary Coll., North East, Pa.	10 00
5.	St. Francis Coll., Brooklyn	20 00
5.	Acad. H. C. Jesus, New York	20 00
5.	Gonzaga Coll., Washington	10 00
5.	Loyola Sch., New York	10 00
5.	Mt. St. Mary-on-Hudson, Newburgh, N. Y.	10 00
5.	O. L. Angels High Sch., Glen Riddle, Pa.	10 00
5.	St. Brendan Dioc. High Sch., Brooklyn	10 00
5.	St. Joseph Coll. High Sch., Emmitsburg, Md.	10 00
5.	Rev. F. A. Brady, Philadelphia	2 00
5.	Magr. P. Breslin, Bronx, N. Y.	2 00
5.	Bro. Adolph, Poughkeepsie, N. Y.	2 00
5.	Bro. E. Anselm, Philadelphia	2 00
5.	Bro. Joseph, Newport, R. I.	2 00
5.	Bro. Samuel, Brooklyn	2 00
5.	Catholic Inst., Jersey City, N. J.	2 00
5.	Christian Bros., Scranton	2 00
5.	V. Rev. P. Collins, Butler, Pa.	4 00
5.	Rev. W. T. Dillon, Brooklyn	2 00
5.	Dominican Srs., New York	2 00
5.	Rev. E. T. Dunne, Wellesley, Mass.	2 00
5.	Rev. E. J. Fitzgerald, Worcester, Mass.	2 00
5.	Miss G. Foley, Flushing, N. Y.	2 00
5.	Rev. P. Furlong, New York	2 00
5.	Rev. H. D. Gartland, Union City, N. J.	2 00
5.	Rev. T. J. Hanney, Bala-Cynwyd, Pa.	2 00
5.	Prof. H. Hyvernast, Washington	2 00
5.	Rev. W. Kane, Youngstown, Ohio	2 00
5.	Rev. A. B. Krueger, Germantown, N. Y.	2 00
5.	Rev. M. E. Madden, Canton, Mass.	2 00
5.	Mother Idalia, Torreadale, Phila.	6 00
5.	Rev. R. Murphy, Uxbridge, Mass.	2 00
5.	Rev. L. O'Donovan, Baltimore	2 00
5.	V. Rev. Provincial, C.S.S.R., Brooklyn	2 00
5.	Rev. Provincial, S. J., New York	2 00
5.	Rev. D. C. Riordan, Watertown, Mass.	2 00
5.	St. Gabriel Sch., Philadelphia	2 00
5.	St. Joseph Acad., Wheeling	2 00
5.	St. Mary Sch., Wilmington	2 00
5.	Magr. J. F. Sheehan, Poughkeepsie, N. Y.	2 00
5.	Mr. V. L. Shields, Washington	2 00
5.	Sr. Francis Marie, Putnam, Conn.	2 00
5.	Sr. M. Aegidia, Pittsburgh	2 00
5.	Sr. M. Albert, West Chester, Pa.	2 00
5.	Sr. M. Cecilia, Brooklyn	2 00
5.	Sr. M. Felicitas, Perth Amboy, N. J.	2 00
5.	Sr. M. Louisa, Freehold, N. J.	2 00
5.	Sr. Mildred, Philadelphia	2 00
5.	Srs. H. C. Jesus, Philadelphia	2 00
5.	Srs. Nazareth, Philadelphia	2 00
5.	Srs. Notre Dame, Andover, Mass.	2 00
5.	Srs. Notre Dame, Somerville, Mass.	2 00
5.	Srs. St. Joseph, Orange, N. J.	2 00
5.	Rev. P. Smith, Jersey City, N. J.	2 00
5.	Transfiguration Sch., Philadelphia	2 00
5.	Rev. F. Valerius, Columbus	2 00
5.	Rev. H. J. Watterson, Westfield, N. J.	2 00
5.	Xaverian Bros., Detroit	8 00
6.	St. John Bosco Eccl. Sem., Brighton, Mass.	25 00
6.	St. Mary Manor & Ap. Sch., So. Langhorne, Pa.	10 00
6.	Augustinian Coll., Villanova, Pa.	20 00
6.	Columbia Coll., Dubuque	20 00
6.	Univ. Notre Dame, Notre Dame, Ind.	20 00

May, 1931

6. Coll. New Rochelle, New Rochelle, N. Y.	20 00
6. Good Counsel Coll., White Plains N. Y.	20 00
6. Nazareth Coll., Louisville	20 00
6. Nazareth Coll., Rochester	20 00
6. Acad Notre Dame, Roxbury, Mass	10 00
6. Camden Cath. High Sch., Camden, N. J.	10 00
6. Coll. St. Francis Xav., New York	10 00
6. La Salle Mil Acad., Oakdale, L. I.	10 00
6. Mariet Coll., Atlanta, Ga.	10 00
6. Sacred Heart Acad., Akron, Ohio	10 00
6. St. Benedict Prep. Sch., Newark	10 00
6. St. Mary Pines Acad., Chatawa, Miss	10 00
6. Weber High Sch., Chicago	10 00
6. Rev. T. F. Connors, Rochester	10 00
6. Rev. P. A. Barry, Ludlow, Vt.	2 00
6. Rev. M. A. Bennett, Easton, Pa.	2 00
6. Mr. A. Bodde, Detroit	2 00
6. Msgr. A. Brieg, St. Francis, Wis.	2 00
6. Rev. J. J. Burke, Peoria	2 00
6. Rev. G. J. Cairns, Monroe, Mich.	2 00
6. Col. P. H. Callahan, Louisville	2 00
6. Rev. R. J. Campion, Brooklyn	2 00
6. Rev. F. M. Connell, New York	2 00
6. Rev. P. C. Conway, Chicago	2 00
6. Mr. W. H. Conway, Springfield, Ill.	2 00
6. Rev. J. Culemans, Moline, Ill.	2 00
6. Msgr. W. A. Cummings, Chicago	2 00
6. V. Rev. A. Cyr, Bedford, Mass.	2 00
6. Dominican Srs., Aurora, Ill.	2 00
6. Mr. E. R. Donalds, Evanston, Ill.	2 00
6. V. Rev. P. H. Durkin, Rock Island, Ill.	2 00
6. Rev. J. C. Fallon, Pittsburgh	2 00
6. Franciscan Frs., Chicago	2 00
6. Franciscan Frs., Harbor Springs, Mich.	2 00
6. Rev. P. H. Furfey, Washington	2 00
6. Rev. H. Grimmelman, Norwood, Ohio	2 00
6. Rev. J. Hannigan, Philadelphia	4 00
6. Rev. H. J. Heck, Columbus	2 00
6. Rev. C. A. Hickey, Cincinnati	2 00
6. H. Angels Conv., Jonesboro, Ark.	2 00
6. H. Family Conv., Manitowoc, Wis.	2 00
6. Rev. F. A. Houck, Toledo	2 00
6. Rev. J. W. Huepper, St. Francis, Wis.	2 00
6. Rev. M. J. Huston, National Home, Wis.	2 00
6. Msgr. G. P. Jennings, Cleveland	2 00
6. Rev. G. Johnson, Portland, Me.	2 00
6. Rev. J. Karalus, Shenandoah, Pa.	2 00
6. Rev. C. M. Kavanagh, Middletown, Conn.	2 00
6. Rev. F. M. Kenny, Malone, N. Y.	2 00
6. Rev. P. Kenny, Willmar, Minn.	2 00
6. Ladies Loretto, No. Falls, Ont.	2 00
6. Miss S. Laughlin, Philadelphia	4 00
6. Rev. W. E. Lawler, Davenport	2 00
6. Mr. A. W. Lynch, Chicago	2 00
6. Rev. R. McDonald, Braddock, Pa.	2 00
6. Msgr. C. F. McEvoy, Syracuse	2 00
6. Rev. J. McGarry, Lowell, Mass.	2 00
6. Rev. J. Mahon, Baldwin, L. I.	2 00
6. Rev. G. Maurer, Detroit	2 00
6. Rev. C. J. Merkle, Newport, Ky.	2 00
6. Rev. R. Mollan, Oldenburg, Ind.	2 00
6. Mother M. Francis Clare, Notre Dame, Ind.	2 00
6. Dr. R. A. Muttkowski, Detroit	2 00
6. Rev. J. F. Naab, Winfield Junction, N. Y.	2 00

May, 1931

6. Msgr. J. F. Newcomb, Wheeling	2 00
6. Miss J. O'Hara, Westchester, N. Y.	2 00
6. Rev. P. D. O'Malley, Dubuque	2 00
6. Rev. J. P. O'Reilly, Chicago	2 00
6. Msgr. F. Peitz, W. Point, Nebr.	2 00
6. V. Rev. Provincial, S. J., St. Louis	2 00
6. Redemptorist Frs., Philadelphia	2 00
6. Redemptorist Frs., Roxbury, Mass.	2 00
6. Rev. G. Regenfuss, St. Francis, Wis.	2 00
6. Rev. G. Rehring, Norwood, Ohio	2 00
6. Msgr. F. A. Rempe, Chicago	2 00
6. Rev. J. F. Ross, Brooklyn	2 00
6. Rev. W. H. Russell, Dubuque	2 00
6. St. Benedict Sch., Richmond	2 00
6. St. Christopher Sch., Baldwin, L. I.	2 00
6. St. Columbkille Sch., Chicago	2 00
6. St. Hugh Par. Sch., Huntington Sta., N. Y.	2 00
6. St. Joseph Acad., Terre Haute, Ind.	4 00
6. St. Joseph Inst. for Deaf, Westchester, N. Y.	2 00
6. St. Joseph Mon. Sch., Baltimore	4 00
6. St. Mary Sch., Milwaukee	2 00
6. St. Michael H. Sch., Flint, Mich.	2 00
6. St. Paul Ap. Par. Sch., New York	2 00
6. Rev. J. J. Shaw, Lowell, Mass.	2 00
6. Sr. M. Benigna, Chicago	4 00
6. Sr. M. Bronislava, Detroit	4 00
6. Sr. M. Dafrose, Brooklyn	2 00
6. Sr. M. Filona, Chicago	3 00
6. Sr. M. Filomondina, Brooklyn	2 00
6. Sr. M. Verona, Washington	2 00
6. St. John Baptist, Momenca, Ill.	2 00
7. Sr. Superior, St. Ambrose Conv., Pittsburgh	4 00
6. Srs. Charity, Wilkinsburg, Pa.	2 00
6. Srs. Mercy, New Britain, Conn.	2 00
6. Srs. Mercy, Norwich, Conn.	4 00
6. Srs. Mercy, West Hartford	2 00
6. Srs. Notre Dame, Rochester	6 00
6. Srs. Notre Dame, Roxbury, Mass.	2 00
6. Srs. Notre Dame, Worcester, Mass.	2 00
6. Srs. Prec. Blood, Dayton, Ohio	2 00
6. Srs. SS. Cyril & Methodius, Chicago	2 00
6. Srs. St. Francis, Cincinnati	2 00
6. Srs. St. Francis, Trenton	4 00
6. Rev. E. Stapleton, Yardley, Pa.	2 00
6. Mr. E. N. Stevens, Boston	2 00
6. Rev. G. Strassner, Hope, Ark.	2 00
6. Rev. J. A. Ticken, Cincinnati	2 00
6. Rev. F. Wachendorfer, Chicago	2 00
6. Msgr. S. P. Weisauer, Columbus	2 00
6. Rev. T. White, Douglaston, N. Y.	2 00
6. Mr. P. P. Young, Chicago	2 00
6. Rev. A. C. Zoeller, Louisville	8 00
7. Immac. Conception Sem., Darlington, N. J.	25 00
7. Mt. St. Mary Sem., Norwood, Ohio	25 00
7. St. Louis Prep Sem., St. Louis	10 00
7. Cath. Univ. America, Washington	20 00
7. St. Louis Univ., St. Louis	20 00
7. Coll. Mt. St. Vincent, New York	20 00
7. Marymount Coll., Salina, Kans.	20 00
7. Marywood Coll., Scranton	20 00
7. Rosemont Coll. H. C. Jesus, Rosemont, Pa.	20 00
7. St. Joseph Coll. Women, Brooklyn	20 00
7. St. Mary Woods Coll., St. Mary Woods, Ind.	20 00
7. Acad. O. L. Light, Santa Fe	10 00
7. Marycliff Acad., Arlington Heights, Mass.	10 00
7. Marymount Acad., Salina, Kans.	10 00
7. Mercy High Sch., Cincinnati	20 00

May, 1931

7 St Clara Acad, Sinsinawa, Wis	10 00
7 St Joseph Acad, Cleveland	10 00
7 St Lawrence Acad, New York	10 00
7 St Mary Springs Acad, East Colum- bus	10 00
7 St Mell High Sch, Chicago	10 00
7 St Michael H Sch, Crowley, La	10 00
7 Srs Notre Dame, Dayton, Ohio	10 00
7 Rev T F McCarthy, W Somerville, Mass	10 00
7 Abbot, St Meinrad, Ind	2 00
7 Rev K. G. Beyer, La Crosse	2 00
7 Rev D J Broualt, Bark River, Mich	2 00
7 Bro Bonaventure, Vicksburg, Miss	2 00
7 Bro E A Paulin, Kirkwood, Mo	2 00
7 Bro J Mathew, Kansas City, Mo	2 00
7 Bro Michael, Nivelles, Belgium	2 00
7 V Rev J A Burns, Notre Dame, Ind	2 00
7 Rev M J Butala, Waukegan, Ill	2 00
7 Rev W Byrne, Ithaca, N Y	2 00
7 Rev L J. Carroll, Mobile	2 00
7 Magr J E Cassidy, Fall River	2 00
7 Christian Bros, Baltimore	2 00
7 Couvent Jesus-Marie, Woonsocket, R I	2 00
7 Rev J Crotty, Richmond, Ill	2 00
7 Mr J C Dockrill, Chicago	2 00
7 Dominican Srs, East Columbus	2 00
7 Miss F Donovan, Philadelphia	2 00
7 Rev C E Farrelly, Boone, Iowa	2 00
7 Felician Srs, Buffalo	2 00
7 Franciscan Srs, Rockford	2 00
7 Rev D J Gormley, St Paul	2 00
7 Rev M Hamburger, Cincinnati	2 00
7 Rev H Hammeke, Philadelphia	2 00
7 Mr M F Huelman, Chicago	2 00
7 Rev J W Haun, Winona	2 00
7 V Rev A Heinrich, Tokio	2 00
7 Rev H F. Hillemeier, Fort Thomas, Ky	2 00
7 Rev V Hintgen, Marshalltown, Iowa	2 00
7 Rev J C Hogan, Oshkosh, Wis	4 00
7 Rev E B Jordan, Washington	2 00
7 Rev A R Kuenzel, Prairie du Chien, Wis	2 00
7 Librarian, Loyola Coll, Montreal	2 00
7 Librarian, St Anthony Monastery, Marathon, Wis	2 00
7 V Rev J McDonough, Cleveland	10 00
7 Mgr F P McManus, Council Bluffs, Iowa	2 00
7 Rev D Maguire, Lowell, Mass	2 00
7 Miss T L Maher, Joliet, Ill	2 00
7 V Rev M A Mathis, Washington	2 00
7 Rev R Mayor, Washington	2 00
7 Mother M Medulpha, Baltimore	2 00
7 Mother M Priores, St Mary's, Pa	2 00
7 Mother M Rose, Concordia	2 00
7 Mother Priores, Sinsinawa, Wis	2 00
7 Rev L D Robert, Fall River	2 00
7 Rev R Rooney, Florissant, Mo	10 00
7 St Agnes Conv, Sparkill, N Y	2 00
7 St Francis Sch, Cleveland	4 00
7 St Liborius Sch, St Louis	2 00
7 St Mary Far Sch, Jackson, Mich	2 00
7 St Mary Springs Acad, Fond-du- Lac, Wis	2 00
7 St Wendelin Sch, Fostoria, Ohio	2 00
7 Salvatorian Frs, Milwaukee	2 00
7 Sr Bertrand Layton, Emmitsburg, Md	4 00
7 Sr M Elaine, Cincinnati	2 00
7 Sr M. Euphemia, St Paul	2 00

May, 1931

7 Sr M Helena, Erie	2 00
7 Sr M Innocentia, St Louis	2 00
7 Sr M. Johanna, P O Donaldson, Ind	2 00
7 Sr M Joseph, Peekskill, N Y	2 00
7 Sr M Mildred, Pittsburgh	4 00
7 Srs Charity, Dorchester, Mass	2 00
7 Srs Charity, Pittsburgh	4 00
7 Srs Charity, Swissvale, Pa	2 00
7 Srs Chris Charity, Wilkes-Barre, Pa	2 00
7 Srs Holy Cross, So Bend, Ind	2 00
7 Srs Loretto, Kansas City, Mo	2 00
7 Srs Mercy, East Boston	2 00
7 Srs Mt Bl Sac, Crowley, La	2 00
7 Srs Mt Prec Blood, E St Louis, Ill	2 00
7 Srs Notre Dame, Lake Linden, Mich	2 00
7 Sch Srs Notre Dame, Teutopolis, Ill	2 00
7 Srs Notre Dame, Toledo	2 00
7 Srs Notre Dame, Waltham, Mass	2 00
7 Srs Providence, St Mary Woods, Ind	2 00
7 Srs St Francis, Cleveland	2 00
7 Srs St Joseph, Baden, Pa	2 00
7 Srs St Joseph, Newark	2 00
7 Srs St Joseph, Philadelphia	2 00
7 Srs St Joseph, Springfield, Mass	2 00
7 Rev T Stenmans, Edgard, La	2 00
7 Rev A M Stutt, Detroit	2 00
7 Rev C A Sullivan, Springfield, Mass	2 00
7 Ursuline Acad, Wilmington	2 00
7 Visitation Nuns, Washington	2 00
7 Rev C Wallbraun, Teutopolis, Ill	2 00
7 Rev T A Walsh, Washington	2 00
7 Rev O Ziegler, St Francis, Wis	2 00
8 Mt St Mary Eccl Sem, Emmitsburg, Md	25 00
8 St Joseph Coll, Collegeville P O, Ind	10 00
8 St Joseph Prep Sem, St Benedict, La	10 00
8 Salvatorian Sem, St Nazianz, Wis	10 00
8 Epiphany Ap Coll, Newburgh P O, N Y	20 00
8 Georgetown Univ, Washington	20 00
8 Loyola Univ, Chicago	20 00
8 St John Univ, Collegeville, Minn	20 00
8 Seton Hall Coll, So Orange, N J	20 00
8 D'Youville Coll, Buffalo	20 00
8 Rosary Coll, River Forest, Ill	20 00
8 Trinity Coll, Washington	20 00
8 Acad Sacred Heart, Galveston	10 00
8 Boston Coll High Sch, Boston	10 00
8 Cath Cent. High Sch, Hammond, Ind	20 00
8 Chaminade Coll High Sch Dept, Clayton, Mo	10 00
8 Fenwick High Sch, Oak Park, Ill	10 00
8 Jesuit High Sch, New Orleans	10 00
8 Mt Mercy Acad, Grand Rapids	30 00
8 St Joseph Acad., Des Moines	10 00
8 St Joseph Prep Coll, Kirkwood, Mo	10 00
8 St Ursula Acad, Cincinnati	10 00
8 W Philadelphia Cath High Sch for Boys, Philadelphia	10 00
8 Acad Visitation, St Louis	2 00
8 Benziger Bros, New York	2 00
8 Rev O Bleil, Madisonville, La	2 00
8 V Rev H Buchholz, Marquette	2 00
8 Rev C Burkart, Loogootee, Ind	2 00
8 Rev J F Burke, Philadelphia	6 00
8 The Cathedral Sch, St Paul	2 00
8 Rev. T F Coakley, Pittsburgh	2 00
8 Magr T J E Devoy, Manchester	2 00
8 Dominican Srs, Milwaukee	4 00
8 Rev G J Flanigen, Nashville	2 00

May, 1931

8. V. Rev. P. E. Foerster, Kirkwood, Mo.	2 00
8. Franciscan Frs., Cincinnati	2 00
8. Rev. L. Gallagher, Chestnut Hill, Mass	2 00
8. V. Rev. W. Gallena, Painesville, Ohio	2 00
8. Magr. F. Gaasler, Baton Rouge, La	2 00
8. Rev. T. P. Gillen, Pittsburgh	2 00
8. Rev. R. L. Hayes, Pittsburgh	2 00
8. Magr. H. T. Henry, Washington	2 00
8. Rev. A. Hickey, Cambridge, Mass	2 00
8. Rev. E. J. Hickey, Detroit	2 00
8. Rev. F. Hufnagel, Duluth	2 00
8. Immaculata Sem., Washington	2 00
8. Rev. M. Jacobs, Mt. Horeb, Wis	2 00
8. Rev. J. Kenkel, Collegeville P O, Ind	2 00
8. Miss D. Kleespies, Evanston, Ill	4 00
8. Rev. A. Klowo, Orchard Lake, Mich	2 00
8. Rev. C. Linskey, Ypsilanti, Mich	2 00
8. V. Rev. S. J. McDonald, Washington	2 00
8. Rev. C. D. McEnnry, Detroit	2 00
8. Mary Manse Coll, Toledo	2 00
8. Mother M. Margaret, Syracuse	2 00
8. V. Rev. A. J. Muench, St. Francis, Wis	2 00
8. Rev. J. Murphy, Brighton, Mass	2 00
8. Rev. J. S. Murphy, Galveston	2 00
8. Rev. R. Neagle, Malden, Mass	2 00
8. Rev. P. R. Pfisterer, Manchester	10 00
8. Presentation Acad., Louisville	2 00
8. V. Rev. A. H. Rabe, San Antonio	2 00
8. Rev. R. R. Rankin, Washington	4 00
8. Mr. W. L. Reenan, Cincinnati	2 00
8. Rev. J. Reeves, Greensburg, Pa	2 00
8. St. John Sch., Canton, Mass	2 00
8. St. Mary Day Sch., Gainesville, Tex	2 00
8. St. Mary Sch., Phoenixville, Pa	2 00
8. St. Mary Sem., Buffalo	2 00
8. St. Rose Par Sch., Lima, Ohio	2 00
8. Magr. A. B. Sahck, Milwaukee	4 00
8. Rev. A. J. Sawkins, Toledo	2 00
8. Mr. P. Schaefer, Champaign, Ill	2 00
8. Rev. P. Schnetzer, San Antonio	2 00
8. Rev. S. Schubert, College Point, N Y	2 00
8. Sr. Agnes Paula, Newark	2 00
8. Sr. Catherine Siena, Buffalo	8 00
8. Sr. Frances Clare, St. Paul	2 00
8. Sr. M. Admirabilis, Buffalo	2 00
8. Sr. M. Angela, Cincinnati	2 00
8. Sr. M. Joseph, Milwaukee	2 00
8. Sr. M. Kiernan, Cleveland	4 00
8. Sr. M. Marcienne, Key West, Fla	2 00
8. Sr. M. Peter, Chicago	2 00
8. Sr. M. Philpina, Cleveland	2 00
8. Sr. Stella, Nasareth, Mich	2 00
8. Sr. Superior, Beaver Falls, Pa	2 00
8. Sr. Humility Mary, Cleveland	2 00
8. Srs. Loretto, St. John, Ky	8 00
8. Srs. Mercy, New Haven, Conn	2 00
8. Srs. Mercy, New London, Conn	2 00
8. Srs. Notre Dame, Baltimore	2 00
8. Srs. Notre Dame, Cleveland	2 00
8. Srs. Notre Dame, Milwaukee	2 00
8. Srs. St. Francis, Rochester, Minn	2 00
8. Srs. St. Joseph, Philadelphia	2 00
8. Srs. St. Joseph, St. Louis	4 00
8. V. Rev. W. Slattery, Germantown, Pa	2 00
8. Rev. J. A. Smith, Brooklyn	2 00
8. Rev. W. Stinson, Chestnut Hill, Mass	2 00
8. Rev. M. Stork, Arcadia, Iowa	2 00
8. Rev. F. Tourscher, Villanova, Pa	2 00
8. Rev. J. Tracy, Brighton, Mass	2 00
8. Rev. I. Zimbly, Philadelphia	4 00
9. Immac. Conception Sem., Oconomowoc, Wis	25 00

May, 1931

9. St. Charles Coll., Catonsville, Md.	10 00
9. Aquinas Coll., Columbus	20 00
9. St. Norbert Coll., West De Pere, Wis.	20 00
9. St. Procopius Coll., Lisle, Ill	20 00
9. St. Xavier Coll. Women, Chicago	20 00
9. Acad. Holy Cross, Washington	10 00
9. Acad. Mt. St. Ursula, New York	10 00
9. High Sch. St. Elizabeth Conv., Cornwells Heights P O, Pa	10 00
9. H. Child High Sch., Waukegan, Ill	10 00
9. Mater Misericordiae Acad., Merion, Pa	10 00
9. Mt. St. Joseph Coll., Baltimore	10 00
9. Providence High Sch., Chicago	10 00
9. V. Rev. R. Adams, Callicoon, N Y	2 00
9. Rev. I. M. Ahman, Covington	2 00
9. Rev. J. Barry, Westboro, Mass	2 00
9. Rev. C. Branton, Andover, Mass	2 00
9. Bro. Arator, Detroit	2 00
9. Bro. Bede, Baltimore	4 00
9. Bro. Jasper, New York	2 00
9. Bro. Jerome, Lawrence, Mass	6 00
9. Catholic Sch. Board, Chicago	4 00
9. Christian Bros., W. Chester, N Y	2 00
9. Magr. J. N. Connolly, New York	2 00
9. Col. F. L. Deversaux, New York	2 00
9. Rev. P. Etzig, Oconomowoc, Wis	2 00
9. Rev. A. J. Forster, Dubuque	2 00
9. Rev. H. J. Gebhard, New York	2 00
9. V. Rev. J. Griffin, Villanova, Pa	2 00
9. Miss E. Horan, Chicago	2 00
9. Rt. Rev. A. Koch, Latrobe, Pa	2 00
9. Rev. R. Lutomaki, Detroit	2 00
9. Rev. M. S. Lynch, Toronto, Ont	2 00
9. Mr. E. McCarthy, Cleveland	2 00
9. Rev. J. Middleton, Lakewood, N J	2 00
9. Mother M. Alexandre, Newark	2 00
9. Mother M. Florence, San Antonio	2 00
9. Mother M. Gerard, Stella Niagara P O, N. Y.	2 00
9. Mother M. Katharine, Cornwells Heights, Pa	2 00
9. Mother M. Louis, Brentwood, N Y	2 00
9. Mother M. Samuel, Sinsinawa, Wis	2 00
9. Mother Superior, Waterbury, Conn	2 00
9. Rev. W. Polk, Oconomowoc, Wis	2 00
9. Redemptorist Frs., St. Louis	2 00
9. St. Charles Sch., Bellows Falls, Vt	2 00
9. St. Francis Xav. Sch., New Orleans	2 00
9. St. Leo Abbey, Saint Leo, Fla	2 00
9. St. Patrick Par Sch., Scranton	2 00
9. Rev. W. Schmitt, Cincinnati	2 00
9. Sr. M. Bertholda, Verona, Pa	2 00
9. Sr. M. Castula, Gary, Ind	2 00
9. Sr. M. DeLaSalle, Hooksett, N H	2 00
9. Sr. M. Gertrude, Union City, N J	2 00
9. Sr. M. Pulcheria, Brooklyn	2 00
9. St. John B. de Rossi, Whitney Pier, N S	2 00
9. Sr. St. M. Cynilla, Chicago	2 00
9. Srs. Charity, Chicago	2 00
9. Srs. Charity, S. Lawrence, Mass	4 00
9. Srs. Holy Child Jesus, Chicago	2 00
9. Srs. Notre Dame, Lawrence, Mass	2 00
9. Srs. St. Dominic, New Rochelle, N Y	2 00
9. Srs. St. Joseph, Philadelphia	4 00
9. Rev. J. J. Walsh, Philadelphia	6 00
9. V. Rev. A. T. Zeller, Oconomowoc, Wis	2 00
11. St. Bonaventure Sem., St. Bonaventure, N. Y.	25 00
11. St. Paul Sem., St. Paul	25 00
11. Conception Coll., Conception, Mo.	10 00

May, 1931

11 St Francis Seraphic Prep. Sem , Cincinnati	10 00
11 St Joseph Coll , Mountain View, Calif	10 00
11 St Joseph Prep Sem , Grand Rapids	10 00
11 St Lawrence Coll , Mt Calvary, Wis	10 00
11 St Bede, Coll , Peru, Ill	20 00
11 St. Benedict Coll , Atchison, Kans	20 00
11 St Edward Univ , Austin, Tex	20 00
11 St Mary Coll, Winona	20 00
11 Coll Mt St Joseph, Mt. St Joseph, Ohio	20 00
11 Loretto Heights Coll , Loretto P Q, Colo	20 00
11 Marygrove Coll , Detroit	20 00
11 Mount Mary, Milwaukee	20 00
11 St Mary Coll, Monroe, Mich	20 00
11 Acad Mt St Joseph, Mt St Joseph, Ohio	10 00
11 Daughters Cross, Shreveport, La	10 00
11 Loretto Acad , El Paso, Tex	10 00
11 Loretto Acad , Kansas City, Mo	10 00
11 Marywood Sem , Scranton	10 00
11 Mt St Joseph Urs Acad , St Joseph, Ky	10 00
11 O L Good Counsel Acad , Mankato, Minn	10 00
11 Pancratia Hall, Loretto P O, Colo	10 00
11 St Augustine Acad , Lakewood, Ohio	10 00
11 St Ignatius High Sch , Chicago	10 00
11 St John Prep Sch , Danvers, Mass	10 00
11 St Joseph Acad , Adrian, Mich	10 00
11 St Francis Assisi Conv , St Francis, Wis	10 00
11 Srs St Francis, Green Bay	10 00
11 Rev C R Baschab, Sausalito, Calif	2 00
11 Benedictine Srs , Yankton, S Dak	2 00
11 Bro Benjamin, Baltimore	4 00
11 Bros Mary, Erie	2 00
11 Mr W C Bruce, Milwaukee	2 00
11 Rt Rev L Burton, Lacey, Wash	2 00
11 Rev W Butzer, Goodland, Kans	2 00
11 Mr P Byrne, Notre Dame, Ind	4 00
11 Cathedral Cen High Sch , Detroit	2 00
11 Christian Bros , Cumberland, Md	2 00
11 Christian Bros , Minneapolis	2 00
11 Christian Bros , St Paul	2 00
11 Christian Bros , Santa Fe	2 00
11 Miss M J Chute, Minneapolis	2 00
11 Rev F Connell, Esopus, N Y	2 00
11 Msgr T Conry, Dubuque	2 00
11 Conv H C J , Melrose, Mass	2 00
11 Msgr J J Donnelly, Fitchburg, Mass	2 00
11 Rev C J Drew, New York	2 00
11 Rev E Duchene, Grainfield, Kans	2 00
11 Rev L W Edelman, Pittsford, N Y	2 00
11 Elder High Sch , Cincinnati	2 00
11 Rev A Feldhaus, Carthage, Ohio	2 00
11 Rev T J Finn, Norwalk, Conn	2 00
11 Rev H F Flock, Sparta, Wis	2 00
11 Rev S V Frazer, Aurora, Kans	2 00
11 Rev M E Gounley, Esopus, N Y	2 00
11 Rev J J Griffin, Brooklyn	2 00
11 Rev H Hanes, Lynch, Ky	2 00
11 Rev J F Hickey, Norwood, Ohio	2 00
11 Holy Rosary Sch , Columbus	2 00
11 Rev L M Keenan, Harvard, Ill	2 00
11 Rev A P Koerperich, Greenleaf, Kans	2 00
11 Mr H Krone, Hackensack, N J	2 00
11 Rev J M Louis, Detroit	2 00
11 Rev A Luckey, Manhattan, Kans	2 00
11 Rev G J McKeon, Watervliet, N Y	2 00

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11 Msgr T H. McLaughlin, Darlington, N. J	2 00
11 Rev N Maas, St Francis, Wis	4 00
11 Rev F Mayer, Syracuse	2 00
11 Rev A J Miller, Pueblo, Colo	2 00
11 Miss Helpers Sac Heart, Towson P O, Md	2 00
11 Mother General, Loretto, Ky	2 00
11 Mother M Anselm, Amityville, L I	2 00
11 Mother M Praxedes, El Paso, Tex	2 00
11 Rev C Mullen, Missoula, Mont	2 00
11 Rev J J Murphy, Columbus	2 00
11 Rev F Norbert, Jasper, Ind	2 00
11 Rev J O'Brien, Champaign, Ill	2 00
11 O L Bl Sac Sch, Cleveland	2 00
11 Principal, St Matthias Par Sch, New Orleans	2 00
11 Rev P J Quinn, San Francisco	12 00
11 Rand McNally & Co , Chicago	2 00
11 Rev J Ready, Burlington, Vt	2 00
11 Rev J Reiner, Chicago	2 00
11 St Agnes Acad , Indianapolis	2 00
11 St Ann School, Buffalo	6 00
11 St Anthony Sem , Santa Barbara, Calif	2 00
11 St Boniface Par Sch , San Francisco	2 00
11 St John Evang Sch , Scranton	2 00
11 St Patrick Acad , Chicago	2 00
11 St Patrick Sch , Olyphant, Pa	2 00
11 Rev R Sampson, Oakland, Calif	2 00
11 Rev J J Schmit, Cleveland	2 00
11 Rev W L Shea, St Louis	2 00
11 Sr Claudine, Waterbury, Conn	2 00
11 Sr Dominic, Chicago	2 00
11 Sr Maria Antonia, Pittsburgh	2 00
11 Sr M Angela, Des Moines	4 00
11 Sr M Anselma, Williamsville, N Y	2 00
11 Sr M Coeline, Napoleon, Ohio	2 00
11 Sr M Elgians, Olpe, Kans	2 00
11 Sr M Francis Regis, Marine City, Mich	4 00
11 Sr M Juhitta, Chicago	4 00
11 Sr M Oswaldine, Grand Rapids	2 00
11 Sr M Salena, Caldwell, Ohio	2 00
11 Sr M Tharsilla, Williamette, Conn	2 00
11 Sr Superior, St Monica Sch , Santa Monica, Calif	2 00
11 Srs Charity, Boston	2 00
11 Srs Christian Charity, Wilmette, Ill	2 00
11 Srs Divine Providence, Kahda, Ohio	2 00
11 Srs Holy Cross, Ogden, Utah	4 00
11 Srs Holy Names, Chicago	2 00
11 Srs Mercy, Fremont, Ohio	2 00
11 Srs Notre Dame, Crestline, Ohio	2 00
11 Sch Srs Notre Dame, New Trier, Minn	4 00
11 Srs Notre Dame, Peabody, Mass	2 00
11 Srs Notre Dame, St Louis	2 00
11 Srs P H Jesus Christ, Chicago	4 00
11 Srs Prec Blood, Omaha	2 00
11 Srs St Francis, Gallup, N Mex	2 00
11 Srs St Francis, Gardenville, Md	2 00
11 Srs St. Francis, La Fayette, Ind	2 00
11 Srs St Francis, Memphis	2 00
11 Srs St Francis, New Orleans	2 00
11 Srs St Francis, W Point, Nebr	2 00
11 Srs Visitation, Brooklyn	2 00
11 Rev J Surprenant, Saginaw, Mich	2 00
11 Rev E J Taylor, Detroit	2 00
11 Rev N A Weber, Washington	2 00
11 Rev W J Weis, Chicago	2 00
11 Rev E Westenbarger, Green Bay	2 00
11 Rev G A. Whitehead, Cleveland	2 00
11 Rev J G. Wolf, Salina, Kans	2 00

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12. St. Mary Sem, Baltimore	25 00
12. St. Thomas Prep Sem, Bloomfield, Conn.	20 00
12. Boston Coll., Chestnut Hill, Mass.	20 00
12. Providence Coll., Providence	20 00
12. Regis Coll., Weston, Mass.	20 00
12. St. Joseph Coll., Emmitsburg, Md.	20 00
12. Acad. Sacred Heart, St. Louis	10 00
12. Acad. Sac. Heart, San Francisco	10 00
12. Loyola High Sch., Baltimore	10 00
12. Marianist Prep, Beacon, N. Y.	10 00
12. Mt. St. Joseph Acad., Buffalo	10 00
12. Notre Dame High Sch., Cleveland	10 00
12. St. Margaret Acad., Minneapolis	10 00
12. Ursuline Acad. St. Mary, Cleveland	10 00
12. Benedictine Srs., Covington, La.	2 00
12. Rev. J. Berens, Cincinnati	2 00
12. Bro. Ambrose, Pawtucket, R. I.	2 00
12. Bro. P. E. Gibbs, Kent, Wash.	2 00
12. Bro. C. E. Huebert, St. Louis	2 00
12. Bro. F. Hartwich, Dayton, Ohio	2 00
12. Bro. Julius, St. Louis	2 00
12. Bros. Mary, Pittsburgh	2 00
12. Rev. J. G. Cook, Detroit	2 00
12. Rev. E. Daly, Lawrence, Mass.	2 00
12. Rev. N. P. Dillon, Los Angeles	4 00
12. Dominican Srs., Mission San Jose, Calif.	2 00
12. Mr. J. J. Dreher, Dubuque	2 00
12. Rev. J. Dunn, Princeton, N. J.	2 00
12. Rev. P. J. Gallagher, Emmitsburg, Md.	6 00
12. Magr. P. C. Gavan, Washington	2 00
12. Rev. J. Grises, San Jose, Calif.	2 00
12. Holy Redeemer Sch., Detroit	2 00
12. Magr. E. Lefebvre, Grand Rapids	2 00
12. Rev. G. A. Lyons, So. Boston	2 00
12. Miss M. McElroy, Doylestown, Pa.	2 00
12. Rev. T. McFadden, Princeton, N. J.	2 00
12. Mother Ernestina, Taunton, Mass.	2 00
12. Mother M. Alphonsa, Baltic, Conn.	2 00
12. Mother M. Berchmans Cannan, Leavenworth	2 00
12. Mother M. Constantia, Buffalo	2 00
12. Mother Petrus, Rockville Centre, L. I.	2 00
12. Mount Mercy Acad., Buffalo	2 00
12. Rev. J. L. Paschang, Omaha	2 00
12. St. Anthony Conv., Sacramento	2 00
12. St. Dominic Sch., Oyster Bay, L. I.	2 00
12. St. John Paro Sch., San Francisco	2 00
12. St. Jude Thaddeus Conv., Havre, Mont.	2 00
12. St. Mary Acad., Leavenworth	2 00
12. St. Mary Sch., Elyria, Ohio	2 00
12. Rev. L. Simpson, Los Gatos, Calif.	2 00
12. Sr. Elisabeth Garner, Emmitsburg, Md.	2 00
12. Sr. Isabelle McSweeney, Emmitsburg, Md.	2 00
12. Sr. M. Alberta, New York	10 00
12. Sr. M. Alma, Cleveland	2 00
12. Sr. M. Assumpta, Madison, Wis.	2 00
12. Sr. M. Jolanta, Chicago	2 00
12. Sr. M. Rose, Gertrude, Brooklyn	2 00
12. Srs. Adorers Prec. Blood, Steelton, Pa.	2 00
12. Srs. Charity, Milwaukee	2 00
12. Srs. H. Union Sac. Hearts, Pawtucket, R. I.	2 00
12. Srs. Humility Mary, Canton, Ohio	2 00
12. Srs. Mercy, Baltimore	6 00
12. Srs. Mercy, Naugatuck, Conn.	2 00
12. Srs. Mercy, Sausalito, Calif.	2 00
12. Srs. Notre Dame, Cambridge, Mass.	10 00

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12. Srs. Notre Dame, Cheviot, Ohio	2 00
12. Srs. Notre Dame, Cleveland	2 00
12. Srs. Notre Dame, Hamilton, Ohio	2 00
12. Srs. Notre Dame, Sandusky, Ohio	2 00
12. Sch. Srs. Notre Dame, Westbury, L. I.	2 00
12. Srs. Notre Dame, Woburn, Mass.	2 00
12. Srs. St. Francis, Columbus	2 00
12. Srs. St. Francis, Hammond, Ind.	2 00
12. Srs. St. Joseph, Philadelphia	2 00
12. Mr. J. P. Spaeth, Cincinnati	2 00
13. Niagara Univ., Niagara, N. Y.	25 00
13. St. Francis Sem., St. Francis, Wis.	25 00
13. St. Menirad Eccl. Sem., St. Menirad, Ind.	25 00
13. Duquesne Univ., Pittsburgh	20 00
13. Georgian Court Coll., Lakewood, N. J.	20 00
13. Notre Dame Coll. So. Euclid, Ohio	20 00
13. Acad. Our Lady, Chicago	10 00
13. Acad. Sacred Heart, St. Louis County, Mo.	10 00
13. Immc. Conception Acad., Davenport	10 00
13. Inst. Immc. Conception, Oldenburg, Ind.	20 00
13. Mt. St. Agnes High Sch., Baltimore	10 00
13. Ursuline Acad., Pittsburgh	20 00
13. Belmont Sch., Belmont, Calif.	2 00
13. Msgr. B. Biegel, Elwood, Ind.	2 00
13. Msgr. T. P. Bona, Chicago	2 00
13. Rev. F. Bredestege, Cincinnati	2 00
13. Rev. S. Brennan, Wilhite, Calif.	2 00
13. Rev. F. B. Bruckner, Toledo	2 00
13. Christian Bros. High Sch., St. Louis	4 00
13. Rev. J. M. Cooper, Washington	2 00
13. Dominican Srs., Guerrero St., San Francisco	2 00
13. Dominican Srs., Pine St., San Francisco	2 00
13. Rev. R. J. Gabel, Toledo	2 00
13. Miss L. Gaakell, Milwaukee	2 00
13. Rev. P. J. Judge, Omaha	2 00
13. Mother Clarissa, Oldenburg, Ind.	2 00
13. Mother R. Gibney, Omaha	4 00
13. Mother M. Joseph, Caldwell, N. J.	2 00
13. Mother M. Joseph, Maryknoll, N. Y.	2 00
13. Mother M. Pacifica, Peoria	2 00
13. Mother M. Solana, Pendleton, Oreg.	2 00
13. Rev. J. H. Ostiek, Omaha	2 00
13. Rev. J. M. Petter, Rochester	2 00
13. St. Joseph Acad., Green Bay	2 00
13. St. Michael Sch., Milwaukee	2 00
13. St. Peter Coll., Jersey City, N. J.	2 00
13. St. Peter Conv., Washington	2 00
13. Sr. Helen, Detroit	2 00
13. Sr. Marie Elise, Paterson, N. J.	2 00
13. Sr. M. Agnella, Columbus, Nebr.	2 00
13. Sr. M. Aloysine, Chicago	6 00
13. Sr. M. Anselm, Bronx, N. Y.	2 00
13. Sr. M. Jean, Rochester	2 00
13. Sr. M. Luca, Carlyle, Ill.	2 00
13. Sr. M. Michael, Brooklyn	2 00
13. Sr. M. Seraphia, Milwaukee	2 00
13. Sr. M. Valeria, Joliet, Ill.	2 00
13. Srs. Mercy, Greenwich, Conn.	2 00
13. Srs. Mercy, New Orleans	2 00
13. Srs. Notre Dame, New Orleans	2 00
13. Srs. Notre Dame, St. Louis	2 00
13. Srs. Notre Dame, Waltham, Mass.	2 00
13. Srs. St. Joseph, Dunkirk, N. Y.	2 00
13. Srs. St. Joseph, Elwood, Ind.	2 00
13. Rev. J. Troy, Bay City, Mich.	12 00
14. St. Charles Borromeo Sem., Overbrook, Pa.	25 00
14. St. John Sem., Little Rock	25 00
14. St. Joseph Sem., Yonkers, N. Y.	25 00

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14	St Joseph Coll, Philadelphia	20 00
14	Xavier University, Cincinnati	20 00
14	Mt. St. Joseph Coll Women, Philadelphia	40 00
14	Brooklyn Prep Sch, Brooklyn	10 00
14	Mt. St Joseph Coll Inst., Philadelphia	40 00
14	Notre Dame Quincy, Quincy, Ill	10 00
14	Presentation Conv, New Dorp P O, S I	10 00
14	St Catherine Acad, Lexington, Ky	10 00
14	Rev C Auer, Artesian, S Dak	2 00
14	Bro Columban, Buffalo	2 00
14	Rev. A. H. Chandler, New Haven, Conn.	2 00
14	Rev G Eisenbacher, Chicago	2 00
14	Rev J J Healy, Little Rock	2 00
14	Rev J Hensbach, Dumock, S Dak	2 00
14	Rev F J Holweck, St Louis	2 00
14	Rev W McDermott, Racine, Wis	2 00
14	Rev T Martin, Spokane, Wash	2 00
14	Mother M. Antonette, San Antonio	2 00
14	Mother Superior, St Martin, Ohio	2 00
14	Rev J R Murray, Utica, N Y	2 00
14	Rev W J Ryan, New Orleans	2 00
14	St Francis Xav Sch for Deaf, Baltimore	2 00
14	Rev H P Shea, New York	2 00
14	Sr M Elise, Detroit	2 00
14	Sr M Mona, Chicago	2 00
14	Sr St Benedict, Brooklyn	2 00
14	Srs Charity, Halifax, N S	2 00
14	Srs H Humility Mary, Lowellville, Ohio	2 00
14	Rev H Sloetmyer, Cincinnati	2 00
14	Rev A Zubowicz, Chicago	2 00
15	Coll St Catherine, St Paul	40 00
15	Acad H C Jesus, Suffern, N Y	10 00
15	Holy Names Acad & Nor Sch, Seattle	10 00
15	Immaculata High Sch, Chicago	10 00
15	Mt St Scholastica Acad, Atchison, Kans	10 00
15	Seton Hall High Sch, So Orange, N J	10 00
15	Benedictine Srs, Pittsburgh	2 00
15	Bro Thomas, New York	4 00
15	Brother William, Indianapolis	2 00
15	Dominican Srs, Vallejo, Calif	2 00
15	Rev V Dwyer, Troy, Ind	2 00
15	Rev. H. M. Hald, Brooklyn	2 00
15	Rev. J. Kandalast, Milwaukee	2 00
15	Mt St Scholastica Acad., Atchison, Kans	4 00
15	Rev G O'Brien, Lexington, Ky	2 00
15	The Minister Provincial, O M C, Louisville	2 00
15	St Anthony Par Sch, San Francisco	2 00
15	St Charles Sch, Detroit	2 00
15	Sr Lorette, San Francisco	2 00
15	Sr M. Clare, Baden, Pa	2 00
15	Srs Charity, Newark	2 00
15	Srs Charity, Roxbury, Mass	2 00
15	Notre Dame, Bellevue, Ky	2 00
15	Notre Dame, Chinchuba, La	2 00
15	Srs St Francis, Chicago	2 00
15	Srs. St. Joseph, Schuylkill Haven, Pa.	2 00
15	Rev F T Stack, Detroit	2 00
15	Acad Assumption, Germantown, Pa.	10 00
15	Acad Immo H. Mary, Ashland P O, Pa	10 00
15	Acad Mercy, Philadelphia	10 00
15	Acad. Notre Dame, Philadelphia	10 00

May, 1931

16	Bethlehem Cath High Sch, Bethlehem, Pa	10 00
16	Nassareth Acad, Torreadale, Pa	10 00
16	Northeast Cath High Sch, Philadelphia	10 00
16	St Agnes High Sch, West Chester, Pa.	10 00
16	St Katharine Siena High Sch, Wayne, Pa	10 00
16	St Peter High Sch, Reading, Pa	10 00
16	Villa Maria Acad, Malvern P. O., Pa.	10 00
16	Annunciation B. V. M Sch., Brookline, Pa	2 00
16	Holy Name Jesus Sch, Philadelphia	2 00
16	Holy Trinity Sch, Philadelphia	2 00
16	Immo Conception Sch, Philadelphia	2 00
16	Mater Dolorosa Sch, Philadelphia	2 00
16	O L Hungary Sch., Northampton, Pa	2 00
16	O L Sac Heart Sch, Hilltown, Pa	2 00
16	Resurrection Sch, Chester, Pa	2 00
16	Sacred Heart Sch, Phoenixville, Pa	2 00
16	St Ambrose Sch, Philadelphia	2 00
16	St Ann Sch, Bristol, Pa	2 00
16	St Augustine Sch, Bridgeport, Pa	2 00
16	St Benedict Sch, Philadelphia	2 00
16	St Bernard Sch, Philadelphia	2 00
16	St Bonaventura Sch, Philadelphia	2 00
16	St Bridget Sch, Philadelphia	2 00
16	St Catherine Sch, Germantown, Pa	2 00
16	St Charles Borromeo Sch, Philadelphia	2 00
16	St Cunegunda Sch, McAdoo, Pa	2 00
16	St Dominic Sch, Philadelphia	2 00
16	St Fidelis Sch, Mahanoy City, Pa	2 00
16	St Francis Xav Sch, Philadelphia	2 00
16	St Gabriel Sch, Norwood, Pa	2 00
16	St George Sch, Philadelphia	2 00
16	St Hedwig Sch, Philadelphia	2 00
16	St Henry Sch, Philadelphia	2 00
16	St Hugh Sch, Philadelphia	2 00
16	St Joachim Sch, Philadelphia	2 00
16	St John Baptist Sch, Haycock, Pa	2 00
16	St John Baptist Sch, Philadelphia	2 00
16	St John Sch, Stiles P. O., Pa	2 00
16	St Joseph Sch, Collingdale, Pa	2 00
16	St Laurence Sch., Highland Park, Pa	2 00
16	St Laurentius Sch, Philadelphia	2 00
16	St Lawrence Sch, Catasauqua, Pa	2 00
16	St Margaret Sch, Narberth, Pa	2 00
16	St Mary Assumption Sch, Coaldale, Pa	2 00
16	St Mary School, Catasauqua, Pa	2 00
16	St Mary Sch, Conshohocken, Pa	2 00
16	St Mary Sch, St Clair, Pa	2 00
16	St Patrick Sch., Kennett Square, Pa.	2 00
16	St Patrick Sch, Malvern, Pa	2 00
16	St Patrick Sch, Philadelphia	2 00
16	St Peter Sch, Philadelphia	2 00
16	St Rita Sch, Philadelphia	2 00
16	St Stephen Sch., Port Carbon, Pa	2 00
16	St Vincent Sch, Germantown, Pa.	2 00
16	St Francis High Sch, Brooklyn	10 00
16	St Mary Acad, Philadelphia	10 00
16	Bro A L Hollinger, Peoria	2 00
16	Mr F Bruce, Milwaukee	2 00
16	Rev L Haas, Latrobe, Pa	2 00
16	V Rev F T Hoeger, Detroit	2 00
16	Rev F P Le Buffe, New York	2 00
16	Mr W. McNulty, Rochester	2 00
16	Rev. D. H. Markham, Albany	2 00
16	Mother Vincent, Dallas	2 00
16	O L Angels Sch, Brooklyn	2 00
16	St Ann Sch, Baltimore	2 00
16	Srs. Charity, Corning, Ohio	2 00

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16	Srs Charity, Lockland, Ohio	2 00
16	Srs Mercy, Bath, Pa	2 00
16	Srs Mercy, West Hartford	2 00
16	Srs Notre Dame, Chicago	2 00
16	Srs Notre Dame, Providence	2 00
16	Srs St Dominic, Poughkeepsie, N Y	2 00
16	Srs St Francis, Chicago Hghts, Ill	4 00
16	Srs St Francis, Kentland, Ind	8 00
16	Srs St Joseph, Logan, Phila	2 00
16	Rev A. W. Tasch, Latrobe, Pa	2 00
16	Mr P H Vogel, Columbus	2 00
18	St John Univ, Toledo	20 00
18	Clarke Coll, Dubuque	20 00
18	Coll. Notre Dame, Belmont, Calif	20 00
18	St. Mary Acad., & Coll., Portland, Oreg	80 00
18	St Mary Coll, Notre Dame, Ind	20 00
18	Daughters SS Cyril & Methodius, Danville, Pa	10 00
18	Mother M Berchmans, Halifax, N S	10 00
18	Mt. St. Dominic Acad, Caldwell, N J	10 00
18	Regis High Sch., New York	10 00
18	St Mary Acad., Notre Dame, Ind	10 00
18	Srs Notre Dame, Milwaukee	10 00
18	Stella Niagara Sem., Stella Niagara, N. Y	10 00
18	Rev W Baldwin, Meriden, Conn	2 00
18	Blessed Agnes Sch., Chicago	2 00
18	Magr J Cawley, Los Angeles	2 00
18	Mr H. P. Conway, Chicago	2 00
18	Mr D. C. Faus, New York	2 00
18	Rev D V Fitzgerald, Somerville, Mass	2 00
18	Girls Cath High Sch., Malden, Mass	2 00
18	Rev J A Hogan, Medina, N Y	2 00
18	Holy Redeemer Sch., Webster Groves, Mo	4 00
18	Mr J L Hunt, Mt Vernon, N Y	2 00
18	Immc Conception Sch., Everett, Mass	2 00
18	V Rev J J Jepsen, Mountain View, Calif	2 00
18	Mr J J Kirwin, New York	2 00
18	Rev J McAstocker, Tacoma, Wash	2 00
18	Rev J J McHugh, Belmont, Calif	2 00
18	Madame D McMenamy, St Joseph, Mo	2 00
18	Mother M Pauline, Notre Dame, Ind	2 00
18	Mother M Redempta, Oakland, Calif	2 00
18	Mrs N Mullins, Yakima, Wash	2 00
18	O L Lourdes Sch., Boston	2 00
18	O L Perp Help Sch., Roxbury, Mass	2 00
18	Rev C Pontek, Iron River, Mich	2 00
18	Rev W Reding, Wisconsin Rapids, Wis	2 00
18	Miss C Rigali, Chicago	2 00
18	St Agnes Conv, Chicago	2 00
18	St Francis Sales Sch., Charlestown, Mass	2 00
18	St Francis Xav Sch., Roslindale, Mass	2 00
18	St James Sch., Salem, Mass	2 00
18	St Joseph Conv, Fitchburg, Mass	2 00
18	St Joseph Sch., Cleveland	2 00
18	St Michael Sch., Cleveland	2 00
18	St Patrick High Sch., Stoneham, Mass	2 00
18	Sr Auxilia, Bridgeport, Conn	2 00
18	Sr M Adrian, Lake Charles, La	2 00
18	Sr M Antonina, Chicago	2 00
18	Sr M. Columba, Detroit	2 00
18	Sr M. Constantia, Rochester	2 00
18	Sr M. Ferdinand, Joliet, Ill	2 00

May, 1931

18	Sr. M Josepha, Pittsburgh	2 00
18	Sr M Malachy, San Francisco	2 00
18	Sr M Mercedes, Joliet, Ill.	2 00
18	Sr M. Victoria, Pasadena, Calif	2 00
18	Sr Senensis, Milwaukee	4 00
18	Srs Div Prov., Melbourne, Ky	2 00
18	Sch. Srs., Notre Dame, Cambridge, Mass	2 00
18	Srs Notre Dame, Cleveland	2 00
18	Srs Notre Dame, Roxbury, Mass	2 00
18	Srs. Notre Dame, Winona	2 90
18	Srs. St Benedict, Duluth	2 00
18	Srs St Dominic, Blauvelt, N Y	2 00
18	Srs St Francis, Chicago	2 00
18	Srs St Joseph, Philadelphia	2 00
18	Mr D P Towers, New York	2 00
18	Magr F X Unterreitmeier, Evansville, Ind	4 00
19	St Fidelis Prep Sem., Herman, Pa	10 00
19	Fordham Univ., Fordham, N Y	20 00
19	Immaculata Coll., Immaculata, Pa	20 00
19	O L Lake Coll., San Antonio	20 00
19	Acad O L Lake, San Antonio	10 00
19	Dioc Cath High Sch., Johnstown, Pa	10 00
19	Mt. St. Mary Acad., Burlington	10 00
19	Notre Dame Acad., Toledo	10 00
19	Villa Maria Acad., Immaculata, Pa	10 00
19	V Rev J P Aldridge, Springfield, Ky	2 00
19	Bro P A Gleeson, New York	2 00
19	Bro J Hottig, Belleville	2 00
19	Dominican Srs., Portland, Oreg	2 00
19	Eastman Teaching Films, Rochester	2 00
19	Miss R A Fagan, Brooklyn	2 00
19	Rev A Guenther, Fordham, N Y	2 00
19	V Rev F Hullweg, San Antonio	2 00
19	Immc Conception Sch., Marlboro, Mass	2 00
19	Immc Conception Sch., Revere, Mass	2 00
19	Rev A G Koenig, Cincinnati	2 00
19	Mother M Evarista, Manchester	2 00
19	Mother M Loyola, Immaculata, Pa	2 00
19	Mother Monica, Elizabeth, N J	2 00
19	Nazareth Sch., South Boston	2 00
19	Rev M J O'Maha, New York	2 00
19	Magr N Pfeil, Cleveland	2 00
19	Sacred Heart Sch., W Lynn, Mass	2 00
19	St Agnes Sch., Arlington, Mass	2 00
19	St Aidan Sch., Brookline, Mass	2 00
19	St Anne Sch., Salem, Mass	2 00
19	St Catherine Genoa Sch., Somerville, Mass	2 00
19	St Joseph Sch., Tiffin, Ohio	2 00
19	St Mary Sch., Lafayette, Ind	2 00
19	SS Peter & Paul High Sch., So Boston	4 00
19	Sr Athanasius, Lansdale, Pa	2 00
19	Sr M Georgianna, Buffalo	2 00
19	Sr M Gonzaga, Bayside, N Y	2 00
19	Sr M Joachim, Chicago	2 00
19	Sr M Stanislaus, Chicago	2 00
19	Srs Charity, Detroit	2 00
19	Srs Chris Charity, Chicago	2 00
19	Srs Mercy, Hartford	2 00
19	Srs Nazareth, Chicago	6 00
19	Srs Notre Dame, Cent Covington	2 00
19	Sch Srs Notre Dame, Grand Rapids	2 00
19	Srs St Dominic, College Point, L I	2 00
19	Srs St Joseph, So Bethlehem, Pa	8 00
20	Los Angeles Coll., Los Angeles	10 00
20	Manhattan Coll., New York	20 00
20	Coll Notre Dame, Baltimore	20 00
20	Acad Visitation, Dubuque	10 00

May, 1931

20	Cecilian Acad., Philadelphia	10 00
20	Notre Dame High Sch., Baltimore	10 00
20	St. Joseph Acad. High Sch., Tipton, Ind.	10 00
20	Miss E. F. Abrams, Jamaica, L. I.	2 00
20	Acad. Notre Dame Providence, Newport, Ky.	2 00
20	Mr. C. F. Belden, Boston	2 00
20	Bro. Cornelius, New York	2 00
20	Mrs. G. E. C. Cartmell, Forest Hills, L. I.	2 00
20	Country Day Sch. Sacred Heart, Newton, Mass.	2 00
20	Miss J. M. Delaney, Woodhaven, L. I.	2 00
20	De La Salle Normal Sch., Lafayette, La.	2 00
20	The Fittin Sch., East Boston	2 00
20	Miss K. M. Flanagan, Far Rockaway, L. I.	2 00
20	B. Herder Book Co., St. Louis	2 00
20	Miss M. Higgins, Jamaica, L. I.	2 00
20	H. Trinity Sch., Lawrence, Mass.	2 00
20	H. Trinity Sch., Roxbury, Mass.	2 00
20	Miss K. L. Kane, Rochester	2 00
20	Mr. J. G. Kennedy, Sarita, Tex.	2 00
20	Miss Franciscan Srs., Newton, Mass.	2 00
20	Mother Walburga, Covington	2 00
20	Rev. P. Nilles, Two Rivers, Wis.	16 00
20	O. L. Grace Sch., Chicago	2 00
20	Rev. C. J. Ryan, Cincinnati	2 00
20	St. Elizabeth Sch., Philadelphia	2 00
20	Sr. Generosa, Detroit	2 00
20	Sr. M. Clare, Milwaukee	2 00
20	Sr. M. Edwardine, Detroit	2 00
20	Sr. M. Teresa, Camden, N. J.	2 00
20	Sr. M. Veronica, Germantown, Ill.	6 00
20	Sr. M. Viola, Cincinnati	2 00
20	Srs. Notre Dame, Prairie du Chien, Wis.	4 00
20	Srs. St. Joseph, Pittsburgh	4 00
20	Miss Z. E. Stauf, Baltimore	2 00
21	Passionist Prep. Coll., Normandy, Mo.	10 00
21	Coll. St. Teresa, Winona	20 00
21	Coll. Holy Names, Oakland, Calif.	10 00
21	O. L. Grace Acad., Manchester	10 00
21	Conv. St. Elizabeth, Convent Station, N. J.	10 00
21	Bro. Director, Glencoe, Mo.	2 00
21	Bro. Dunstan, Peabody, Mass.	2 00
21	Conv. O. L. Perp. Help, Buffalo	2 00
21	Miss H. M. Ganey, Chicago	2 00
21	Rev. D. C. Gildea, Syracuse	2 00
21	Holy Trinity Sch., Boston	2 00
21	Imme. Conception Grammar Sch., Lowell, Mass.	2 00
21	V. Rev. T. McDermott, New York	2 00
21	Rev. G. J. McShane, Montreal	2 00
21	Mission Church High Sch., Roxbury, Mass.	2 00
21	Rev. P. J. O'Rourke, St. Louis	2 00
21	Rev. A. Pelletier, New York	2 00
21	St. Anne Sch., Readville, Boston	2 00
21	St. Jean Baptiste Sch., New York	2 00
21	St. Mary Sch., Massillon, Ohio	2 00
21	Sr. M. Justina, Prairie du Chien, Wis.	2 00
21	Sr. M. Thomas Aquinas, Highland Falls, N. Y.	2 00
21	Sr. Superior, Coll. Holy Names, Oakland, Calif.	2 00
21	Srs. Charity, Roxbury, Mass.	2 00
21	Sch. Srs. Notre Dame, Roxbury, Mass.	2 00
21	Srs. Notre Dame, Rochester	2 00
21	Srs. St. Mary, Lockport, N. Y.	2 00

May, 1931

21	Rev. E. Suppan, New Lexington, Ohio	2 00
22	Holy Cross Sem., Notre Dame, Ind.	25 00
22	Creighton Univ., Omaha	20 00
22	Coll. Sacred Heart, New York	20 00
22	Coll. St. Elizabeth, Convent Sta., N. J.	20 00
22	Emmanuel Coll., Boston	20 00
22	Acad. Notre Dame, Belleville	10 00
22	Holy Family Acad., Chicago	10 00
22	Rosati-Kain High Sch., St. Louis	60 00
22	Srs. St. Benedict, Ferdinand, Ind.	10 00
22	Acad. Notre Dame, Lowell, Mass.	2 00
22	Augustinian Frs., Lawrence, Mass.	2 00
22	Benziger Bros., New York	4 00
22	Rev. U. M. Churchill, Dubuque	2 00
22	Rev. D. M. Halpin, Dayton, Ohio	2 00
22	Imme. Conception High Sch., Lowell, Mass.	2 00
22	Rev. C. Ivis, Coon Rapids, Iowa	2 00
22	Mr. F. G. Kleinhenz, Cleveland	2 00
22	Mr. T. B. Lawler, New York	2 00
22	Rev. T. P. Mulligan, Cleveland	2 00
22	Rev. H. Reis, Lake Linden, Mich.	2 00
22	St. Ann Sch., Gloucester, Mass.	2 00
22	St. Joseph Pres. Acad., Berkeley, Calif.	2 00
22	St. Victor Sch., Calumet City, Ill.	2 00
22	Sr. M. Clarissa, Ferdinand, Ind.	2 00
22	Sr. M. Fidelis, Elmira, N. Y.	2 00
22	Sr. M. Jerome, Bronx, N. Y.	2 00
22	Sr. M. Paulina, Fowler, Ind.	2 00
22	Srs. Cong. Notre Dame, Lewiston, Me.	2 00
22	Srs. Notre Dame, Lynn, Mass.	2 00
22	Loyola Univ., New Orleans	20 00
23	St. Francis Sem. Coll. Dept., St. Francis, Wis.	20 00
23	Alvernia High Sch., Chicago	10 00
23	Holy Trinity High Sch., Trinidad, Colo.	10 00
23	Mt. St. Scholastica Acad., Canon City, Colo.	10 00
23	St. Francis Sem., High Sch. Dept., St. Francis, Wis.	10 00
23	Duane Inst., Notre Dame, Ind.	2 00
23	Holy Rosary Sch., Rochester	2 00
23	Rev. F. A. Moeller, Cincinnati	2 00
23	Sacred Heart Sch., Perkinsville, N. Y.	2 00
23	St. Aloysius Sch., Auburn, N. Y.	2 00
23	St. Mary Sch., Corning, N. Y.	2 00
23	St. Mary Sch., Rochester	2 00
23	St. Michael Sch., Rochester	2 00
23	St. Theresa Sch., Rochester	2 00
23	Rev. F. L. Sebastiani, Trinidad, Colo.	2 00
23	Sr. St. M. Reginald, Chicago	2 00
23	Sr. Superior, St. Martin Conv., Pittsburgh	2 00
23	Srs. Mercy, Chicago	2 00
23	Srs. Notre Dame, Chicago	2 00
23	Srs. St. Joseph, Auburn, N. Y.	2 00
23	Srs. St. Joseph, Dansville, N. Y.	2 00
23	Coll. St. Thomas, St. Paul	60 00
25	De Paul Univ., Chicago	20 00
25	Coll. O. L. Elms, Chicopee, Mass.	20 00
25	Acad. Mt. St. Vincent, New York	10 00
25	Benedictine Nor. Sch., Lisle, Ill.	10 00
25	Notre Dame Acad., Cincinnati	10 00
25	St. Joseph Nor. Coll., Springfield, Mass.	10 00
25	St. Mary Acad., O'Neill, Nebr.	10 00
25	Aquinas Acad., Tacoma, Wash.	2 00
25	Miss J. M. Barry, Derby, Conn.	2 00
25	Rev. J. M. Cassin, Santa Rosa, Calif.	2 00
25	Mr. R. T. Coffey, Boston	2 00

May, 1931

25.	Magr. M Connolly, San Francisco	2 00
25.	Rev J H. McDonald, Sydney, N S	2 00
25.	Rev L A. McNeill, Wichita	2 00
25.	Mother M Domitilla, Brighton, Mass	2 00
25.	Mother God Sch., Covington	2 00
25.	Mr J. A. Piatkowski, Orchard Lake, Mich	2 00
25.	Rev J M Piet, San Jose, Calif	2 00
25.	Magr J Rogers, San Francisco	8 00
25.	Magr J H. Ryan, Washington	2 00
25.	St. Aloysius Sch., Newburyport, Mass	2 00
25.	St. Clement Sch., Canton, Mass	2 00
25.	St. Elizabeth Par Sch., Minneapolis	2 00
25.	St. John Mil Acad., Los Angeles	4 00
25.	St. Peter Girls Sch., San Francisco	2 00
25.	Rev A. Schneider, Adrian, Mich	2 00
25.	Sr Justine, Lynchburg, Va	2 00
25.	Sr M Agnes, Mt. St. Joseph, Ohio	2 00
25.	Srs Div Prov., Dayton, Ky	2 00
25.	Sch Srs Notre Dame, Chicago	2 00
25.	Srs S. H. Mary, Bronx, N Y	2 00
25.	Srs. St. Francis, Chicago	2 00
25.	Srs St. Francis, O'Neill, Nebr	2 00
25.	Srs St. Joseph, New Orleans	2 00
25.	Rev G Thompson, Portland, Oreg	17 00
26.	St. Columban Prep Coll., Silver Creek, N Y	10 00
26.	Nasareth Acad., Rochester	10 00
26.	Bros Mary, Baltimore	4 00
26.	Rev E J Burns, Troy, N Y	2 00
26.	Mr W P Cunningham, New York	2 00
26.	Dominican Srs, Anaheim, Calif	2 00
26.	Rev B Gerold, Pittsburgh	2 00
26.	Rev J D Hannan, Pittsburgh	2 00
26.	Imme Conception Sch., Rochester	2 00
26.	Rev C. T. McGrath, Somerville, Mass	2 00
26.	St. Mary Boys High Sch., Lynn, Mass	2 00
26.	Rev A Scherf, Bally, Pa	2 00
26.	Sr M Bernada, Chicago	2 00
26.	Srs Notre Dame, Cincinnati	2 00
26.	Srs Notre Dame, Newport, Ky	2 00
26.	Srs Notre Dame, Youngstown, Ohio	2 00
26.	Srs Ste Chretienne, Salem, Mass	2 00
26.	Srs St. Francis, Rochester	2 00
27.	Mt Angel Coll., St. Benedict, Oreg	20 00
27.	Acad O L Mercy, Milford, Conn	10 00
27.	Acad St Scholastica, Chicago	10 00
27.	Benedictine Srs., Wilmington	14 00
27.	K C Educational Bur., New Haven, Conn	2 00
27.	Mother Celestine, Decatur, Ill	2 00
27.	Mother M Agatha, Columbus	2 00
27.	Sr. Francis Paula, Rochester	2 00
27.	Sr Superior, St. Mary Conv., Mission San Jose, Calif	2 00
27.	Srs Holy Child Jesus, Chicago	2 00
27.	Srs Providence, Malden, Mass	2 00
27.	Cathedral Latin Sch., Cleveland	10 00
27.	Covington Latin Sch., Covington	20 00
28.	Melrose Acad., Melrose Park, Pa	10 00
28.	Purcell High Sch., Cincinnati	20 00
28.	Cong Resurrection, Chicago	22 00
28.	Dominican Srs., Irving Park P O., Ill	2 00
28.	Rev J. Greaney, Woodlawn, Pa	2 00
28.	Holy Cross Sch., So Covington	2 00
28.	Rev R Lamoureux, Ottawa, Ont	2 00
28.	Rev J L. Lansenmeyer, Detroit	2 00
28.	Rev J McCarthy, Oconomowoc, Wis	2 00
28.	Rev P J McCormick, Washington	2 00
28.	Sacred Heart Jun Coll & Nor Sch., Louisville	4 00

May, 1931

28.	St. Margaret Mary Sch., Rochester	2 00
28.	St. Patrick Sch., Eau Claire, Wis	4 00
28.	Srs Div Prov., Ludlow, Ky	2 00
28.	Sch. Srs Notre Dame, Chicago	2 00
28.	Srs Notre Dame, Springfield, Mass	6 00
28.	Srs Prec Blood, Cincinnati	2 00
28.	Srs St. Joseph, Auburn, N Y	2 00
28.	Srs St. Joseph, Los Angeles	4 00
29.	Sac Heart Acad., Grand Rapids	10 00
29.	St. Joseph Acad., Columbus	10 00
29.	Benedictine Fra., Burlington, Iowa	2 00
29.	Bl. Sacrament Sch., Rochester	2 00
29.	Rev A J Dean, Toledo	2 00
29.	Mr W McGunley, New Haven, Conn	2 00
29.	Mother M. Benedieta, Gr Rapids	8 00
29.	St. Mary Sch., Stoughton, Mass	2 00
29.	Sch Srs Notre Dame, Dodge, Nebr	2 00
29.	Srs St. Francis, Jemez, N Mex	2 00
31.	Education Dept., N C W C, rent of half office, April, 1931	25 00
31.	Reports & Bulletins	2 20

June, 1931

1.	The Convent Sch., Syracuse	10 00
1.	O L Mercy High Sch., Rochester	20 00
1.	Rev J F Corrigan, Brooklyn	6 00
1.	Rev A Gallagher, Tiffin, Ohio	2 00
1.	Rev C Kempker, Ft Madison, Iowa	2 00
1.	Mons M E Kiely, Roma, Italia	2 00
1.	Rev P Lydon, Menlo Park, Calif	2 00
1.	Msgr W McMullen, Pittsburgh	2 00
1.	Rev J Riedl, Waukesha, Wis	2 00
1.	Mias M L Ryan, Chicago	2 00
1.	St. Ann Sch., Wadena, Minn	2 00
1.	St. Cecilia Cathedral Sch., Omaha	4 00
1.	Sr M Aloysia, Chicago	2 00
1.	Srs Div Prov., Newport, Ky	4 00
1.	Srs I H M., Detroit	2 00
1.	Srs St. Francis, Mansfield, Ohio	2 00
1.	Srs St. Francis, Syracuse	2 00
2.	Coll St. Benedict, St. Joseph, Minn	20 00
2.	Rev G Bullion, Mt Pleasant, Pa	2 00
2.	Dominican Srs., Lowell, Mass	2 00
2.	Mr C C Flynn, New York	4 00
2.	Mother Hedwig, Reading, Pa	2 00
2.	St. Bernard Sch., W Newton, Mass	2 00
2.	St. Joseph Sch., Lawrence, Mass	2 00
2.	St. Patrick Sch., Richmond, S I	2 00
2.	Sr M Anthony, Mishawaka, Ind	2 00
2.	Sr M Clotilde, Bronx, N Y	2 00
2.	Sr M Jane Frances, Clinton, Iowa	2 00
2.	Srs Holy Cross, Alexandria, Va	2 00
2.	Srs Mercy, Middletown, Conn	4 00
2.	Srs St. Casimir, Scranton	14 00
2.	Srs St. Joseph, Linwood Heights, Pa	2 00
2.	Rev T. Small, Chicago	2 00
2.	Magr M R Spillane, Trenton	6 00
3.	Srs St. Joseph, Wheeling	30 00
3.	Rev M. Dalton Hopewell, N J	4 00
3.	Rev C F Deady, Detroit	4 00
3.	Rev W Haberstock, Milwaukee	2 00
3.	Rev F Hillenbrand, Mundelein, Ill	2 00
3.	Rev C A Monteleone, Syracuse	2 00
3.	Rev J O'Connor, Clairton, Pa	2 00
3.	St. Hedwig, Paro Sch., E Cambridge, Mass	2 00
3.	St. Rose Convent, La Crosse	2 00
3.	V Rev. J Scully, Kingston, N Y	4 00
3.	Sr M Cyril Hamilton, Huntington, W Va	4 00
3.	Sr Superior, All Saints Conv., Etna, Pa	2 00
4.	Mt Rev J J Glennon, St. Louis	20 00
4.	Rt Rev C E Byrne, Galveston	10 00

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4	Rt. Rev J J Hartley, Columbus	10 00
4	Rt Rev W. Hickey, Providence	50 00
4	Rt Rev. P McDevitt, Harrisburg	10 00
4	Benedictine High Sch, Cleveland	10 00
4	St Francis Xav Acad, Providence	10 00
4	Bro John Francis, New York	6 00
4	Rt Rev P P Crane, St Louis	2 00
4	Rt Rev J Crimont, Juneau, Alaska	2 00
4	Rev J E Hamill, Indianapolis	2 00
4	Rev H. Heringhaus, Independence, Ky	2 00
4	Holy Trinity Sch, Dubuque	2 00
4	O L Lourdes Sch., Little Falls, Minn	2 00
4	O L Mt Carmel Sch, Bronx, N Y	2 00
4	Presentation Srs., Aberdeen, S Dak	2 00
4	St Ann Sch, Fremont, Ohio	2 00
4	St Joseph Sch, Piers, Minn	2 00
4	St Luke Sch, Bronx, N Y	2 00
4	St Mary Mt Carmel Sch, Long Prairie, Minn	2 00
4	St Patrick Sch, Rockford	2 00
4	St Peter Sch, Rockford	2 00
4	St Stephen Sch, Framingham, Mass	2 00
4	Srs Mercy, Norwalk, Conn	10 00
4	Srs Notre Dame, Laurium, Mich	2 00
4	Srs St Benedict, Buckman, Minn	2 00
4	Srs St Francis, Springfield, Minn	2 00
4	Srs Visitation, St Paul	2 00
4	Rev J Stapleton, Detroit	2 00
5	Rt Rev H Althoff, Belleville	10 00
5	Rt Rev J Cassidy, Fall River	100 00
5	St Joseph Fem Orphan Asylum, Brooklyn	10 00
5	Mr D F Burns, Boston	2 00
5	Rev B Lannemann, Rockland, Mich	10 00
5	Mother Mechilde, S Lawrence, Mass	2 00
5	St Peter Sch, Detroit, Minn	2 00
5	Sr Superior, St Joseph Conv, Braddock, Pa	2 00
5	Srs Notre Dame, Lorain, Ohio	4 50
5	Srs Notre Dame, New York	2 00
6	Nazareth Coll, Nazareth, Mich	20 00
6	St Joseph Acad., Cincinnati	10 00
6	Bro Francis, Wichita	2 00
6	Rev T E Murray, Philadelphia	2 00
6	O L Lourdes Sch, River Rouge, Mich	4 00
6	St Adalbert Sch, Gilman, Minn	2 00
6	Sr M Chrysostom, Brooklyn	2 00
6	Srs St Basil, Elmhurst, Pa	2 00
6	W Cardinal O'Connell, Boston	200 00
8	Rt Rev H C Boyle, Pittsburgh	25 00
8	Rt Rev J Chartrand, Indianapolis	25 00
8	Coll St Rose, Albany	20 00
8	St Gabriel High Sch, Hazleton, Pa	10 00
8	Dr G H Derry, Detroit	2 00
8	Dominican Srs, San Gabriel, Calif	2 00
8	Mr A A McDonald, St Louis	2 00
8	Rev C Moosman, Homestead, Pa	5 00
8	V Rev J O'Regan, New Orleans	2 00
8	Mr F J Rooney, Chicago	2 00
8	St Anthony Sch, Rockford	2 00
8	St Jean Baptiste Sch, Lynn, Mass	2 00
8	St Stephen Sch, Milwaukee	2 00
8	Rev J Schengber, Cincinnati	2 00
8	Sr M Ildephonse, New York	2 00
8	Sr M Pierre, Hazleton, Pa	6 00
8	Sr M Rosetta, Ottawa, Ohio	2 00
8	Srs I H M, Stonehurst, Pa	2 00
8	Srs Mercy, Hartford	2 00
8	Sch Srs Notre Dame, Brooklyn	2 00
8	Srs Notre Dame, Kitchener, Ont	12 00
8	Srs St Benedict, Little Falls, Minn	2 00
8	Srs St Benedict, St Cloud	2 00

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8	Srs St Joseph, Philadelphia	2 00
8	Srs St Joseph, Rochester	2 00
8	Bro. A Beigel, Hamilton, Ohio	2 00
9	Rev R Butin, Washington	2 00
9	Rev I Fealy, Woodlawn, Md	2 00
9	Franciscan Srs, Omaha	2 00
9	Rev R Hunt, San Francisco	4 00
9	O L Nazareth Sch, Roanoke, Va	2 00
9	Magr M Ryan, Pittsburgh	2 00
9	St Catherine Training Sch, San Francisco	2 00
9	St Mary Sch, Galena, Ill	2 00
9	St Mary Sch, Kingston, N Y	2 00
9	St Michael Rumanian Greek Cath. Sch., Aurora, Ill	2 00
9	St Monica Sch, New York	10 00
9	Sacred Heart Sch, Waterbury, Conn	2 00
9	Srs Charity, Brockton, Mass	2 00
9	Srs Charity, Mamaroneck, N Y	2 00
9	Srs Charity, San Francisco	2 00
9	Srs I H M, New York	2 00
9	Srs St Francis, Portsmouth, Ohio	2 00
9	Srs St Francis, Sylvania, Ohio	2 00
9	Srs St Joseph, South Boston	2 00
10	John Carroll Univ, Cleveland	20 00
10	Acad Villa Madonna, Covington	10 00
10	Sacred Heart Acad, Springfield, Ill	10 00
10	Rev J De Coulser, Echo, La	2 00
10	Mother Alodie, Pawtucket, R I	2 00
10	St Catherine Sch, Pelham, N Y	2 00
10	St John Sch, Clyde, N Y	2 00
10	St Mary Sch, Dixon, Ill	2 00
10	St Patrick Sch, Rochelle, Ill	2 00
10	Srs Holy Cross, Washington	2 00
10	Srs Notre Dame, Canton, Ohio	10 00
10	Magr P Supple, Roxbury, Mass	2 00
11	St Mary Acad, Milwaukee	10 00
11	St Philip Neri High Sch, Chicago	10 00
11	St Thomas High Sch, Braddock, Pa	20 00
11	Bros Mary, New York	2 00
11	Rev E Deham, Philadelphia	4 00
11	Rev F J Martin, Louisville	2 00
11	Marymount Mil Acad, Tacoma, Wash	2 00
11	St Anthony Sch, St Cloud	2 00
11	St Gregory Sch, Dorchester, Mass	2 00
11	Rev P N Scheier, Farmer, S Dak	2 00
11	Sch St Thomas Apostle, New York	2 00
11	Sr M Clemenza, Wichita	2 00
11	Srs Providence, Chelsea, Mass	2 00
11	Srs St Francis, Milwaukee	2 00
11	Srs St Joseph, Dorchester, Mass	2 00
12	Univ Dayton, Dayton, Ohio	20 00
12	Coll & Acad Sacred Heart, Cincinnati	20 00
12	Cheverus Classical High Sch, Portland, Me	10 00
12	St Joseph Acad, Guthrie, Okla	10 00
12	St Xavier Coll, Louisville	10 00
12	Rt Rev J M Corrigan, Overbrook, Pa	2 00
12	Mr E F Gilroy, Scranton	4 00
12	Mary Help Christians Sch, New York	2 00
12	V Rev B O'Reilly, Dayton, Ohio	2 00
12	Sacred Heart Sch, Newton Centre, Mass	2 00
12	St Francis Sales Sch, New York	2 00
12	St Joseph Sch, N Groesvenordale, Conn	2 00
12	St Joseph Sch, Wayland, N Y	2 00
12	St Mary Sch, Aurora, Ill	2 00
12	St Michael High Sch, New York	2 00
12	Sr M. Florence, Tuckahoe, N Y	2 00
12	Sr M St James, Boston	2 00
12	Srs Charity, Tompkinsville, S I	2 00

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12. Srs. SS Cyril & Methodius, New York	2 00
12. Rt. Rev. J. M. Gannon, Erie	10 00
12. Rt. Rev. F. W. Howard, Covington	100 00
12. Rt. Rev. E. J. Kelly, Boise	10 00
12. Rt. Rev. T. F. Lillis, Kansas City, Mo	10 00
12. Rt. Rev. P. R. McDewitt, Harrisburg	10 00
12. Rt. Rev. T. E. Molloy, Brooklyn	100 00
12. Rt. Rev. J. F. Rummel, Omaha	25 00
12. Rt. Rev. J. Schrems, Cleveland	25 00
12. Rev. H. E. Keller, York, Pa	10 00
12. Rev. M. Ahern, Weston, Mass	2 00
12. Mr. J. E. Cummings, Washington	2 00
12. Mr. J. A. Kerrins, Chicago	2 00
12. Magr. A. Kremer, Genoa, Wis	4 00
12. Mother M. Vincentia, Harrison, N. Y	2 00
12. St. Anthony Sch., Shirley, Mass	2 00
12. St. Joseph Acad., Dubuque	2 00
12. Sr. M. Cyrilla, Yonkers, N. Y	2 00
12. Sr. M. Evangelista, New York	2 00
12. Srs. Notre Dame, Cold Spring, Ky	2 00
12. Mr. W. Walsh, Lawrence, Mass	4 00
12. Assumption Sch., St. Paul	2 00
12. Foley Sch., St. Paul	2 00
12. Felician Srs., St. Paul	2 00
12. St. Agnes Sch., St. Paul	2 00
12. St. Andrew Sch., St. Paul	2 00
12. St. Bernard Sch., St. Paul	2 00
12. St. Casimir Sch., St. Paul	2 00
12. St. Cecilia Sch., St. Paul	2 00
12. St. Columba Sch., St. Paul	2 00
12. St. Francis Sales Sch., St. Paul	2 00
12. St. John Sch., St. Paul	2 00
12. St. Joseph Acad., St. Paul	2 00
12. St. Luke Sch., St. Paul	2 00
12. St. Mark Sch., St. Paul	2 00
12. St. Mary Sch., St. Paul	2 00
12. St. Matthew Sch., St. Paul	2 00
12. St. Michael Sch., St. Paul	2 00
12. St. Patrick Sch., St. Paul	2 00
12. St. Paul Cath. Orph., St. Paul	2 00
12. St. Stanislaus Sch., St. Paul	2 00
12. St. Vincent Sch., St. Paul	2 00
12. Ascension Sch., Minneapolis	2 00
12. Assumption Sch., Minneapolis	2 00
12. Basilica St. Mary Sch., Minneapolis	2 00
12. Holy Name Sch., Minneapolis	2 00
12. St. Anne Sch., Minneapolis	2 00
12. St. Boniface Sch., Minneapolis	2 00
12. St. Helena Sch., Minneapolis	2 00
12. St. Joseph Sch., Minneapolis	2 00
12. St. Lawrence Sch., Minneapolis	2 00
12. St. Philip Sch., Minneapolis	2 00
12. St. Stephen Sch., Minneapolis	2 00
12. Sch. St. Thomas, Minneapolis	2 00
12. Sr. Maie Damian, Minneapolis	2 00
12. Srs. St. Benedict, Minneapolis	2 00
12. Srs. St. Francis, Minneapolis	2 00
12. St. Anne Sch., Anoka, Minn	2 00
12. St. Mary Sch., Bellechester, Minn	2 00
12. St. Mary High Sch., Bird Island, Minn	2 00
12. Guardian Angels Sch., Chaska, Minn	2 00
12. St. Bernard Sch., Cologne, Minn	2 00
12. Sch. Srs. Notre Dame, Comfrey, Minn	2 00
12. St. Peter Sch., Delano, Minn	2 00
12. St. Andrew Sch., Fairfax, Minn	2 00
12. Bethlehem Acad., Fairbault, Minn	2 00
12. Ursuline Nuns, Frontenac, Minn	2 00
12. St. Agnes Sch., Ghent, Minn	2 00
12. Srs. St. Francis, Glencoe, Minn	2 00
12. St. Mary Acad., Graceville, Minn	2 00
12. Guardian Angels Sch., Hastings, Minn	2 00

June, 1931

13. Srs. St. Joseph, Hopkins, Minn.	2 00
13. St. John Sch., Jordan, Minn	2 00
13. St. Canice Sch., Kilkenny, Minn	2 00
13. St. Mary Sch., Le Center, Minn	2 00
13. Sch. Srs. Notre Dame, Loretto, Minn	2 00
13. Imme Conception Sch., Lonsdale, Minn	2 00
13. Sch. Srs. Notre Dame, Madison, Minn	2 00
13. St. Joseph Sch., Marshall, Minn	2 00
13. St. Raphael Sch., Montgomery, Minn	2 00
13. St. Nicholas Sch., New Market, Minn	2 00
13. Holy Trinity Sch., New Ulm, Minn	2 00
13. St. Mary Sch., New Ulm, Minn	2 00
13. Rosary Sch., Northfield, Minn	2 00
13. Holy Rosary Sch., No Mankato, Minn	2 00
13. St. Peter School, North St. Paul, Minn	2 00
13. St. Wenceslaus Sch., Prague, Minn	2 00
13. St. Joseph Sch., Red Wing, Minn	2 00
13. Srs. St. Benedict, Robbinsdale, Minn	2 00
13. St. Leo Sch., St. Leo, Minn	2 00
13. The John Ireland Sch., St. Peter, Minn	2 00
13. St. Mark Sch., Shakopee, Minn	2 00
13. St. Adalbert Sch., Silver Lake, Minn	2 00
13. St. Mary Sch., Sleepy Eye, Minn	2 00
13. Dominican Srs., South St. Paul, Minn	2 00
13. St. Boniface Sch., Stewart, Minn	2 00
13. St. Michael Sch., Stillwater, Minn	2 00
13. Srs. St. Benedict, Stillwater, Minn	2 00
13. Holy Trinity Sch., Vossli, Minn	2 00
13. Sch. Srs. Notre Dame, Wabasso, Minn	2 00
13. St. Joseph Sch., Waconia, Minn	2 00
13. St. Anthony Sch., Watkins, Minn	2 00
13. Srs. Poor Handmaids Jesus Christ, West Newton, Minn	2 00
13. St. Mary Sch., White Bear, Minn	2 00
13. St. John Cantius Sch., Winno, Minn	2 00
13. Principal, Holy Trinity Sch., Winsted, Minn	2 00
15. Rt. Rev. A. J. Schuler, El Paso	10 00
15. Regus Coll., Denver	20 00
15. St. Ignatius Coll., San Francisco	20 00
15. Xavier Univ., New Orleans	20 00
15. Dominican Srs., Bronx, N. Y	2 00
15. Dominican Srs., Port Richmond, S. I	2 00
15. Rev. J. W. Gilrain, Manchester	2 00
15. Rev. P. Milde, Savannah	4 00
15. Sacred Heart Conv., Pittsburgh	2 00
15. Sacred Heart Sch., Bernard, Iowa	2 00
15. Sacred Heart Sch., Eagle Grove, Iowa	2 00
15. St. Francis Sales Sch., Oakland, Calif	2 00
15. St. Jerome Sch., Bronx, N. Y	2 00
15. St. Mary Sch., Freeport, Ill	2 00
15. St. Nicholas Sch., New York	2 00
15. St. Patrick Sch., Corning, N. Y	2 00
15. St. Catherine, Carville, La	10 00
15. Sr. M. Arnolda, Milwaukee	2 00
15. Sr. M. Dionysia, Cleveland	2 00
15. Sr. M. Justitia, Chicago	2 00
15. Rt. Rev. J. J. Cantwell, Los Angeles	50 00
15. Gonzaga Univ., Spokane, Wash	40 00
15. Catholic High Sch., Harrisburg	10 00
15. Assumption Sch., Peekskill, N. Y	2 00
15. Benedictine Srs., Connellsville, Pa	2 00
15. Rev. T. J. Flanagan, New Madrid, Mo	2 00
15. Rev. J. R. Hagan, Cleveland	8 00
15. Rev. J. A. McAndrew, Brooklyn	2 00
15. Rev. J. P. McGraw, Solvay, N. Y	2 00
15. Rev. J. B. O'Regan, Cincinnati	4 00
15. St. Joachim Sch., Beacon, N. Y	2 00
15. St. Raphael Conv., Hyde Park, Mass	2 00
15. Sr. M. Camilla, Brookline, Mass	2 00
15. Srs. St. Sacramento, New York	2 00
15. Srs. St. Joseph, Dorchester, Mass	3 00

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17	Bro E Alfred, Philadelphia .	4 00
17	Msgr E J Connelly, Washington	2 00
17	SS. Cyril & Methodius Sch , Milwaukee	2 00
17	Sr. M Borgna, Brooklyn	2 00
17	Sr M Florita, Rochester ...	2 00
17	Srs Mercy, Danbury, Conn	2 00
17	Rev. D Zuchowski, Clayton, New Mex.....	2 00
18	Rt Rev P Nussbaum, Marquette	10 00
18	St Francis Coll , Loretto, Pa	20 00
18	Benedictine Srs , St Cloud	2 00
18	St Mary Star Sea Sch , Beverly, Mass	2 00
18	Sr M. Joseph, St Paul....	4 00
18	Sr M. Kevin, San Antonio	2 00
19	Assumption B V M Cathedral Sch , Baltimore	2 00
19	Rev T Hoffman, Chisney, Ind . .	2 00
19	St Joseph Sch , Yonkers, N Y .	2 00
19	Sr. Elizabeth, New York . .	2 00
19	Sr Mary Regis, Freeland, Pa	2 00
19	Benedictine Srs , Clarendon, Va .	2 00

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19	Cathedral Girls Sch , Richmond.	2 00
19	Holy Cross Acad , Lynchburg, Va ..	2 00
19	Sacred Heart Sch., Norfolk, Va. . .	2 00
19	Sacred Heart Sch., So. Richmond .	2 00
19	St Francis Assisi Sch , Staunton, Va	2 00
19	St Joseph Acad , Dumbarton, Va .	2 00
19	St. Joseph Sch , Petersburg, Va . .	2 00
19	St Patrick Acad , Richmond. ...	2 00
19	Sr M Ignatia, Bristow, Va	2 00
19	Srs I H M, W Falls Church, Va ..	2 00
19	Van de Vyver Inst., Richmond .. .	2 00
19	Acad Holy Angels, New Orleans. . .	10 00
19	Felician Srs , Buffalo.....	2 00
19	Srs Notre Dame, Cleveland. . . .	2 00
19	Interest.	33 03
Total receipts ..		<u>\$15,502 64</u>
Cash on hand, July 1, 1930		5,019 69
Net receipts of year....		<u>10,482 95</u>
Total		<u>\$15,502 64</u>

GENERAL MEETINGS

PROCEEDINGS

PHILADELPHIA, PA., June 22, 1931

The Twenty-eighth Annual Meeting of the National Catholic Educational Association was held in Philadelphia, Pa., on Monday to Thursday, June 22-25, under the auspices of His Eminence, D. Cardinal Dougherty, Archbishop of Philadelphia.

The local Committee on Arrangements were: Rt. Rev. Msgr. John J. Bonner, D.D., LL.D., Chairman; Brother E. Anselm, F.S.C., Rev. Leo D. Burns, D.D., Rt. Rev. Msgr. Joseph M. Corrigan, D.D., LL.D., Rev. Anthony J. Flynn, Ph.D., Rev. James H. Griffin, O.S.A., Rev. John F. McElwee, O.S.F.S., Rt. Rev. Msgr. William P. McNally, S.T.L., Very Rev. William T. Tallon, S.J. Through the efforts of this Committee every possible courtesy was shown to the visiting delegates.

The headquarters were established at the Bellevue-Stratford Hotel, Broad and Walnut Sts. The general meetings and sessions of the various departments and sections were held in the Municipal Auditorium, 34th St. below Spruce. Lunch was served to the delegates and visitors at the Auditorium.

The Commercial Exhibit was held in the exhibit hall of the Auditorium. The National Catholic Art Exhibit, which was also held in the exhibit hall, consisted of work from virtually every diocese in the country. It reflected the scope of art education in Catholic schools and emphasized the correlation of art with religion, English, history, and other subjects by interpretation of lessons in the classroom.

Dr. Charles R. Toothaker, Curator of the Commercial Museum, addressed the delegates on "Visual Instruction in the Commercial Museum" at the general meeting in the Auditorium on Tuesday. His address was illustrated by demonstration lessons in geography, commerce, and industry in the buildings of the Commercial Museum adjoining the Convention Hall.

Another interesting feature of the meeting was a demonstration of the Ward Method of teaching music by Mother G. Stevens, R.S.C.J., of the Pius X School of Music, New York, assisted by Sister M. Felicitas, I.H.M., Marywood College, Scranton, Pa. The demonstration showed the development of the Ward Method, progressing through the major scale line to the minor, to the modes, the rich tonalities of the Gregorian chant, culminating in the intricacies of modern music and modulation.

One of the principal entertainment features of the meeting was a concert given by the combined orchestras of the John W. Hallahan Catholic Girls' High School and the West Philadelphia Catholic Girls' High School, Wednesday. Intensive training is given these pupils throughout the year by the Sisters of St. Joseph of both schools. The work of the nuns is supplemented by that of members of the Philadelphia Orchestra who form the musical faculty. Benjamin A. D'Amolio, a noted musician and formerly of the Philadelphia Orchestra, is the conductor. The concert was broadcast over Station WFI.

A meeting of the Advisory Committee of the National Catholic Educational Association was held on Monday, June 22 at 10:00 A. M. in the rooms of the Secretary General at the Bellevue-Stratford Hotel. The annual meeting of the Executive Board of the Association took place in this hotel at 3:00 P. M. on Monday afternoon. During the day the officers of the various departments and sections of the Association convened at the official headquarters.

On Monday evening, a reception for the visiting priests and Brothers was held in the Clover Room of the Bellevue-Stratford Hotel. His Eminence, D. Cardinal Dougherty delivered the following address of welcome:

ADDRESS OF HIS EMINENCE, D. CARDINAL DOUGHERTY

Since its inception, the National Catholic Educational Association has been true to its ideals. It was established twenty-seven years ago, that is, on the fourteenth of July, 1904, in St. Louis, as successor to a group of smaller Catholic educational associations, which had preceded it.

One of its aims is to keep before our Catholic people and, indeed, the nation at large the principle that the only solid basis for morality is religion, and that, consequently, if our boys and girls are to be safeguarded in their morals, they must have religious instruction for the mind, religious training for the will.

Another object of the Association is to put forward and perpetuate in schools Catholic teaching, especially the existence of a personal God, which is now being forgotten; the existence of a spiritual soul and its immortality; and also of rewards and punishments in the next life for the deeds we have done in this life.

One of its greatest merits has been that it has stood firm for the rights of the individual and of the family against any possible encroachments, especially on the part of those, who can see nothing but the State. We know the need of this, because of what has taken place in Russia and Mexico, and what is proposed in Italy and Spain. This Association defends the individual as having prior rights to the family; and both the individual and family as having prior rights to the State; these rights existed antecedently to the State, and are inalienable rights, which the State may not usurp.

Another purpose of the Society has been to aid our Catholic teachers by encouraging them through common reciprocal support, and by making known to them the best methods of teaching.

These aims have been reached in spite of (in some instances) a certain opposition; although the Association, thanks be to God, has always had the blessing and help of the Hierarchy, to which it is submissive, though a voluntary organization. If it has flourished, if it has overcome obstacles and difficulties, that result has been due in great part to the ability and zeal of Bishop Howard, the present President of the Association.

After its nine years' absence from Philadelphia, it is a pleasure to welcome back the Association and, in the name of the clergy and Catholic people of this Diocese, to wish its convention the light of the Holy Ghost on its deliberations and the strength of God to carry out its resolutions.

His Excellency, the Right Reverend Francis W. Howard, D.D., President General of the Association, in his reply to Cardinal

Dougherty, said that no city in the United States is more fitted to be the gathering place of the Association than Philadelphia. Its organization and support of Catholic institutions, His Excellency added, is an inspiration to all the members.

Rt. Rev. Msgr. John J. Bonner, D.D., Treasurer General of the Association, introduced the delegates to Cardinal Dougherty, Bishop Howard, and His Excellency, Rt. Rev. John B. Peterson, D.D., Auxiliary Bishop of the Archdiocese of Boston.

THE OPENING MASS

On Tuesday morning, June 23, at nine o'clock the meeting formally opened with Pontifical Mass celebrated by His Eminence, D. Cardinal Dougherty, in the Cathedral of SS. Peter and Paul.

Preceding the Mass the Cardinal and assisting clergy marched in solemn procession along the north transept of the beautiful edifice and thence up the central aisle to the sanctuary.

The deacons of honor to His Eminence were the Right Reverend Monsignors Fenton J. Fitzpatrick and William P. McNally, S.T.L., Ph.D. The Right Reverend Monsignor John J. Bonner, D.D., was the assistant priest. The Reverend Leo D. Burns, D.D., was deacon of the Mass and the Reverend James E. Heir was sub-deacon. The Reverend Francis J. Furay, D.D., was master of ceremonies.

The Cathedral was filled to capacity. Members of religious teaching orders of men and women and the laity attended in great numbers.

The music of the Mass was rendered by the joint choirs of the John W. Hallahan Catholic Girls' High School and the West Philadelphia Catholic Girls' High School, trained in liturgical singing by Sister M. Agnes Anita and Sister Clare Immaculate. Eugene Sullivan, choirmaster of St. Laurence's Church, Highland Park, was the organist. The choir was directed by Nicola A. Montani.

"Missa cum Jubilo" was sung in traditional antiphonal fashion from a section in the nave at the epistle side of the altar. The Offertory was a three part "Ave Maria," in polyphonic style by Bottazzo. The recessional was a liturgical composition of Mozart,

"Jubilate Deo." The proper of the Mass for the day was recited to the Fifth Psalm tone in Gregorian.

The Right Reverend Monsignor Joseph M. Corrigan, D.D., LL.D., Rector of the Theological Seminary of St. Charles Borromeo, preached the sermon.

SERMON OF RT. REV. MSGR. JOSEPH M. CORRIGAN, D.D., LL.D.

In the name of the Father, and of the Son, and of the Holy Ghost, Amen.

May it please Your Eminence, Your Excellency, Right Reverend and Reverend Fathers, dearly beloved members of the National Association of Catholic Education:

This national body gathers to its important deliberations at a time when it would seem that one epoch draws to its close and another is opening in the cause of education in this country. An epoch is not necessarily a very long period in a nation the history of which is as short as the history of these United States.

"We are a very young people, and we have reason to know that in a short span of two generations we can accept and use boastfully and wastefully a new doctrine as if it belonged to the very foundation of the nation.

Who could suppose, to hear the orators declaiming concerning the system of education in this country and identifying it so completely with the purposes and the policies of the Fathers of the nation as to make it appear a very essential doctrine of our Government—who could listen to such an orator (and his name is legion) and readily recognize, unless instructed as to the fact, that this system of education, that we hail as great so readily in this country today, is one not only very far from any educational thought of the founders of this Republic, but one marked with every indication of a very mushroom growth, utterly unknown and undesired by those who laid so well and deeply the beginnings of this country?

Who could imagine that this system, so flaunted, is one which met with violent opposition from the rank and file of the American people who were not robbed of their religious schools until their

own religious convictions had been violated and weakened, a system that attained its apparent success only when it had the backing of a generation robbed themselves, in its very walls, of their fundamental religious convictions?

This epoch took its rise in the days that followed the Civil War, and it came to its judgment in the trying days of the World War. In the last twelve years there has been no over-jubilation in the public mind, no certification of assured success for the educational system of which we have heard so much in the last twenty years.

There have come from the dreadful lessons of the World War new revelations, and we are justified in the strong hope that there may come a new sense of searching the public conscience, a new willingness to face facts fraught with important consequences, a new sifting and saving of so much that is, of course, fine and splendid in the great public system of education, but at the same time a recognition of the menace in this system which would have been of even more definite national disaster in these last years if that system had been as willingly accepted and defended by the whole people as its exploiters had wished.

We can hope, therefore, that in these coming years there will be a recognition of the value of the splendid contribution to the welfare of this country that the Catholic body has given in the last fifty years. When that recognition is given, your Association, in its labors of these last years, will be acknowledged to have safeguarded the essential principles of a full education and to have saved from the dire threatening destiny of turning entirely to Caesar a nation that owes so much and should be so grateful in its public expression to God.

When one considers how small a group and of what limited resources the educators were, who resisted this idea of a leveling system that could neglect God, one must hark back for inspiration to that first group of disciples of Christ Who in the power of the Holy Ghost undertook the tremendous task of overcoming the pagan power of the Roman Empire; a few inspired by God Who achieved the lasting miracle of the Christian civilization.

So, too, when we consider the meager contribution that was possible to our people in the resources of money, when we consider

the fewness of their number as they stood forth to resist the great popular system, we can see the loving providence of God working not alone for you and me and for the Catholic body, but for the whole nation. We were able, through the leadership of those to whom God entrusted the care of the flock, to produce such a parallel of the system, that the nation was offering, as to compel the admiration of all thoughtful people.

When we could not have the unlimited resources of the State and draw upon the taxing power of the nation, there was, nevertheless, the multiplied generosity, with loving abandon, of our millions of poor people making such an offering as outstripped the philanthropy of the wealthy, and, at the same time, equaled the power of taxation of the State.

Where were we to find the resources for the teaching body? Again in the loving providence of God Catholic home after Catholic home opened its doors and sent forth to the children of the nation and to the Catholic little ones the daughter of the house. In the sacrifice of her going, in the beautiful tribute of that family and its contribution to the education of the nation, there was found such inspiration that, multiplied hundreds of thousands of times across the nation, has resulted in the splendid dowry of Christian education that has been able to put us in the vanguard of the educational forces of this country.

It were an ungracious thing, brethren, but a necessary one, perhaps, to consider that what the system of education without God has done for the non-Catholic citizens, it could surely also have done for us.

When we consider that the majority of American people, after three generations of public education without God have written themselves on the official census of the nation as having no religion, then surely we can see what offering we have made, not alone to the Church of God, but to this nation that we love. When we say this terrible thing of the decline and fall of religion, remember, brethren, we say it with profound regret.

Better far for you and me, better far for this Republic, better far for the Church of God, that there were here around us a strong, aggressive, Protestantism, worshipping God in what to you and me would be heresy and schism, but preaching the morality of

Jesus Christ and safeguarding the principles of consecrated marriage, of the rearing of little children in the love and fear of God, and those other principles of respect for authority without which neither this nor any other nation shall ever rear the edifice of national greatness.

We have a right, therefore, to the inspiration of the noble work that you do. As you gather about this Catholic altar, and have the Holy Sacrifice of the Mass celebrated by our great high priest that the blessing of God and the inspiration of the Holy Ghost may dwell upon your deliberations in the glory of the work that you do, may there come to every one of you, that contentment of heart and peace of soul that will make you know you have done your part in fulfilling the glorious mission of the Church of God in this Republic.

FIRST GENERAL SESSION

TUESDAY, June 23, 1931, 11:00 A. M.

The meeting was opened with prayer. The President General, the Right Reverend Francis W. Howard, D.D., then delivered an address.

A brief speech was made by the Honorable Harry A. Mackey, Mayor of Philadelphia.

The minutes of the meeting held by the Association in New Orleans, La., in 1930, were approved as printed in the Report of the Twenty-seventh Annual Meeting of the Association. The report of the Treasurer General was also approved.

A motion was carried authorizing the President General to appoint the usual Committees on Nominations and Resolutions. The following members were appointed as the Committee on Nominations: Rt. Rev. Msgr. William P. McNally, S.T.L., Ph.D., Chairman; Rev. James A. Wallace Reeves, M.S., S.T.D., Very Rev. Charles A. Finn, D.D., Brother Philip, F.S.C. On the Committee on Resolutions: Rev. Francis M. Connell, S.J., Chairman; Rt. Rev. Msgr. John J. Bonner, D.D., LL.D., Very Rev. Thomas W. Plassmann, O.F.M., D.D., Ph.D., Rev. Edmund Corby, A.M., Rev. Daniel M. Galliher, O.P.

It was then announced that the following cablegram had been sent to the Holy Father:

CABLEGRAM TO HIS HOLINESS, POPE PIUS XI

"Most Holy Father:

"The National Catholic Educational Association, comprising Catholic educators from every part of the United States of America, at its Twenty-eighth Annual Meeting offers its expression of veneration, homage, and affection to Your Holiness with a fervent prayer that God may help you to safeguard the rights of the Church, to impart Christian education to youth. We implore your Apostolic Benediction."

(Signed) †D. CARDINAL DOUGHERTY,
Archbishop of Philadelphia.

†FRANCIS W. HOWARD,
Bishop of Covington,
President General, N. C. E. A.

GEORGE JOHNSON,
Secretary General, N. C. E. A.

The following cablegram was received from the Vatican City:

*"Cardinal Dougherty—Bishop Howard, President—
Rev. George Johnson, Secretary—Philadelphia, Pa.*

"Holy Father most appreciative message conveying expression of devotion of members of National Catholic Educational Association and assurances of their prayers in his behalf willingly renews Apostolic Blessing."

(Signed) CARDINAL PACELLI.

The paper read at this meeting was on the subject: "The Philosophy of Catholic Education" by the Reverend Edward B. Jordan, D.D., Department of Education, The Catholic University of America, Washington, D. C.

SECOND GENERAL SESSION

PHILADELPHIA, PA., June 25, 1931

The final meeting of the National Catholic Educational Association was held at noon Thursday, June 25, at the Convention Hall, Rt. Rev. Francis W. Howard, D.D., President General, presiding. The following officers were unanimously elected for the year 1931-32:

President General, Rt. Rev. Francis W. Howard, D.D.; Vice-Presidents General, Rt. Rev. John B. Peterson, D.D., Very Rev. James A. Burns, C.S.C., Ph.D., Rev. John B. Furay, S.J., Rt. Rev. Msgr. William P. McNally, S.T.L., Ph.D.; Treasurer General, Rt. Rev. Msgr. John J. Bonner, D.D., LL.D.

The Secretary then announced that the following had been elected from the Departments to the General Executive Board:

From the Seminary Department: Rev. Louis A. Markle, D.D., Ph.D., Rev. Joseph M. Noonan, C.M., Ph.L., S.T.D., Rt. Rev. Lambert Burton, O.S.B.

From the College Department: Rev. Daniel M. Galliher, O.P., Rev. James A. Wallace Reeves, M.S., S.T.D., Rev. Francis M. Connell, S.J.

From the Secondary-School Department: Rev. Joseph J. Edwards, C.M., A.M., Brother Philip, F.S.C., Rev. Joseph E. Grady, A.M., Litt.D., LL.D.

From the Parish-School Department: Rev. Henry M. Hald, Ph.D., Rev. John I. Barrett, Ph.D., LL.D., J.C.L., Very Rev. Msgr. Joseph V. S. McClancy, A.B., LL.D.

Rev. Francis M. Connell, S.J., read the following report of the Committee on Resolutions:

RESOLUTIONS

Be it resolved, That in view of the profound economic and social disturbance in which society is involved, the members of the National Catholic Educational Association join with all Catholic educators the world over in expressing our deepest gratitude to the Holy Father, Pope Pius XI for his recent letters, *Quadragesimo Anno* and *Casti Conubii*. Embracing as these encyclicals do along with His Holiness's letter on the Christian Education of Youth, the teaching of the Catholic Church in the most important problems that confront the world today, we pledge our Holy Father

that they will be our constant inspiration, they will furnish our schools material for courses of instruction, and will be the foundation stones of our teaching in wider spheres wheresoever our influence may reach.

The Association through its history has always advocated the recognition of the natural rights of the individual, of the family, and of the Church in the field of education. These rights are fundamental to liberty and opposed to the varied forms of absolutism and autocracy in education. The Association expresses its profound loyalty to the Holy Father who, by his unequivocal assertions of these rights, proves himself the guardian of human liberty and the defender of the freedom of education.

We take the keenest pleasure in expressing to His Eminence, D. Cardinal Dougherty, the Archbishop of Philadelphia, our gratitude and appreciation for the cordial welcome which he has extended to this Association and his interest in its success. This hospitality will be long remembered by all who have had the pleasure of attending this Convention.

We ask of the Convention a vote of thanks to the Right Reverend Monsignor John J. Bonner for his untiring and self-sacrificing efforts to secure the comfort and convenience of the delegates and give publicity to their proceedings.

Our thanks are also due to the Honorable Harry A. Mackey, Mayor of Philadelphia, to the civic authorities, and the Press of Philadelphia for their splendid courtesy and helpfulness in the work of the Convention.

(Signed) FRANCIS M. CONNELL, S.J.,
THOMAS W. PLASSMANN, O.F.M.,
DANIEL M. GALLIHER, O.P.,
EDMUND CORBY,
JOHN J. BONNER.

GEORGE JOHNSON,
Secretary

PAPER OF THE FIRST GENERAL MEETING

THE PHILOSOPHY OF CATHOLIC EDUCATION

REVEREND EDWARD B. JORDAN, D.D., DEPARTMENT OF EDUCATION,
THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.

One of the essential characteristics of Catholic teaching is that it is universally valid yet adaptable to varying circumstances of time and place. Perhaps it would be more correct to say that Catholicity is highly endowed with that capacity for adjustment which consists in the power of the organism to modify its environment to suit its needs, for it is clear that Catholic doctrine does not change. Like its Divine Founder, it is "the same, yesterday and today and forever." Yet it has ever had a host of devoted adherents drawn from the most diverse ranks and conditions of society; it has been accepted as the truth on every continent of the globe; it has won the allegiance of a multitude of men in every age from the day of its promulgation to the present hour. The great English essayist and historian, Macaulay, was but one of many close observers of human events who have recognized and paid tribute to this perennial vitality of the Church's teaching.

And what is true of Catholic doctrine is true of Catholic education. We hear a great deal nowadays of Education for the Needs of Life,¹ Education for a Changing Civilization,² Education of Tomorrow,³ Progressive Education,⁴ and Education and the Good Life.⁵ Men are seeking for a system of training adapted to the social, political, and industrial conditions of our era. They have proposed all sorts of modifications in educational theory and practice. They have demanded a reformulation of our educa-

¹I. E. Miller, 1921.

²W. H. Kilpatrick, 1926.

³Arland D. Weeks, 1913.

⁴G. A. Mirick, 1923. C. W. Washburne, 1926.

⁵B. Russell, 1926.

tional philosophy in the light of what they have been pleased to call our changed conceptions of man and of his universe. We need not dwell on the fact that most of them, to use the words of a recent writer, "make too much of the processes of change and of the unique conditions and problems of the present age,"¹ which is tantamount to saying that it might be well if our educators were to center their attention more on the universal and permanent characteristics of human nature and less on the changing situations that confront men from one generation to another. As we shall point out later, it is precisely on these universally human attributes that the Catholic theory of education is based. For this very reason we maintain that in the principles of Catholic education we have the groundwork for such reorganization of our schools and our teaching as may be necessary to meet the exigencies of our times. In other words, we hold that there is no need of a radical reform of education such as is proposed by Dewey and his followers. What education needs is "a conservative revolution, a renaissance, that is to be attained only by a rebaptism in that eternal fountain of youth, the Educational Philosophy of the Catholic Church."²

Catholic education has met the needs of life for well nigh two thousand years; it has taught its disciples to live the good life here that they might attain to the good life hereafter; it has kept step with, rather it has led, the march of all true progress; it has survived the vicissitudes of changing civilizations. In fact, it would be more correct to say that it has produced our civilization. These are not mere rhetorical phrases. On the contrary, they are statements of fact which may be verified by any one who takes the trouble to consult the testimony of history. The history of education for the first sixteen hundred years of the Christian era is exclusively the record of the educational activity of the Catholic Church. "The Catholic Church," says Paulsen, "has been the educator of all the peoples of the West."³ And Newman says somewhere that "no European raises his voice against the Church

¹Robert Shafer, "University and College," *The Bookman*, May 1931, p. 234.

²DeHovre-Jordan, *Philosophy and Education*, p. xl.

³Friedrich Paulsen, *Pädagogik*, p. 346.

but is indebted to her for the power he has to think and to speak.”¹ The German poetess, Gertrud von Le Fort, expresses the same idea. “All human wisdom,” she says, addressing the Church, “has learned of Thee. . . . Even those who revile Thee were non-existent but for Thee.”²

The school systems of those centuries may seem crude enough when compared with what we have today but it is questionable whether such a comparison does justice to the educational endeavors of the past. What we are anxious to know, and really all that we have a right to ask in this connection, is whether the educational system of an epoch was adapted to the needs of the time. And we can truly say of this period that while education in the sense of formal school training was far from universal, and illiteracy was the rule rather than the exception, no individual and no people with whom the Church came in contact but was taught to live in accordance with the doctrines of Christ. And this was education for the needs of life. For “this is eternal life: that they may know thee, the only true God, and Jesus Christ, whom thou hast sent.”³ It is, of course, true that other worldliness was the dominant note in the education of the Church in those ages as it is today, but it is also true that whatever of secular learning was transmitted, and it was by no means little, was imparted under the direction and guidance of the Church.

With the coming of the Protestant Reformation we witness the rise of other theories of education some of which have continued to exercise an influence on the conduct of the school up to the present time, while others “have had their day and ceased to be.” Those of them that have survived owe whatever of vitality they may possess to the unconscious continuation of Catholic tradition. Those of them that have fallen into disuse have done so because they were based on the unstable foundation of a false philosophy of life. In the meantime, Catholic education has maintained its hold and has never ceased to be a power in the world. Its enemies have risen against it time and again; Catholic schools have been forcibly closed; Catholic monasteries and churches

¹Cited by DeHovre, *Le Catholicisme*, p. 39.

²*Ibid.*

³John, xvii, 3.

have been destroyed; Catholic libraries have been burned; Catholic teachers have been exiled and forbidden to teach under penalty of death, which many of them have gladly endured rather than prove false to the mission they had received. Sometimes the persecution has taken a subtler form. Catholic schools have been branded as "backward," "behind the times"; they have been accused of being "ultramontane," "unpatriotic," "undemocratic," and the like; their pupils have been denied political and social recognition. Yet, in spite of all concerted attempts to belittle, to hinder, and to destroy the work of Catholic education, the Church has continued to be the teacher *par excellence* of the children of men.

I need not tell you what is the source of this abiding strength. You know that it lies in the unchanging truth of the Catholic philosophy of life. Catholic philosophy has a very definite conception of man and of his place in the universe. It has arrived at a very positive understanding of the meaning of life. This conception and this interpretation are based not only on the data of science but on the teaching of Divine Revelation; hence they are essentially and universally true. Science may add to our knowledge of man and of his world and thus necessitate some modification of our concept, but so far as the essential nature of man, his origin and his destiny are concerned, our knowledge of these we have obtained from the Author of Truth and this is not subject to error. For Catholic philosophy, man, whether he be ancient or modern, primitive or civilized, Jew or Gentile, is a creature of God; he is composed of body and soul; he is endowed with free will and is responsible for his acts; he has been redeemed by the Blood of Christ; he is called to membership in the Church which Christ established for the salvation of men; he is destined for eternal life.

These are ultimate principles which determine the aims of education in general. It makes no difference when, or where, or under what conditions men may live, these basic truths must be kept in mind if the education they are to receive is to be in conformity with the nature of man. Human environment, physical and social may, and does, change; and hence the instruction and training the individual receives in one period or in one place will

not be suited in all respects to a different period or a different place. The needs of civic and industrial life will vary from age to age and education will have to prepare the child to adjust himself to the new order of things. Changed conditions of civilization will make new demands upon the physical organism and education will have to direct the child in the development of habits and the acquisition of knowledge necessary to preserve the health of himself and of his fellows. Improved methods of manufacture and agriculture will increase the time available for recreation and the school will have to teach the child how to employ his leisure in ways that shall be individually and socially profitable. Further scientific investigation will extend our knowledge of the child mind and its operations and the school will have to modify its methods of instruction accordingly. But despite the certainty of these changes in human living, human nature itself does not change. This is not the place to enter into a discussion of the theory of human evolution. Let it suffice to say that the researches of anthropology have so far produced no evidence to show that the earliest human inhabitants of our globe were in any essential way different from ourselves. So far as the testimony of recorded history is concerned, it bears indisputable witness to the permanency of human traits. Human nature is everywhere and always the same; hence there will be certain features of man's education that remain the same to the end of time.

The main difference, then, between the Catholic theory of education and other systems, particularly the modern, is that the former lays greater stress on the unchanging, the latter on the changing aspects of human life. Educational systems have followed the flux and reflux of philosophical speculation. In a day when the philosophy of Individualism seized the popular fancy, education aimed to develop the individual's powers and to free him from the domination of the group. When, on the other hand, the theories of Marx and Engels supplanted the teachings of Rousseau, education was given a socialistic orientation and the goal became the complete subjection of the individual to society. When Intellectual Power was looked upon as the distinguishing characteristic of human life, education was planned

with the sole object of developing the mind. When the astounding progress of the Natural Sciences turned the minds of philosophers to the study of nature, the attention of men was centered for the time being on the biological aspects of man's existence to the neglect of all other features, and education became naturalistic. Its aim then was the development of the perfect animal. When Nationalism attained the status of a political philosophy, education was organized with the sole aim of training the citizen of the national state. When the spread of Democratic Principles caused a revolution in the world of government, education was conceived of as an agency by which the ideals of freedom and equality might be realized and preparation for effective living in a democratic society was proposed as the ultimate aim. And so it has been with the various other philosophical conceptions of man that have arisen in the course of the ages. Each one of them looked at man from a single angle and then proceeded to announce to the world that its conception had supplanted all others. Invariably these onesided views found an echo in the educational theory and practice of their day.

And what is true of the general currents of thought regarding the nature of man is also true of particular phases of the study of mankind. Specialists in various lines have made the serious mistake of assuming that their own particular method of studying human nature and human needs was the only scientific one and that the solution of human problems lay in the improvement of educational procedures along the lines they suggested. This domination of the specialists has been one of the greatest curses of modern education, particularly American. We have suffered more perhaps than any other nation from the propaganda carried on by these onesided educationists. The psychologists have been among the worst offenders. From the time of Herbart, education has been regarded by many as merely a phase of applied psychology. Psychology came to be looked upon as the most important part of the teacher's preparation and practically all the textbooks used in teacher training were written from the viewpoint of the psychologist exclusively. Nor has this *Psychologisme*, as the French call it, ceased to dominate the field. The rational psychology of an earlier day has yielded to the experimental

psychology of today and the classroom, instead of being a novitiate where immature human beings are taught to live, has become a laboratory where specimens of child nature are tested and measured, classified and labelled, psychologically damned or redeemed. The situation would not be so bad were there any agreement among the psychologists as to the fundamental principles of their science. But there is not. They have not even settled what the mind is, much less how it is to be studied. Hence we have no science of psychology in the sense that we have a science of chemistry or of physics. What we have is an array of conflicting psychologies.¹ Yet each claims to be exact and demands that the school be reorganized in accordance with its ideas.² The result is what we might expect; viz., chaos.

Then we have had the methodologists. Like many commercial products of pre-war days, they were "made in Germany." But our educational leaders were quick to borrow their ideas and as a result we have been swamped with a tide of textbooks in general and special methods. We are all familiar with the famous Herbartian steps which for a long time were thought to be the only scientific approach to the temple of knowledge. Then we have heard much of the method of drill and of the inductive-deductive technique. Lately, the problem and project methods have absorbed our attention and there have not been wanting writers who were prepared to show us how these, and particularly the latter, might be applied to all our teaching. Now, method is very important; no one will deny its value for the teacher and the pupil. But there is grave danger that the teacher shall become so absorbed in her method that she may forget her subject, not to speak of her pupils. Method, after all, is only a means; it should never be made an end in itself. It has been very aptly compared to the skeleton of the body which, while it is essential to the organism, is so concealed that we are hardly aware of its presence. The same must be true of our methods of teaching.

Next in order are the curriculum constructors with their various plans for the reformation of the course of studies. The program

¹Cf. DeHovre, *Le Catholicisme*, p. 8.

²Cf. Boyd H. Bode, *Conflicting Psychologies of Education*

of studies has become so crowded that we must make a selection of subjects to be taught and also of the content of each subject. The suggestions offered for the solution are legion but it is worthy of note that all claim to be "scientific"—blessed word which bids fair to take the place of "Mesopotamia" in the language of education at least. Some tell us that we should secure a consensus of opinion on the content of the curriculum and have proceeded to carry out their plan by sending questionnaires to teachers and other interested persons. The topics on which all or a majority are agreed will be included in the course of study at different levels. Then we have the method of job-analysis. We can analyze the job of brick-laying and determine with a certain degree of exactness what skills and habits, as well as what knowledge, a bricklayer should have. Once these are determined, we shall have no difficulty in teaching a boy to be a bricklayer. In like manner, we are told, we can analyze the job of citizenship and thus set about training citizens scientifically. Furthermore, we can analyze the job of living and so prepare the child for life, again scientifically. Next we have the idea of building the curriculum about the interests and needs of the child. The child, they tell us, is not merely preparing for life; he is living his life. Find out what his needs are in the line of habits, skills, and knowledge; determine his present interests and select the experiences that will help him to solve the problems with which he has to deal here and now. This will be the best possible preparation for his future. And so it goes. Every theorist has his own idea of what the curriculum should be, but hardly any two of them agree. Bode¹ has called attention to the underlying weakness in all these curricular reforms which he says is due to the lack of a clearly formulated philosophy of education. Their advocates have not determined definitely the aims of education and yet they do not hesitate to propose elaborate plans for the conduct of the process.

One other phase of this educational specialization deserves attention; viz., the demand for particular types of training. Among these may be mentioned vocational education, physical education, sex education, civic education, and social education. Each of

¹Boyd H. Bode, *Modern Educational Theories*, New York, 1927.

these types of training, not to mention several others, has its special advocates and in practically every case they have been powerful enough to bring about modifications of the school program to provide, in part at least, for the introduction of their particular hobby. The results have not always been satisfactory. Not to speak of the strenuous opposition the vocationalists have met with on the part of the culturalists, we may call attention to the fact that there is still widespread dissatisfaction with the character of the civic and social education given by our American schools. Crime is increasing despite the praiseworthy efforts of our educators to stem the tide. Americans are still far from being the healthiest people in the world though we have devoted more time and attention to physical education than any other people except perhaps the English. Sex instruction in the schools has been advocated for many years and actually tried out in many sections but immorality does not seem to be on the decline. Here again, it would seem that something essential is lacking in all these programs of reform and that something is without question a solid philosophy of education.

Herein lies the superiority of Catholic education of which we have already spoken. It consists essentially in this that the philosophy on which it is based is true. It studies human life in all its aspects, physical, psychological, social, civic, vocational, cultural, moral, and religious. It sees man as a whole and seeing him thus finds no difficulty in establishing a hierarchy of values in the things that are of concern to man. And so with his education. Education from the Catholic viewpoint is the formation of the whole man. In that formation no phase of man's life can be neglected. On the other hand, common sense suggests that varying emphasis shall be placed on the realization of the different purposes of human living according to the relative importance of those purposes; hence Catholic educators offer no apology for placing the religious and moral training of the child above all other objectives. In so doing they are but following the advice and the example of the Master Teacher who is Christ. But this does not imply a neglect of the other phases of the child's training. The principles of Catholic education are broad enough to provide a basis for every reasonable objective that has so far been

proposed, whether it be social service, sound health, wholesome family life, economic efficiency, good citizenship, or profitable leisure.

And first as to social service. Individualism in education, such as is condemned by the modern advocates of socialization, was never a part of Catholic teaching. The Gospel of Christ, which is the Magna Carta of Catholic education, makes the love and service of one's fellowman second only to the love and service of God. There is no need to enter here into a refutation of the modern theories of social education which would substitute the love of humanity for the love of God as the compelling motive of social service or appeal to enlightened self-interest to secure the individual's cooperation. The interested reader is referred to the classical work of Benjamin Kidd on this subject.¹ Suffice it to say that Catholic education impresses on the mind of the child that "this commandment have we from Him, that he who loveth God love his brother also,"² and that in the final judgment to which he must submit "his love of God will be judged by its fruitage in the love of man."³ "As long as you did it to one of these my least brethren, you did it to me."⁴

Space will not permit a discussion of all the specific objectives mentioned above but it will be worth while to call attention to the Catholic attitude toward one or two more of them. Take health, for example. No system of education provides a stronger motive for healthful living than does Catholicism with its clear teaching concerning the substantial union of the soul and body. (We might say in passing that in this same doctrine we have a solid foundation for a sound psychology of education). Moreover, despite the exaggerated contempt for the body which we often find in the ascetical writings of former days, there is no doubt that the Church in her moral teaching has always insisted upon the obligation of the individual to take reasonable care in the preservation of his life and health. Witness her teaching on temperance in eating and drinking, her condemnation of sloth and idle-

¹*Social Evolution*. New York: The Macmillan Company, rev. ed., 1902. Cf. also, DeHovre-Jordan, *Philosophy and Education*, Chapters III, IV, and V.

²1st John, iv, 21.

³T. E. Shields, *Philosophy of Education*, p. 233.

⁴Matt. xxv, 40.

ness and her approval of those religious communities which make manual labor a part of their daily routine.

As to wholesome family life, no one will gainsay the fact that the Catholic Church has ever stood for the sanctity of marriage and extolled the sublimity of the parent-child relationship. The recent Encyclical of His Holiness, Pius XI, on "Christian Marriage," which reiterates the age-old teaching of the Church on this subject, has been acclaimed as one of the most salutary moral pronouncements of the century. The doctrine there enounced has done more than all other agencies combined to preserve this basic unit of society which is the home. Moreover, training for the duties and responsibilities of parenthood involves the problem of sex education of which we hear so much nowadays. Here again, our system of education has the advantage, for no more potent motive for correct sexual conduct can be conceived than that formulated by St. Paul. "Know you not that you are the temple of God, and that the Spirit of God dwelleth in you?—For the temple of God is holy, which you are."¹ Did sex education and education for family life but conform to the principles laid down in Catholic teaching, many of the evils that society suffers from today would, we are convinced, be practically non-existent.

From the discussion thus far the reader has probably gotten the impression that Catholic educators are thoroughly satisfied with themselves; that Catholic education is a perfect system which admits of no improvement; that modern reformers can hope to make no impression on this stronghold of conservatism; yet this is far from being a correct statement of the facts. Catholic educators have, it is true, what many others are still seeking for; viz., a well-defined philosophy of education. As a consequence, they have no doubts as to the meaning of education and its ultimate aim. They feel no need of discussing the question as to which knowledge is of most worth. So far as these fundamentals are concerned, Catholic education possesses an advantage that is generally conceded even by those outside. Thus G. Stanley Hall writes: "These are educational Dark Ages and we have no idea of our decadence. . . . The special methods of this vast and

¹I Cor. iii, 16, 17.

venerable institution (the Church) should be studied by every social worker and teacher, . . . for, though it may be often a little bit behind in hygiene and the applications of science, in nearly all other respects it has very much more to teach than to learn from those outside its pale."¹ Eduard Spranger is of the same mind. Doctor Schroetler relates how when he went to Berlin to study pedagogy, Spranger said to him: "Father, what are you doing here? Studying pedagogy? We have nothing to give you. You Catholics make God the basis of all education. We, on the contrary, are still looking for a suitable basis and each one of us begins where the other left off."² But Catholic educators are willing and anxious to learn from others. In keeping with the principle of plasticity mentioned in the first part of this paper, they are ready to "welcome every wise thought and every useful discovery, whatever its origin may have been."³ They are not afraid to try the new, provided it is likewise true, nor are they afraid to lay the old aside when it is proved to be no longer serviceable. They are conservative; they are not carried about by every wind of doctrine; yet they are ever ready to "walk in newness of life." They have a rich educational inheritance which they are unwilling to sacrifice for a mess of pedagogical pottage, but they are fully aware of the obligation that binds them of adding to the heritage they have received. They cannot rest satisfied with the accomplishments of the past; they must be ever on the alert to meet the demands of the present and to anticipate the needs of the future. For the doctrine they teach is not of any particular day or age; it is of all time.

Such, Catholic Educators, is in broad outlines the philosophy of education we profess. We are convinced of its truth, but our mission is to make it known to others. Today, particularly, we are called upon to prove to a skeptical world that the principles of Catholic education can be carried out in practice. It will profit us little to extol the idealism of Catholic doctrine and to sing the praises of our glorious past, if we are not able to convince those

¹*Educational Problems*, Vol. I, p. 629; Vol. II, p. 221.

²Quoted by DeHovre, *Le Catholicisme*, p. 421.

³Pope Leo XIII.

outside that Catholicism offers a practical solution of the problems of present-day life.

Specifically, in the field of education it is essential that we show results. It is not sufficient that the men and women turned out by Catholic schools be inferior in no way to those educated elsewhere. They must be, as a rule, superior or the claims of Catholic education fall to the ground. Here, then, is the challenge that confronts us. It will be properly met only when every Catholic teacher, from the kindergarten to the university, is thoroughly familiar with the philosophy of Catholic education and assumes the personal responsibility of seeing to it that the character of every child and of every youth that passes through his or her hands is moulded in accordance with the principles of that philosophy.

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COLLEGE DEPARTMENT

PROCEEDINGS

FIRST SESSION

TUESDAY, June 23, 1931, 2:30 P. M.

The twenty-eighth annual meeting of the Department was called to order at 2:30 P. M., on Tuesday, June 23, 1931, in Meeting Room A of the Municipal Auditorium in Philadelphia. In the chair was the President, Rev. James A. Wallace Reeves, A.M., S.T.D., of Seton Hill College, Greensburg, Pa. Brother Jasper, F.S.C., A.M., acted as Secretary.

Doctor Reeves delivered words of greeting to the priests, Brothers, and Sisters who had come from various parts of the country to participate in the discussion of the problems demanding the attention of those who labored in the field of college education.

The reading of the minutes of the previous session was dispensed with as the same had appeared in the Proceedings of the previous year in printed form. The Secretary was called upon to make a short report on the meetings of the Executive Committee. The first meeting of the Committee was held in Chicago during the Christmas holidays. Its principal task was the arrangement of the program for the June meeting—the report being presented in printed form in the program laid before the group. The second meeting of the Committee was held in Philadelphia, at the Bellevue-Stratford Hotel, on Monday, June 22, to discuss any difficulty that might arise in carrying out the program as planned.

Announcement was then made that the meeting of the Executive Committee of the Conference of Colleges for Women would be held on Wednesday, June 24, in Meeting Room A.

The following committees were appointed by the Chair:

On Nominations: Brother Thomas, F.S.C., A.B., Rev. J.

Roger Smith, C.M., A.M., Rev. Charles F. Carroll, S.J., Very Rev. Lorenzo C. McCarthy, O.P., Ph.D., Rev. William F. Cunningham, C.S.C.

On Resolutions: Very Rev. Bernard P. O'Reilly, S.M., Rev. Francis M. Connell, S.J., Sister M. Aloysius, A.M., Ph.D., Mr. Eugene S. Burroughs, A.B., Mr. Edward A. Fitzpatrick, Ph.D., Brother Cornelius, F.S.C.

The presidential address was then read by the President, Rev. James A. Wallace Reeves, M.S., S.T.D.

Lengthy discussion upon the contents of the paper was precluded as the assembly was honored by the visit of Rt. Rev. Francis W. Howard, D.D., the President General; Rt. Rev. John B. Peterson, D.D., first Vice-President General; and Rev. George Johnson, Ph.D., the Secretary General. Each of the officers graciously expressed words of encouragement to those who had gathered in the interests of Catholic education.

The meeting then adjourned to permit the assembling of the Commission on Standardization for the preparation of its annual report of colleges on the approved list.

SECOND SESSION

WEDNESDAY, June 24, 1931, 9:30 A. M.

The session on Wednesday morning was centered about the Comprehensive Examination. "The Function of the Comprehensive Examination on the College Level" was the theme of the paper by Rev. William F. Cunningham, C.S.C., Ph.D., Dean of Studies, College of St. Thomas, St. Paul, Minn.

Dr. William S. Learned of the Carnegie Foundation for the Advancement of Teaching, New York, N. Y., followed with a statistical report, illustrated by slides, and amplified by observations and interpretations. His subject was thus expressed: "The Relations of Secondary to Higher Education in Pennsylvania as Revealed by a Comprehensive Achievement Test." Rev. Joseph C. Reiner, S.J., Dean of College of Arts and Sciences, Loyola University, Chicago, Ill., led the discussion.

THIRD SESSION

WEDNESDAY, June 24, 1931, 2:30 P. M.

The afternoon session of Wednesday, June 24, was devoted to the discussion of Compulsory and Elective Courses in Philosophy for the Bachelor of Arts Degree. The principal paper, "Philosophy in Catholic Colleges for Women," was presented by Sister Thomas Aquinas, O.S.D., Rosary College, River Forest, Ill. The paper was very well received and elicited much discussion. Among those who participated in the discussion were Dr. George Hermann Derry, President of Marygrove College, Detroit, Mich.; Dr. Frank Walsh of the Catholic University of America, Washington D. C.; Sister M. Aloysius, A.M., Ph.D., President of College of St. Teresa, Winona, Minn.; Sister Celeste of St. Xavier College, Chicago, Ill.; Rev. Albert C. Fox, S.J., Dean of John Carroll University, Cleveland, Ohio; and Rev. Joseph S. Reiner, S.J., Dean of the College of Arts and Sciences, Loyola University, Chicago, Ill.

A large number of the delegates availed themselves of the kind invitation to visit Immaculata College.

FOURTH SESSION

THURSDAY, June 25, 1931, 9:30 A. M.

The closing session on Thursday morning was devoted to the reception of the reports of standing or temporary committees. The report of the Commission on Standardization was presented by the Secretary of the Commission, Rev. Daniel M. O'Connell, S.J., of Loyola University, Chicago, Ill. Summarized it read that eleven institutions had applied for placement upon the approved list. Two were rejected as their application had not arrived in time to give them the careful examination and inspection that by-laws demand. The total of accredited institutions for 1931 was ninety-one. The report was accepted as read.

The report of the Committee on Graduate Studies was presented by Rev. Alphonse M. Schwitalla, S.J., Ph.D., Dean of Graduate School, St. Louis University, St. Louis, Mo. Besides the paper as presented by the speaker, a series of statistics in

mimeographed form were offered to the delegates that they might follow more readily the results of an extensive study that has been made through a questionnaire. The study was highly appreciated by the delegates. The question that the Committee will seek to answer at the next meeting relates to the number of scholarships, fellowships, and assistantships available in our Catholic universities.

The report of the Committee on Nominations was then read by Brother Thomas, F.S.C., A.B., the Chairman. The report was accepted as read.

Following were the officers elected for the year 1931-32:

President, Rev. Daniel M. Galliher, O.P., J.C.D., New Haven, Conn.; Vice-President, Rev. Samuel H. Horine, S.J., St. Louis, Mo.; Secretary, Rev. J. Roger Smith, C.M., A.M., Brooklyn, N. Y.

Members of the General Executive Board: Rev. James A. Wallace Reeves, A.M., S.T.D., Greensburg, Pa.; Rev. Francis M. Connell, S.J., New York, N. Y.

Members of the Department Executive Committee: Very Rev. Bernard P. O'Reilly, S.M., Dayton, Ohio; Rev. Charles F. Carroll, S.J., San Francisco, Calif.; Rev. Paul J. Foik, C.S.C., Ph.D., Austin, Tex.; Rev. Thomas F. Ryan, C.M., A.M., Brooklyn, N. Y.; Very Rev. Lorenzo C. McCarthy, O.P., Ph.D., Providence, R. I.; Brother Thomas F.S.C., A.B., New York, N. Y.; Rev. Albert C. Fox, S.J., LL.D., A.M., Cleveland, Ohio; Very Rev. Matthew Schumacher, C.S.C., St. Paul, Minn.; Very Rev. Alfred H. Rabe, S.M., San Antonio, Tex.; Brother Jasper, F.S.C., A.M., New York, N. Y.; Rev. Felix M. Kirsch, O.M.Cap., Washington, D. C.; Sister Helen Madeleine, S.N.D., Boston, Mass.; Mr. Eugene S. Burroughs, A.B., Emmitsburg, Md.; Very Rev. M. A. Hehir, C.S.Sp., LL.D., Pittsburgh, Pa.; Rev. Miles J. O'Mailia, S.J., New York, N. Y.; Very Rev. Francis V. Corcoran, C.M., Ph.D., S.T.D., Chicago, Ill.; Mother M. Ignatius, A.M., New Rochelle, N. Y.; Sister M. Aloysius, A.M., Ph.D., Winona, Minn.; Sister Agnes Clare, St. Mary-of-the-Woods, Ind.; Mr. Edward A. Fitzpatrick, Ph.D., Milwaukee, Wis.; Rev. Daniel J. McHugh, C.M., M.S., Chicago, Ill.; Sister M. Augustina, M.S., Convent Station, N. J.; Rev. John W. Hynes, S.J., New Orleans, La.; Rev. William F. Cunningham, C.S.C., St. Paul, Minn.

Commission on Standardization: Chairman, Brother Thomas, F.S.C., A.B., New York, N. Y.; Secretary, Rev. Daniel M. O'Connell, S.J., Chicago, Ill.; Members for 1926-32: Rev. George Johnson, Ph.D., Washington, D. C.; Mr. Edward A. Fitzpatrick, Ph.D., Milwaukee, Wis.; Rev. Daniel J. McHugh, C.M., M.S., Chicago, Ill. For 1928-34: Rev. William F. Cunningham, C.S.C., St. Paul, Minn.; Rev. Charles F. Carroll, S.J., San Francisco, Calif.; Rev. James A. Wallace Reeves, A.M., S.T.D., Greensburg, Pa. For 1930-36: Very Rev. John W. R. Maguire, C.S.V., Bourbonnais, Ill.; Rev. Daniel M. Galliher, O.P., J.C.D., New Haven, Conn.; Sister M. Aloysius, A.M., Ph.D., Winona, Minn.

The report of the Committee on Resolutions was read by the Chairman, Very Rev. Bernard P. O'Reilly, S.M.

The report as amended follows:

RESOLUTIONS

Be it resolved, That the College Department of the National Catholic Educational Association, in appreciation of the generous hospitality we enjoyed during the Convention, extend a cordial vote of thanks to His Eminence, D. Cardinal Dougherty, Archbishop of Philadelphia; the Honorable Harry F. Mackey, Mayor of Philadelphia; the Right Rev. Monsignor John J. Bonner, D.D., LL.D., and the Committee on Arrangements and Entertainment; Major Maylin J. Pickering, Director of the Municipal Auditorium; and the Press.

We favor legislation reserving to education a reasonable share of radio channels. The Association commends the efforts of the National Committee on Education by Radio in behalf of the freedom of the air.

In view of the Holy Father's frequently expressed wish that the faithful, but especially students in our Catholic institutions of higher learning, study the social problems of our day, and in view of the Holy Father's insistence upon Catholic Action, that is, the establishment of the social reign of Christ, and in view of the critical world-wide social, political, and economic conditions that threaten our civilization, we recommend that the College Department of the National Catholic Educational Association appoint a Committee on Social Studies for the purpose of drawing up a syllabus for a six semester hour course on "Social Problems in the Light of Christian Principles and the Encyclicals of Popes Pius XI, Benedict XV, Pius X, Leo XIII."

And we further recommend that this Syllabus be distributed

among the colleges affiliated with the National Catholic Educational Association with the recommendation that its content, to the extent that this has not already been done, be incorporated in their curricular and extra-curricular activities as soon as possible.

The College Department of the National Catholic Educational Association approves the method of figuring the value of the endowment of the service of religious teachers as used by the Association of American Universities and, at the present time, by the regional accrediting agencies.

We disapprove methods of calculating where the value of the service of the religious teacher is dependent on extraneous matters, such as proportion of lay teachers to the whole faculty or the balancing of the number of religious and lay teachers.

We believe every Catholic college is entitled to credit for endowment for each individual religious teacher based on his or her training, experience, and service, without reference to any extraneous matters.

Adjournment.

BROTHER JASPER, F.S.C.,
Secretary.

ADDRESS OF THE PRESIDENT OF THE COLLEGE DEPARTMENT

REVEREND JAMES A. WALLACE REEVES, A.M., S.T.D., SETON
HILL COLLEGE FOR WOMEN, GREENSBURG, PA.

One issue of American education is the liberal college. As an institution its history is one hundred and forty years older than the Republic. For nearly three hundred years it has transmitted and enhanced our culture. To effect that it has often fashioned and refashioned its mechanisms and its drives. The college of liberal arts has never been a static institution. To be sure educators of the romantic school stress its shortcoming, but like an individual, an institution may be permitted a few mistakes. To say that the liberal college compared with other educational institutions has more effectively contributed to national leadership and achievement is not, I judge, to inflate its values.

Today its values are being assessed. In some quarters the college is already weighed and found wanting. What is the reason for apparent misapprehension and distrust? Why is the liberal college believed as failing scholarship, as not meeting the requirements of American life? Idols of the theatre do not prove that the liberal college has scholastic arteriosclerosis. A realist demands facts. I will try to give you facts.

At the start American life was simple and taxing. College standards were low and so were the standards of living. Liberal studies reflected the cultural outlook of the English universities. The leading teachers of the first liberal colleges with us were mostly from abroad. The classical languages, mathematics, and philosophy, were basic to the curriculum. The pioneers viewed that curriculum as best fitting for a career in theology, law, medicine, and letters. Then liberal education gave rise to class distinctions. In no sense did those distinctions embarrass American Colonial life. An aristocracy of brains was accepted, not discussed. Intellectual, social, and political distinctions were part of the world

order the thundering Jehovah had decreed and the English king respected.

The founding of the Republic did not materially change American educational philosophy. Democracy was a product, not the motive of the political revolution. That revolution did not alter the scale of values, nor the distinctions the college originated. Class differences were a matter of race and nationality. Anglo-Saxon origin gave title to land and by inference to economic power. But a change occurred.

The Industrial Revolution upset the philosophy of the American people. It altered their social outlook. Advances in chemistry and physics revolutionized the technology of manufacture, communication, and transportation. That revolution undid the older social and political philosophy. It scrapped educational philosophy as well. Scholarship in the older sense ceased to be a social requirement. Leadership was no longer a prerogative of the leisure class. Numerous and significant inventions and discoveries opened up undreamed of possibilities. They enlarged opportunities for the able and alert youth of the land and cleared the way to power. The range of occupations calling for intellectual training grew rapidly. And so soon as wealth in the community increased, business applied pressure to the college.

Changes then in political life, changes in economic life, changes in social life, forced changes in the college. The curriculum became increasingly complex. American thinking now recognized the college as an agency fitting for normal economic and social achievement. The current American philosophy of life shifted attention from the individual to the needs of society at large; it decreed that the values the college could give to groups, rather than to the individual as potential leader condition the welfare of society. Thus the liberal college drifted into mass production. It abandoned its original aims. It sought to liberalize exclusively through content rather than through method. Courses multiplied. Subjects hitherto alien to the curriculum attained to college rank. The result induced academic congestion. The curriculum no longer represented an organization of subject-matter based largely on the humanities. The movement was away from prescription, classics, philosophy, toward unlimited electivism,

bread-and-butter subjects, and some science. American education reached a critical stage. New problems arose. But thinkers had lost perspective. They lacked sympathy. They could not pool their resources in an effort towards solution. They lacked a common background of experience. They had unity of outlook only within their specialities.

Soon the question arose: What does liberal or liberalizing mean? There was little point to the controversy. Any education that enables a man to meet life's situations gracefully is, in a sense, liberalizing. A liberal education, I think, is a matter of results of education rather than of a kind of education. A liberal education means that the individual brings to his problem a setting, a background of experience, personal or vicarious; that he has insight and perspective, and that he can couple up his problem with reality. He must not rest his solution upon a vacuum of guessing, personal metaphysic, answering a question by asking another. Any education that dispels ignorance is more or less liberal. That is what liberalizing connotes. It trains to think straight; it makes an open mind but a tough one. It is not the mind that takes shape easily, but won't keep shape. A liberal scholar has a way of thinking. He is essentially unbiased and his mind is objective in reference. One who has liberal culture faces facts in a spirit of inquiry and interpretation. The college is only an environment. If one gets a liberal education it is because of growth from within. It is not the result of an academic hypodermic. For this reason all college education is more or less liberalizing. Liberal training needs no defense. It offers values we cannot question. It gives no assurance of future economic success. That depends upon opportunity as well as upon training. But it does not hamper one in gaining a livelihood. Usually college training does fit for normal economic and social achievement.

But the college is accused of failing in its chief obligation, the cultivation and expansion of scholarship. Critics point to the decreased respect for learning and the waning confidence in scholarship. Scholarship is no longer so distinctive as in the past. Years ago the professions monopolized learning. They were a third estate. The clerk, the doctor, the schoolmaster, the lawyer, were the learned men in the average community of fifty years ago.

They were the only learned men that the community could afford. From them the commoner got what he needed to know about salvation, the gout, figuring the interest on loans, and "putting the law on" his neighbor. But our standards of living have changed. We have a new scale of values. The character and conditions of life have been restated.

Now it appears to me that the present liberal-arts college offers three varieties of training. One sort of training tends to be distinctly classical. That was the New England ideal of fifty years ago. It still abides. Some Catholic colleges hold fast to it, emphasizing Latin, Greek, and philosophy, fixed and prescribed curriculum, allowing few if any elective studies. Society still profits by such a college. One indictment against the old liberal college is, that it turns out linguistic technicians, amateur philologists who render a Latin sentence into literal, rather than into the idiomatic patois. They know the anatomy of the classics taught as dead languages. They do not know their physiology and their life. Classical civilization escapes them. They are interested only in mechanics. They have sympathy for little outside their own field. Today there are liberal colleges stressing classical background and philosophical thought. They avoid the weakness of the older colleges of their kind and their results are sound and abiding.

There is another college of the liberal sort. It allows freely for difference in student abilities and aims. It calls for less classical training while stressing history, modern languages, science, and philosophy. This kind of school discovers in science materials and methods for a liberal education. Indeed it is very doubtful whether a person can have liberal culture without knowing at least the methods of science and its outstanding conclusions. This sort of liberal college warrants range of knowledge without neglecting intensity and method. The conservative educational right attacked it bitterly, but before long the conservatives had to defend themselves. The modern liberal college is no longer an experiment. It molds personalities, thinkers, and characters equally as well as the classicists. An example may make clear its workings. Here is an individual who cannot become a student of language. He evinces power in other fields, say history, philos-

ophy, mathematics, or science. Should we deny that person a college opportunity, a liberal education if you will, because he happens to have no place in his cortex for linguistics? There are such persons, though the older psychology might question that. The modern college provides for such individuals as the older colleges did not.

Lastly there is pre-professional training. It aims to help the student toward highly specialized future tasks, law, medicine, theology, social work. It is the child of the professional associations. The professional associations have become as tyrannous as some labor unions, limiting the number of apprentices in the interest of lessened competition. Even these colleges recognize the narrowing results of their practical programme and the need of liberalizing studies. They have introduced courses that impart a cultural outlook. While there is less opportunity for culture there, at least the student has a chance for it.

Here then are the types of education now offered within the liberal college. Are all three types equally liberalizing? We need not debate the point. But from the point of view of administration, these three functions, to give classical training, to give classico-scientific training, and to give pre-professional education are a problem. The problem emerges from the fact that we are face to face with two imported educational traditions, each of which in American life has title to preeminence, the English or literary tradition, historically the basis of liberal studies with us, and the German or scientific tradition which has changed our standards of living. There is no doubt that in America these traditions meet, and our problem is either to select one as against the other or to blend both into a functional whole. The latter is a bewildering transformation. Therein our problem lies. The philosophy of American education holds that college training should fit for life, and our age is a scientific and commercial age. Education, then, should be fashioned with respect to real, popular needs and demands. But if we focus exclusively upon current need and demand we lose the value of continuity. Background is essential and without historical reference students cannot draw the best values from action.

This situation confronts the American college. It is precisely

the source of curricular difficulties. May I offer what to me appears a way out?

Introductory to any liberal education in the study of man is his vital phases, a living, thinking, and social individual with whom the biological sciences acquaint us. But man must be studied in his proper setting, not in isolation. The student must investigate man's environment, first by applying mathematics or measures to the forces that play upon man, which is the field of natural science; second, with the insights gained, the student becomes further acquainted with man as an agent seeking to improve his surroundings and his life; with the methods whereby he effected this, the institutions he set up, and that express his motives, beliefs, and societary tendencies. To give this body of knowledge is the province of sociology and economics. Collated with this is the statement of those changes which nature and free-will initiated and of group responses to them, together with the organic laws that describe those changes, history. Then human experience should be presented to the student on a higher level. There is the tangible expression of the facts of life and of man's ideals, the arts. Literature is in a very true sense the crystallized record of the soul and all its aspirations. Through it the student captures a vision of man. And literature, ancient and modern, by affording the student the best that has been thought and said, shows the student mankind as it really was, and is, and hopes to be. Finally human life, its attitudes and relationships expressed definitely in form and color yield further interpretative values. In them the student discovers man as real and ideal. Finally there is philosophy through which the grand unity of knowledge is chiefly attained, setting forth its life views and world views and reasoned insights into all aspects of reality.

For the Catholic student there is a body of wider and deeper truth about man, his destiny, and his relations with God. This body of truth gives the conviction that the life that is best is the life that endures, because of its harmony with the Will of God. Divine revelation cannot be ignored in any complete statement of man and of the universe in which he lives.

You may agree with some of this. If so, you may still urge when and how much of biology, social science, mathematics, history,

literature, and how much of philosophy and religion. Frankly, I do not know. Our theory and practice differ. Is there no way to settle upon the amounts of philosophy and religion in the Catholic college of liberal arts? Perhaps it is not necessary to standardize those amounts. To me philosophy and religion, both as method and content are basic for the liberalizing process.

In this scheme, then, the aforementioned contrary traditions fuse, and English and the German, the literary and the scientific. This only charts the way out from the maze of theory in which curriculum builders and administrators find themselves. I believe it answers to some extent at least the criticisms to which the college is exposed. If it does not answer, our reach is clearly beyond our grasp—then, I ask, what is heaven for?

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REPORT OF THE COMMISSION ON STANDARDIZATION

For the Year 1931-32

During the past year, eight colleges applied for admission to the National Catholic Educational Association. One of these evidently did not meet the requirements of the Association and, on the advice of the Standardization Secretary, withdrew its application. The other seven colleges filled out the Commission's questionnaire and in due time were visited by an inspector, appointed by the Secretary of the Commission on Standardization, as follows:

Albertus Magnus College, New Haven, Conn., Rev. Daniel M. Galliher, O.P., New Haven, Conn.

Notre Dame College, South Euclid, Ohio, Rev. Albert C. Fox, S.J., Cleveland, Ohio, and the Secretary of the Commission on Standardization.

Regis College, Weston, Mass., Rev. Patrick J. McHugh, S.J., Boston, Mass.

St. Joseph College, Princeton, N. J., Rev. James H. Griffin, O.S.A., Villanova, Pa.

College of the Immaculate Heart, Hollywood, Calif.

Loyola University, Los Angeles, Calif.

St. Norbert College, West De Pere, Wis., by the Secretary of the Commission on Standardization.

The questionnaire submitted by each of these colleges together with the report of the inspector on each college were studied by your Commission on Standardization during the present meeting. A vote was taken by the Commission on each college, with the following recommendations: all be admitted; Loyola and St. Norbert be re-examined in 1932.

With the addition of these colleges, the total number of colleges in the National Catholic Educational Association is (91). The list is appended below.

**LIST OF ACCREDITED COLLEGES OF THE NATIONAL
CATHOLIC EDUCATIONAL ASSOCIATION**

St. Ambrose College, Davenport, Iowa.
St. Benedict's College, Atchison, Kans.
College of St. Benedict, St. Joseph Minn.
St. Bonaventure College, St. Bonaventure, N. Y.
Boston College, Boston, Mass.
Canisius College, Buffalo, N. Y.
College of St. Catherine, St. Paul, Minn.
Catholic University of America, Washington, D. C.
Clarke College, Dubuque, Iowa.
Columbia College, Dubuque, Iowa.
Creighton University, Omaha, Nebr.
University of Dayton, Dayton, Ohio.
DePaul University, Chicago, Ill.
University of Detroit, Detroit, Mich.
Dominican College, San Rafael, Calif.
Duquesne University, Pittsburgh, Pa.
St. Edward's University, Austin, Tex.
St. Elizabeth's College, Convent Station, N. J.
Emmanuel College, Boston, Mass.
Fordham University, New York, N. Y.
St. Francis College, Brooklyn, N. Y.
St. Francis College, Loretto, Pa.
Georgetown University, Washington, D. C.
Georgiancourt College, Lakewood, N. J.
Gonzaga University, Spokane, Wash.
Good Counsel College, White Plains, N. Y.
Holy Cross College, Worcester, Mass.
College of the Holy Names, Oakland, Calif.
Immaculata College, Immaculata, Pa.
Incarnate Word College, San Antonio, Tex.
St. John's College, Brooklyn, N. Y.
St. John's University, Collegeville, Minn.
St. John's College, Toledo, Ohio.
John Carroll University, Cleveland, Ohio.
St. Joseph's College, Brooklyn, N. Y.
St. Joseph's College, Emmitsburg, Md.
St. Joseph's College, Philadelphia, Pa.
St. Joseph's (Junior) College, Ottumwa, Iowa.
Our Lady of the Lake College, San Antonio, Tex.
Loretto Heights College, Denver, Colo.
St. Louis University, St. Louis, Mo.
Loyola College, Baltimore, Md.
Loyola University, Chicago, Ill.

Loyola University, New Orleans, La.
Manhattan College, New York, N. Y.
Marquette University, Milwaukee, Wis.
The St. Mary (Junior) College, Leavenworth, Kans.
St. Mary's College, St. Mary's, Kans.
St. Mary's College, Notre Dame, Ind.
St. Mary's College, Oakland, Calif.
Mt. Mary College, Milwaukee, Wis.
St. Mary's College, Winona, Minn.
St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind.
St. Mary's University, San Antonio, Tex.
Marygrove College, Detroit, Mich.
Marymount College, Salina, Kans.
Marywood College, Scranton, Pa.
Mt. St. Joseph-on-the-Ohio College, Cincinnati, Ohio.
Mt. St. Mary's College, Emmitsburg, Md.
College of Mt. St. Vincent, Mt. St. Vincent-on-the-Hudson, N. Y.
Nazareth College, Louisville, Ky.
Nazareth College, Rochester, N. Y.
College of New Rochelle, New Rochelle, N. Y.
Niagara University, Niagara Falls, N. Y.
University of Notre Dame, Notre Dame, Ind.
College of Notre Dame of Maryland, Baltimore, Md.
Providence College, Providence, R. I.
Regis College, Denver, Colo.
Rosary College, River Forest, Ill.
Rosemont College, Rosemont, Pa.
University of San Francisco, San Francisco, Calif.
University of Santa Clara, Santa Clara, Calif.
College of St. Scholastica, Duluth, Minn.
Seton Hall College, South Orange, N. J.
Seton Hill College, Greensburg, Pa.
Spring Hill College, Spring Hill, Ala.
St. Teresa College, Winona, Minn.
St. Thomas College, St. Paul, Minn.
Trinity College, Washington, D. C.
St. Viator College, Bourbonnais, Ill.
Villa Maria College, Immaculata, Pa.
Villanova College, Villanova, Pa.
St. Vincent College, Beatty, Pa.
Webster College, Webster Groves, Mo.
St. Xavier College, Chicago, Ill.
Xavier University, Cincinnati, Ohio.
D'Youville College, Buffalo, N. Y.
Albertus Magnus College, New Haven, Conn.
College of the Immaculate Heart, Hollywood Calif.

*Loyola University of Los Angeles, Venice, Calif.

*St. Norbert College, West De Pere, Wis.

Notre Dame College, South Euclid, Ohio.

Regis College, Weston, Mass.

*Re-inspection, 1931-'32.

I offer the resolution that the above report be accepted by the College Department of the National Catholic Educational Association.

Respectfully submitted,

DANIEL M. O'CONNELL, S.J.,
Secretary.

GRADUATE STUDY IN THE CATHOLIC COLLEGES AND UNIVERSITIES

**REVEREND ALPHONSE M. SCHWITALLA, S.J., PH.D., CHAIRMAN,
COMMITTEE ON GRADUATE STUDIES, N.C.E.A., ST. LOUIS UNIVERSITY,
ST. LOUIS, MO.**

I. THE COMMITTEE ON GRADUATE STUDIES

For the fifth consecutive year there is herewith being presented to the College Department of this Association a summary of the field of graduate study in Catholic colleges and universities in this country. That this Department is interested in the question could hardly be doubted in view of the fact that each successive year the Chairman of the Committee has been requested by special vote to continue such activities. The Committee itself, however, has lived through a rather varied career. When the Committee was first appointed it consisted of three members. Subsequently, one of these members, due to his elevation to an ecclesiastical dignity, resigned from the Committee. Two years ago some discussion arose regarding the scope and personnel of this special Committee and the Chairman was requested to enlarge the Committee. A subsequent reconsideration of this motion during the same Convention showed the desirability of entrusting the Chairman with power to enlarge or not to enlarge the Committee as circumstances may dictate. Circumstances arose during the school session previous to the present one which prevented the Committee's enlargement. During that year one meeting of the Committee was held to discuss further procedures. Owing to the lack of funds, however, which made it impossible for the Chairman to invite others to participation in this study, no meeting was held during the last school session and at the request of the President of this Department, the Chairman undertook himself to continue the accumulation of such statistics as seemed to be of interest to this organization. I am, therefore, presenting these

statistics as a report of such activities as I have been able to carry on.

This situation, to be sure, is a most undesirable one. The Committee started its activities with a very serious intention not only of studying the facts concerning graduate schools but of later on passing to a policy-forming stage. Five years ago our discussions centered in the problem as to whether or not in this Association there is a place for a separate sub-department within the College Department, which sub-department would interest itself chiefly in the problems of graduate schools or whether a separate department coordinate with the College Department would best further the development of the graduate schools under Catholic auspices. At that time a third alternative was taken seriously into consideration and that is the alternative of organizing the graduate schools entirely independently of the National Catholic Educational Association. When interest was focused upon these discussions, it seemed to be the consensus of opinion within this Department, as well as among all those interested in this particular phase of Catholic education, that the problems of the graduate schools could be most rapidly advanced towards a solution by enlisting the cooperation and interest of this Department, at least for the time being; the chief argument in favor of such action being this, that since the colleges and secondary schools are the group chiefly interested in the promotion of graduate study, the most intimate possible relationships between the parties in interest should be maintained.

Now that five years have elapsed during which this Committee has been active, it seems to me that the Department should give serious reconsideration to these questions. An official policy should be formulated concerning the place of the graduate-school problems within the Association and dependent upon the relation of such a policy the Committee on Graduate Studies, reconstituted as I believe it should be, should take the question of carrying out that policy seriously in hand. I take the liberty of calling attention to this administrative situation with the intention of forestalling present as well as future misunderstanding concerning the work of this Committee.

II. THE PRESENT STATUS OF GRADUATE SCHOOLS

A. *The Number of Degrees Conferred.* (Table I)—

I present herewith Table I in which are summarized data on the number of degrees given in Catholic graduate schools for the years 1929-30 and 1930-31. It will be seen from this Table that the total number of master of arts degrees conferred in 1929-30 was 577; of master of science degrees, 50; and of doctor of philosophy degrees, 94. The number of master of arts degrees conferred in 1930-31 was 584; the number of master of science degrees, 94; and of the doctor of philosophy degrees, 89. Fordham University gave the largest number of master of arts in 1929-30 (121), but in 1930-31, the Catholic University of America gave the largest number of such degrees (75), with Fordham University a close second (70).

B. *Subjects in which the Degree of Master of Arts was Conferred.* (Table II, Parts 1a and b)—

The master of arts degree was conferred in 27 subjects, the largest number being conferred in the year 1929-30 in education (133) with history a close second (130) and in 1930-31 with the same two subjects in first (143) and second (103) places, respectively. English is the department in which the third largest number of degrees was conferred in both years. In education, history, English, Latin, mathematics, philosophy, and the social sciences, approximately 90 per cent of all the master of arts degrees were conferred, while only relatively small numbers were conferred in the other subjects.

For biology, physics, and chemistry the degrees of master of arts and master of science are still conferred by several institutions so that a unification of the meaning of these two degrees does not seem to have been universally achieved. Moreover, there is still evident some lack of clearness concerning the definition of departments in which degrees are conferred. In some schools the master's degree is conferred in classical languages while in other schools, in Latin and Greek, separately. One school is still giving a master of science degree in science.

TABLE I
Number of Degrees given in Graduate Schools.

	MASTERS OF ARTS			MASTERS OF SCIENCE			DOCTORS OF PHILOSOPHY		
	1929-30	1930-31	Total	1929-30	1930-31	Total	1929-30	1930-31	Total
Boston College*..	54	65	119	7	7	14	5	5	10
Canisius College ..	18	21	39	0	2	2	0	0	0
Catholic University of America..	86	75	161	1	2	3	23	29	52
College of Mt. St Vincent	3	3	6	0	0	0	0	0	0
Creighton University ..	12	29	41	0	0	0	0	0	0
DePaul University ..	32	34	66	1	0	1	0	0	0
Emmanuel College	6	5	11	0	0	0	0	0	0
Fordham University	121	70	191	10	8	18	45	21	66
Georgetown University ..	5	13	18	1	3	4	5	10	15
Gonzaga University..	35	36	71	1	0	1	0	0	0
Holy Cross College.	0	0	0	6	3	9	0	0	0
Loyola University (Chicago) ...	21	9	30	8	16	24	1	1	2
Loyola University (New Orleans)	8	12	20	0	0	0	0	0	0
Marquette University. .	16	16	32	1	4	5	2	4	6
Mt. St Mary's Seminary	2	0	2	0	0	0	0	0	0
Niagara University..	9	20	29	0	0	0	0	0	0
St. Bonaventure's Col & Sem	16	12	28	2	2	4	2	4	6
St Edward's University	0	0	0	0	1	1	0	1	1
St. Francis College...	9	9	18	0	1	1	3	0	3
St. Louis University.....	55	62	117	5	9	14	5	12	17
St. Mary's College (Notre Dame)	3	2	5	0	0	0	0	0	0
St Mary's Sem. & Univ ..	36	36	72	0	0	0	0	0	0
Trinity College	4	0	4	0	0	0	0	0	0
University of Detroit ...	18	45	63	4	11	15	0	0	0
University of Notre Dame ..	8	10	18	3	5	8	3	2	5
TOTAL	577	584	1161	50	74	124	94	89	183

*Master of Education
 1929-30—6
 1930-31—11

TABLE II (Part 1a)—Subjects in Which Degree of *Master of Arts* Was Conferred

	ECONOMICS		EDUCATION		ENGLISH		FRENCH		HISTORY		LATIN		MATHEMATICS		PHILOSOPHY		PSYCHOLOGY		SOCIAL SCIENCE		SPANISH	
	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b
Boston College.....	-	-	3	5	13	17	6	7	23	23	9	9	5	10	1	3	-	-	-	-	-	-
Canisius College.....	-	-	1	-	1	4	-	1	11	10	4	5	-	-	-	-	-	-	-	1	-	-
Catholic University of America.....	1	2	22	13	6	8	1	-	15	9	5	7	4	-	24	2	1	1	7	-	1	-
College of Mt. St. Vincent.....	-	-	1	-	-	-	-	-	2	2	-	-	-	-	-	-	-	-	-	-	-	-
Crighton University.....	-	-	3	12	2	8	-	-	6	5	1	-	-	-	-	-	-	-	-	-	-	-
DePaul University.....	-	-	8	16	12	11	-	-	11	6	1	1	-	-	-	-	-	-	-	-	-	-
Emmanuel College.....	-	-	4	-	4	2	-	-	2	3	-	-	-	-	-	-	-	-	-	-	-	-
Fordham University.....	-	-	59	39	21	15	12	2	17	5	2	1	3	2	5	2	-	1	-	-	-	-
Georgetown University.....	1	2	-	-	1	2	-	-	5	5	-	-	-	-	2	4	-	-	-	-	-	-
Gonzaga University.....	2	-	3	-	-	-	-	-	-	-	-	-	30	36	2	4	1	1	-	-	-	-
Loyola University (Chicago).....	-	-	17	12	2	1	-	-	-	-	-	-	-	-	-	-	1	1	1	2	-	-
Loyola University (New Orleans).....	-	-	1	1	6	7	-	-	1	4	-	-	-	-	-	-	-	-	-	-	-	-
Marquette University.....	-	-	4	7	8	3	1	-	4	4	-	-	1	-	-	-	-	-	3	1	-	-
Mt. St. Mary's Seminary.....	-	-	-	-	-	-	-	-	-	-	-	-	-	-	2	-	-	-	-	-	-	-
Niagara University.....	-	-	-	-	1	4	-	3	6	-	-	-	-	-	5	8	-	-	2	-	-	-
St. Bonaventure's College & Seminary.....	-	-	1	1	1	-	1	-	8	-	-	-	1	-	1	-	-	-	-	-	-	-
St. Francis College.....	-	-	-	-	3	-	-	-	2	-	-	-	-	-	1	-	4	4	5	-	-	-
St. Louis University.....	1	-	3	13	16	11	1	1	8	6	13*13**	1	1	9	10	1	1	1	4	1	1	1
St. Mary's College (Notre Dame).....	-	-	-	-	-	-	-	-	-	-	1	-	-	-	-	-	-	-	-	-	-	-
St. Mary's Seminary & University.....	-	-	6	3	1	-	1	1	15	14	-	-	-	-	4	2	-	4	7	-	-	-
Trinity College.....	-	-	-	-	-	-	-	-	3	9	2	1	-	-	-	1	2	-	-	-	-	-
University of Detroit.....	1	4	3	8	1	-	-	-	1	1	-	-	-	-	-	-	-	-	-	-	-	-
University of Notre Dame.....	-	-	2	3	4	-	-	-	1	-	-	-	-	-	1	-	-	-	-	-	-	-
1929-30 TOTAL.....	5	132	114	21	99	13	37	14	85	70	13	5	12	3	7	28	1	1	1	1	1	1
1930-31 TOTAL.....	5	128	99	21	99	13	111	111	111	111	39	13	13	13	7	28	1	1	1	1	1	1

*Including one degree in Greek.

**Including two degrees in Greek.

TABLE II—(Part 1b)
Additional A.M. Degrees.

SUBJECT	INSTITUTION	YEAR	NO.	SUB-TOTAL	TOTAL
Apologetics	Saint Louis University_ . . .	1929-1930	2	—	—
		1930-1931	1	3	
	St. Mary's Sem. & University	1930-1931	4	4	7
Architecture	Catholic University of America	1929-1930	1	1	1
Art	Boston College	1930-1931	3	3	3
Biology	Catholic University of America	1930-1931	3	3	
	St. Mary's Sem. & University	1929-1930	1		
		1930-1931	3	4	
	Trinity College	1929-1930	1	1	8
Boy Guidance	University of Notre Dame	1929-1930	3	—	—
		1930-1931	4	7	7
Chemistry	Catholic University of America	1929-1930	1	1	
	Creighton University	1929-1930	1	1	2
Ethics	St. Mary's Sem. & University	1929-1930	2	2	2
Geology	Catholic University of America	1929-1930	1		
		1930-1931	1	2	2
German	Catholic University of America	1929-1930	4		—
		1930-1931	3	7	7
Italian	St. Mary's Sem. & University	1929-1930	2	2	2
Medical Research	Creighton University	1930-1931	3	3	3
Music	St. Mary's Sem. & University	1930-1931	1	1	1
Physics	Catholic University of America	1930-1931	2	2	
	Saint Louis University	1929-1930	1	1	—
	St. Mary's Sem. & University	1929-1930	1	1	4
Polish	St. Mary's Sem. & University	1929-1930	1	1	1
Political Science	Fordham University	1929-1930	1	1	1
Religion	St. Bonaventure's Col. & Sem.	1929-1930	3	3	3
Romance Languages	Catholic University of America	1930-1931	8	8	8
	TOTAL				62

C. *Subjects in which the Degree of Master of Science was Conferred.* (Table II, Part 2)—

The master of science degree was conferred in 17 subjects. This degree is still conferred most frequently in chemistry, as was noted in our previous tabulations. During the two years under consideration, however, only a slight increase from 22 to 25 degrees in this subject is recorded. The master of science degree in biology shows a very gratifying increase from 11 in 1929-30 to 21 in 1930-31. The gradual and steady increase in the number of degrees in biology would seem to indicate that shortly the number of master of science degrees in this subject will exceed the number of degrees in chemistry. This increase becomes all the more noteworthy if the number of master of arts degrees in these two subjects is added to the number of master of science degrees. In biology, 2 master of arts degrees were conferred in 1929-30 and six in 1930-31, while only two master of arts degrees were conferred in chemistry. The net frequency, therefore, of the master's degrees in biology is 27 as compared with 23 for chemistry. The number of degrees in such fundamental sciences as physics and mathematics does not seem to be increasing.

D. *Subjects in which the Degree of Doctor of Philosophy was Conferred.* (Table II, Part 3)—

The Ph.D. degree was conferred in 1929-30 in 17 subjects, in 1930-31 in 19 subjects. In 1929-30 the greatest number of such degrees, 26, was conferred in education, philosophy being second in frequency with 14 degrees; in 1930-31 the greatest number was conferred in education (13) with history (11) in second place. The number of Ph.D. degrees in chemistry is still occupying rather a high level since 11 and 9 doctor's degrees were conferred in these subjects in the two years, respectively. English, in which formerly a relatively high number of such degrees was conferred seems to have yielded its position of prominence to history in which apparently progressively larger numbers of degrees are taken.

E. Subjects in which Graduate Instruction was Offered. (Table III)—

Graduate instruction was offered in 55 different departments by our schools during the last session. All of the schools with the exception of 5, a total, therefore, of 20 schools, are offering graduate instruction in history: 18 are offering such instruction in English, 15 in education, and 13 in philosophy. Ten schools are now offering graduate instruction in the social sciences, quite an increase over the number of schools previously offering graduate courses in this subject. Twelve schools are still offering graduate instruction in Latin, but in Greek graduate courses are available in only three schools. The relative interest centering in the three basic sciences, physics, chemistry, and biology, is still indicated by the number of schools offering instruction in these subjects, 7 doing so in physics, 12 in biology, and 13 in chemistry. Here again the pronounced increase of interest in biology is noteworthy. Graduate instruction in a number of subjects is offered exclusively in some schools; thus, for example, at the University of Notre Dame graduate instruction is offered in boy guidance, at Mount St. Mary Seminary in biblical literature, and at St. Louis University one in business administration, expression, finance, geophysics, Hebrew, ophthalmology, otolaryngology, and surgery besides opportunities for graduate instruction in some of the theological subjects in the same school.

St. Louis University is offering graduate instruction in the largest number of departments; namely, 41, the Catholic University being second with graduate instruction in 24 departments, the University of Notre Dame third with 15 departments, and Fordham University fourth with 14 departments. Only one school, Holy Cross College, is confining its graduate instruction exclusively to one subject, namely, chemistry; St. Edward's University, to 2 subjects, biology and history; St. Mary's College, Notre Dame, to 3 subjects, Spanish, Latin, and English. The enlargement of facilities for graduate studies in our schools can in no wise be better illustrated than by the comparison of Table III with the corresponding table published two years ago and with the first table of this kind published five years ago.

F. The Number of Students in Graduate Schools. (Table IV)—

The number of students in graduate schools for 1929-30 was 3,479 and for 1930-31 was 3,926. A 12 per cent increase, therefore, in the total number of students has taken place in these two years. When these two years are compared, there has been a satisfactory increase in both part-time and full-time students, the number of part-time students for the two years under consideration being 2,086 and 2,694, respectively and the number of full-time students 1,056 and 1,232, respectively. The Catholic University did not supply statistics enabling us to classify their part-time and full-time students in the corresponding totals. Taking the figures as we find them, however, there has been a disproportionately large participation on the part of the part-time students in the totals. In 1929-30 the part-time students constitute 59 per cent of the total number of graduate students, in 1930-31 they constitute 68 per cent. In the individual schools the ratio of part-time to full-time students continues considerably diverse. The ratio is particularly favorable in such schools as the Catholic University, Loyola University, Chicago, and St. Louis University. In the latter school the number of full-time students is much greater than the number of part-time students. Practically all of the schools, with the exception of six, have shown increases when these two years are compared.

G. The Number of Instructors in Graduate Schools. (Table V)—

The total number of instructors in graduate schools has decreased from 423 in 1929-30 to 391 in 1930-31. This decrease is entirely due to the number of part-time instructors, the decrease being one from 361 to 324 in two years under consideration. The total number of full-time instructors has actually increased from 62 to 67.

The ratio of part-time to full-time instructors shows much the same variation as the figures previously presented for the number of students. Much more reliance could be placed upon the meaning of this table if the data from the Catholic University of America and partial data from other schools on this table were available. It is for this reason that the significance of this table is not too much labored through this summary.

TABLE III

Subjects in which Graduate Instruction is offered

	Accounting	Anatomy	Apologetics	Bacteriology	Biochemistry	Biology	Boy Guidance	Biblical Literature	Business Administration	Canon Law	Celtic	Chemistry	Classics	Classical Languages	Dogmatic Theology	Economics	Education	English	Expression	Finance
Boston College.....						x						x					x	x		
Canisius College.....																		x		
Catholic University of America.....						x				x	x					x	x	x		
College of Mt St Vincent																	x	x		
Creighton University												x					x	x		
DePaul University						x						x					x	x		
Emmanuel College.....												x					x	x		
Fordham University.....						x						x					x	x		
Georgetown University.....						x						x								
Gonzaga University													x			x		x		
Holy Cross College												x								
Loyola University (Chicago).....						x											x	x		
Loyola University (New Orleans) ..																	x	x		
Marquette University.....												x	x				x	x		
Mt St Mary's Seminary							x													
Niagara University.....														x			x	x		
St. Bonaventure's College & Seminary ..						x						x					x	x		
St. Edward's University.....						x														
St. Francis College*.....																				
St. Louis University.....	x	x	x	x	x	x			x	x		x			x	x	x	x	x	x
St. Mary's College (Notre Dame)...																		x		
St. Mary's Seminary & University																				
Trinity College.....						x														
University of Detroit.....						x						x				x	x	x		
University of Notre Dame.....						x	x					x	x			x	x	x		

*Arts and Science.

TABLE III

Subjects in which Graduate Instruction is Offered

[illegible]

TABLE IV
Number of Students in Graduate Schools

	1929-30			1930-31		
	Part Time	Full Time	Total	Part Time	Full Time	Total
Boston College.....	211	47	258	315	49	364
Canisius College.....	49		49	40		40
Catholic University of America.....			337	230	118	348*
College of Mt. St. Vincent.....	3		3	3		3
Creighton University.....	124		124	99	1	100
DePaul University.....	136	5	141	230	6	236
Emmanuel College ..	5	5	10	10	4	14
Fordham University.....	560	80	640	553	90	643
Georgetown University.....	22	7	29	20	14	34
Gonzaga University.....						
Holy Cross College.....		6	6		3	3
Loyola University (Chicago).....	181	103	284	226	115	341
Loyola University (New Orleans).....	51		51	43		43
Marquette University.....	204	21	225	231	22	253
Mt. St. Mary's Seminary ..	56		56	54		54
Niagara University.....	12	34	46	15	35	50
St. Bonaventure's College & Seminary.....	26	63	89	28	60	88
St. Edward's University.....		3	3		3	3
St. Francis College.....	1	8	9	1	8	9
St. Louis University.....	183	272	455	224	286	510
St. Mary's College (Notre Dame).....	3		3		2	2
St. Mary's Seminary & University.....		365	365		370	370
Trinity College.....	4	1	5	1		1
University of Detroit.....	245	1	246	354	7	361
University of Notre Dame.....	10	35	45	17	39	56
TOTAL.....	2086**	1056**	3479	2694	1232	3926

*Special students 36.

**Exclusive of the Catholic University of America.

TABLE V
Number of Instructors in Graduate Schools

	1929-30			1930-31		
	Part Time	Full Time	Total	Part Time	Full Time	Total
Boston College.. . . .						
Canisius College.....	16		16	20	1	21
Catholic University of America ..						
College of Mt. St. Vincent	4		4	3		3
Creighton University.....	17		17	20		20
DePaul University.. .				11		11
Emmanuel College	8		8	8		8
Fordham University.....	50	12	62	54	15	69
Georgetown University.....	4		4	6		6
Gonzaga University.. . . .	5	4	9	5	4	9
Holy Cross College.. . . .	5		5	5		5
Loyola University (Chicago).....	61	3	64	63	4	67
Loyola University (New Orleans)	4		4	6		6
Marquette University.....	34	1	35			
Mt. St. Mary's Seminary	5		5	5		5
Niagara University.. .	9	9	18	6	6	12
St. Bonaventure's College & Seminary ..	12	8	20	12	8	20
St. Edward's University ..	2		2	2		2
St. Francis College.....	2	2	4	2	2	4
St. Louis University	58	15	73	64	17	81
St. Mary's College (Notre Dame) ..	2		2	4		4
St. Mary's Seminary & University.....	8	8	16	6	10	16
Trinity College.....	5		5	1		1
University of Detroit.....	15		15	21		21
University of Notre Dame.....	35		35			
TOTAL.....	361	62	423	324	67	391

H. *General Comments*—

It is a matter of considerable satisfaction to record that in many of the schools considerable activity is evident in reorganization and extension. Thus, for example, Fordham University reports "a complete reorganization of several departments, notably in the Department of Education, with many more full-time professors and full-time schedules." Fordham University also calls attention to the fact that a considerable drop has occurred in the number of graduate degrees since a persistent effort has been made to develop the scholarship significance of these degrees. At the Catholic University the Graduate School has been completely reorganized under a full-time Dean, the catalogue has been restudied, the research requirement for the granting of all graduate degrees is re-emphasized, and the clarification of majors and minors with a combining of several departments for graduate instruction has been brought about. At Creighton University a full-time Dean has been appointed for the coming year. The requirements for degrees have been definitely brought into line with general requirements in similar schools, a development has been effected in the prerequisites for graduate study and the division of graduate courses among a number of instructors with corresponding specialization has also been effected. Since our last report a major in medical research has been added to the number of subjects in which graduate degrees are given.

At DePaul University a successful effort has been made to emphasize the advanced character of graduate studies in the various courses and there is evidence of a very intensive appreciation of the differentiation between under-graduate and graduate courses. The list of courses open to graduate students only has been considerably increased and the distribution of the teaching load has been brought into conformity with generally accepted standards.

Loyola University, Chicago, has extended its graduate activities. Two years ago courses were given for degrees in only four subjects but this year graduate courses are offered in ten different subjects. The examination requirements now include an oral examination even for the master's degree.

At Loyola University, New Orleans, the quantitative as well

TABLE VI—Scholarships, Fellowships, and Assistantships in Catholic Graduate Schools

	SCHOLARSHIPS	FELLOWSHIPS	ASSISTANTSHIPS	BACTERIOLOGY	BIOCHEMISTRY	BIOLOGY	CHEMISTRY	CLASSICAL LANGUAGES	EDUCATION	ENGLISH	FRENCH	GEOPHYSICS	GERMAN	HISTORY	INTERNAL MEDICINE	LIBRARY SCIENCE	MATHEMATICS	MEDICAL RESEARCH	PHARMACOLOGY	PHILOSOPHY	PHYSICAL EDUCATION	PHYSICS	PUBLIC SPEAKING	RELIGION	SURGERY	TOTAL
Boston College.....	x		x				4																			4
Catholic U. of America. . .	x	x	x							1	1			1		1							1			5
Col. of Mt. St. Vincent. .	x	x	x				3			2							1	5								11
Creighton University.....			x			3	4													4		2				13
Fordham University.....																										
Georgetown University....																										6
Holy Cross College.....		x	x				6																			
Loyola Univ. (Chicago)....	x	x	x			1	2				1		1				1					1				7
St. Bonaventure's C. & S.	x		x											3	4					3		1			4	43
St. Francis College.....	x		x			2	6	3		3		2					1									2
St. Louis University.....	x	x	x			5		1		1																
St. Mary's (Notre Dame).	x																									
St. Mary's Sem. & Univ. .	x	x	x																				1	1		19
University of Detroit.....		x	x			1	13	1											1		1					
University of Notre Dame .	x																									
TOTAL.....	10	8	7	6	5	7	38	5		7	2	2	1	4	4	1	3	5	1	7	1	4	2	1	4	110

as the qualitative requirements have been considerably increased. A differentiation has been effected between the graduate and under-graduate students and the number of courses carrying exclusively graduate credit has also been enlarged.

Similar extensive developments are reported from St. Mary's College, Notre Dame, Notre Dame University, Marquette University, and St. Louis University.

In general it is quite obvious that a deepening interest in graduate study is stimulating the various schools to a more intense activity and has brought about most desirable changes in personnel, the curricula and the requirements for degrees, and the criteria for graduate studies.

III. A FIVE YEAR SURVEY

The studies made during the last five years by this Department enable us now, it is believed for the first time, to present a brief summary of the growth of graduate studies in our various schools cooperating with us in this investigation.

Number of Students. (Table VII)—

The number of students has increased from the first year of our survey, the session of 1926-27, from 2,839 to 3,926 during the present session, an increase of 38 per cent. Gratifying as this is, it is still to be exceedingly regretted that the increase is not traceable to the full-time graduate students, in the number of which there actually has been a decrease, but to the increase in the number of part-time students. As a matter of fact, the part-time students increased from 1,511, five years ago, to 2,694 at the present, an increase of not less than 78 per cent. The decrease in the number of full-time students, while slight at first sight, is in reality very significant since it seems to indicate that our graduate schools are concentrating their efforts for graduate education largely upon the students who are otherwise employed during business hours of the day, in all likelihood chiefly in teaching. It may be seriously doubted whether our efforts, therefore, are fulfilling the purposes that should be most prominently in mind; namely, the development of creative scholars. While we have no data to prove

the point in this regard, still the observation of many of us would seem to indicate that if it is our aim to develop specialists in various fields we are probably adopting a less efficient method of achieving such ends. The rather striking decrease in the number of graduate students for the year 1927-28, as indicated in the report of that year is entirely due to a lack of data. Our statistics for the four other years within this five-year period are, however, practically complete.

TABLE VII

Number of Students in Catholic Graduate Schools for Five-Year Period

	PART-TIME	FULL-TIME	TOTAL
1926-27.....	1511	1271	2839*
1927-28.....	957	953	1910
1928-29.....	1997	1129	3126
1929-30.....	2086	1056	3479
1930-31.....	2694	1232	3926

*Discrepancy of totals due to lack of data on distribution.

Number of Instructors. (Table VIII)—

The statistics for this five-year period concerning the number of instructors are most difficult of interpretation. In 1926-27, a total of 518 instructors were reported as giving graduate instruction. Of this number 356 were stated to be part-time and 162 full-time instructors. In the following year the decrease in the number of instructors was rather marked, not only in the totals but also in the two sub-groups which we are here considering. The number of part-time instructors, however, has again reached a total of 324 for the present year, a level, therefore, not so very much lower than was established by our first findings five years ago. The number of full-time instructors, however, seems to have progressively decreased except during the session 1930-31, when an increase of five is recorded over the number given for session 1929-30. Perhaps the point should not be too much labored since it is likely that different schools are interpreting this question in a different way, some understanding it to mean full-time instruction in the school and others interpreting it as full-time instruction in graduate courses.

TABLE VIII

Number of Instructors in Catholic Graduate Schools for Five-Year Period

	PART-TIME	FULL-TIME	TOTAL
1926-27.....	356	162	518
1927-28.....	236	69	305
1928-29.....	366	89	455
1929-30.....	361	62	423
1930-31.....	324	67	391

Number of Degrees. (Table IX)—

The statistics concerning the number of degrees are, I believe, reliable not only for the five-year period but for a nine-year period, since in the year in which the first survey was made accurate figures were quoted for the five years preceding the beginning of the study.

It is noteworthy that for all three graduate degrees a progressive increase, omitting a few small variations, seems to have taken place. In 1922-23, the number of master of arts degrees conferred was 343, in 1930-31 it was 584, an increase of 70 per cent. The decline in the number which we have recorded for 1927-28; namely, a decrease from 575 in the previous year to 527, is probably due again to the inadequacy of our data, but for all other years it is probably entirely correct. The largest number of master of arts degrees was conferred in 1928-29 in which year 592 were given. The slight decreases since that year are probably non-significant.

The master of science degree shows more emphatic progress. The number conferred in 1922-23 was 35; in 1930-31 it was 74, an increase of 200 per cent. This increase, moreover, was most marked between the years 1929-30 and 1930-31 and apparently the rapid increase in the number of master's degrees in biology and chemistry, which was commented upon above, is largely responsible for this very gratifying record.

TABLE IX

*Number of Degrees Conferred by Catholic Graduate Schools for
Nine-Year Period*

	MASTER OF ARTS	MASTER OF SCIENCE	DOCTOR OF PHILOSOPHY
1922-23.....	343	25	35
1923-24.....	359	14	49
1924-25.....	427	18	51
1925-26.....	491	32	52
1926-27.....	575	51	64
1927-28.....	527	49	46
1928-29.....	592	54	65
1929-30.....	577	50	94
1930-31.....	584	74	89

Number of Schools. (Table X)—

Another set of figures, however, must be considered very significant; namely, the data now available on the number of schools giving graduate instruction. In the session 1926-27, 37 schools were giving courses acceptable for the master of arts degree; during the present session only 23 schools are giving such courses. In 1926-27, 32 schools offered courses leading to the master of science degree; in the present session only 16 schools are giving such courses. In the session 1926-27, 19 schools were giving courses leading to the Ph.D. degree; in the present session only 11 schools are doing so. This uniform decrease in the number of schools attempting graduate studies seems to be a fair indication of the increased seriousness with which the entire problem of graduate instruction is being viewed and it is significant that apparently all of the schools in which there were relatively only a few graduate students five years ago have since discontinued such instruction. Whether or not this is symptomatic of a general condition or whether the uniformity of decrease in the number of schools giving courses leading to all three degrees must be considered a coincidence, it is perhaps too early to tell. There is, what seems to me, clear indication, however, that, while the schools which five years ago had unsatisfactory experiences with graduate instruction have discontinued such instruction, other schools are progressively ambitioning it and are experimenting with this form of instruction.

TABLE X

Number of Schools Conferring Graduate Degrees

	MASTER OF ARTS	MASTER OF SCIENCE	DOCTOR OF PHILOSOPHY
1926-27.....	37	32	19
1930-31.....	21	14	10

The increase in the number of doctor of philosophy degrees is also rather striking, the increase during the last nine-year period being from 35 to 89, and increase of 154 per cent. The largest number of Ph.D. degrees was conferred during the year 1929-30 when 94 such degrees were given. A decrease of five such degrees at the end of the present session is probably not significant and the general upward trend in the number, omitting occasional annual variations, will probably be maintained since the upward trend is pronouncedly strong.

When we study the total number of graduate degrees conferred during this nine-year period, the increase from 403 to 747, an increase of 85 per cent, is unquestionably very gratifying. This percentage increase is due approximately equally to all three of the graduate degrees, with the increase in the master of science degrees probably relatively more responsible than the increase in the other two degrees.

The general lessons which stand out from this five-year survey are obviously these:

- (1) While the number of students has increased by about 38 per cent, this increase is due so largely to an increase in the number of part-time graduate students that serious efforts should be made to attract full-time students into our schools.
- (2) The number of full-time instructors also demands attentive study. If we take national averages into consideration, there are approximately twenty full-time students for each full-time instructor and while it is realized that any measure by which full-time students are compared directly with full-time instructors is a dangerous statistical procedure which may lead to seriously false conclusions, nevertheless, bearing the limitations of such a procedure

in mind, the ratio of the full-time students to full-time instructors is entirely too large. In some respects the ratio of total graduate students to total graduate instructors is not as advantageous today as it was five years ago, for in 1926-27 the ratio was one instructor for 5.4 students, today it is one instructor for every 10 students. The teaching load in terms of students for each of our graduate instructors has, therefore, practically doubled during this period of rapid increase. Needless to say, the policy of expansion of our graduate schools by which the number of students grows so disproportionately faster than the number of instructors cannot but ultimately lead to undesirable consequences and must probably fail in the last analysis in its effect upon the promotion of Catholic scholarship.

- (3) The decrease in the number of schools giving graduate instruction is probably a healthy sign, giving evidence as it does of the sense of responsibility for such instruction developed in our institutions.
- (4) The increase in the number of graduate degrees conferred seems to give evidence of a healthy condition. Here again, however, I wish to call attention to the fact that while in 1926-27 there was one instructor for each 1.3 graduate degrees conferred there is in 1930-31 one instructor for each 1.9 graduate degree conferred. It is clear, therefore, that the number of our instructors giving graduate courses is not keeping pace with the number of degrees we are conferring.

The situation which we are here summarizing again emphatically calls attention to the question of a desirable standard for each school expressive of a healthy and acceptable condition. For graduate schools more than for any other group of schools it seems to me impossible to lay down a general principle which will be universally or even extensively applicable in any number of schools. The individuality of the graduate school must by all means be preserved. This individuality arises from the character of the faculty, the character of the student body, the number and

variety of the courses, and the teaching methods. Yet, even after all of this is granted, the question is still a very serious one, whether or not an instructor giving graduate courses can adequately take care of more than five or six graduate students, especially if his duties for giving graduate instruction are increased through the under-graduate courses which he has to offer and to give. I would not be understood as saying that I favor the exclusive giving of graduate courses by the instructors in our graduate schools. I am rather inclined to believe that every instructor in graduate courses should keep his contact with the undergraduate students, both for the sake of the student-body, graduate and undergraduate as well as for his own sake, but, on the other hand, when an instructor is not allowed more leisure for the preparation of his graduate courses than he would be allowed or would take for the preparation of under-graduate courses, a condition is apt to arise which may not be advantageous to graduate students.

A most encouraging indication, however, of the interior development of our graduate schools arises from a study of the ratio of the number of students to the number of degrees conferred. During this five-year period, the number of students, as already stated, has increased by 38 per cent. During the same period the total number of graduate degrees conferred has increased by only 8 per cent. During 1926-27 one degree was conferred for every 4.1 graduate students; during 1930-31 one degree was conferred for every 5.2 students. These figures can only mean that the students receiving degrees were selected from a larger number of candidates in 1930-31 than the number from which they were selected in 1926-27. We have no figures available on the academic mortality of graduate students in our schools but on the basis of these findings the indication would seem to be that much greater caution is being exercised in the conferring of these graduate degrees.

IV. FELLOWSHIPS AND SCHOLARSHIPS

Closely allied to the problems raised in the section just presented is the question of the promotion of advanced study through Fellowships and Scholarships. It was upon this question that the Chairman of this Department requested a special report.

An effort was made, as usually through the questionnaire method, to determine what schools were offering such positions and how many of such positions were available in our Catholic graduate schools. Of the twenty-six schools participating in this study, fifteen answered that such positions were available.

Distinction between Scholarships and Fellowships.

It seems clear from the replies received that for the most part relatively little distinction is made in our schools in the definition of scholarships, fellowships, and assistantships. One University distinguishes between scholarships and fellowships by offering complete freedom from tuition and freedom from an obligation of service to scholars, but fellows, while enjoying freedom from tuition, are not relieved from obligations of service. A further distinction is made in this case between fellowships and assistantships. The fellow enjoys, in addition to his freedom from tuition, a small stipend, it being assumed that the fellow is somewhat more advanced in his academic career than is the assistant. These distinctions are by no means uniform, apparently, and too much weight must not be placed upon them. Ten schools of the fifteen reply that the scholarships are available, eight that fellowships, and seven that assistantships are available. The total number of such positions combined in the fifteen schools is 88, but 43 of these are offered at St. Louis University and the remaining 45 in seven institutions. Seven of the institutions, therefore, while stating that such positions are offered from time to time apparently have not organized this type of service to the students since neither the department in which the service is given nor the number of positions in these departments are made matters of record in our study.

Concerning the distribution of these positions in relation to the departments in which they are offered, chemistry leads by far with a total of 34 such positions. The University of Notre Dame is offering 18 such positions in chemistry, the remaining 54 being distributed in 16 different departments. In this group of 16 departments the largest number of scholarships or fellowships are available in English in which four schools are offering seven posi-

tions. Three schools are offering five positions in the classical languages.

The scheme of such fellowships or scholarships seems to be best developed at St. Louis University in which these positions are to be found in bacteriology, biochemistry, biology, chemistry, classical languages, English, geophysics, history, internal medicine, mathematics, philosophy, physics, and surgery, thirteen departments in all. At the University of Notre Dame these positions are available in seven departments. At the University of Detroit a few of these positions become available each year and graduates of the University's own College of Arts and Sciences seem to be chosen by preference.

Our Students as Fellows and Scholars in other Organizations.

The situation here briefly outlined makes it advisable to determine the extent to which graduates of our schools are admitted to fellowships and assistantships in other institutions. Obviously it would be very difficult to get adequate reliable statistics upon this matter but some method should be found by which this information could be authoritatively collected. A few sidelights might, however, stimulate further inquiry and may point the way towards a method of securing entirely reliable facts.

It is known that the Institute of International Education encourages the migration of American students to foreign countries as well as the migration of foreign students to our own schools. In the Eleventh Annual Report of the Director of the Institute of International Education (Bulletin 4, 11th Series), I find that a bachelor of science of Seton Hill College and a graduate of St. Procopius College, are enjoying scholarships at the Charles University, Prague; that two Sisters, both graduates of the College of St. Catherine, one of whom received her master's degree at the University of Minnesota and the other from the University of Chicago, are enjoying fellowships at the University of Munich; but further than this I find no indication of graduates of our Catholic schools to whom these distinctions were accorded. On the other hand, three of our Catholic schools, the College of St. Catherine, St. Mary's-of-the-Woods, and the College of St. Theresa, have received foreign students on scholarships offered by the Institute;

the first two, students from Germany and the third a student from France. Georgetown University, moreover, in its School of Foreign Service offers four fellowships or scholarships and of these incumbents one is an Austrian, one is a Czech, and two are Germans. These fellowships carry with them freedom from tuition only.

Among the fellowships and scholarships open to American students for study in foreign countries, the three Penfield Scholarships are available at the Catholic University of America. Each of these positions carries with it a stipend of \$1200 a year for three years. These scholarships are for study in International Affairs and Belles Lettres. The Lee Fellowship in Theology, carrying a stipend of \$400 a year for three years, is also available at the same institution.

At the College of St. Theresa, the St. Theresa Scholarship for a foreign student yields full tuition and all regular living expenses, a Catholic being preferred. At Georgetown University a scholarship for a student from Austria is available in Foreign Service, and two others in the same institution in the same subject, one for a student from Roumania and one for a student from Czecho-Slovakia. At Seton Hill College two scholarships, one for a student from France and one for a student from Spain, are available for the full four-year undergraduate course; while at Creighton University student assistant scholarships are offered from time to time mostly in liberal arts and education.

Upon this point, too, much might be said for it is unquestionably true that many positions such as those here described are enjoyed by students of our Catholic institutions which, however, because of the fact that they have never been adequately organized and permanently established are not reported to such agencies.

In this connection I might briefly call attention to the fact in passing that out of the 450 schools listed by the Institute as institutions in which foreign students were found in 1929-30, only 21 or 4.6 per cent of the total number were in the Catholic group, and of the 10,033 foreign students in these schools, only 322 or 3 per cent were found in Catholic institutions. I cannot believe the entire reliability of these figures and I can trace back the reason for this situation only to the fact that questionnaires on

this point have probably been neglected by our Catholic schools. The impression is thus created that we are probably not doing our proportionate share for the foreign students who come to America.

To approach the matter in still a third way, fellowships and scholarships are available in a number of organizations or through other agencies. Thus the National Research Council is offering a large number of fellowships each year. Among the fellowships in medicine, for example, I find that only one such position was held by a graduate from one of our Catholic institutions during the year 1930 and only one during 1929.

PAPERS AND DISCUSSION

THE FUNCTION OF THE COMPREHENSIVE EXAMINATION ON THE COLLEGE LEVEL

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Five years hence the American College will be three hundred years old. During these three hundred years it has had a varied history but always it has been making a real contribution to American life through its efforts to achieve its own particular function. This function is well phrased, I believe, in the words: "to preserve and propagate the intellectual tradition." In its efforts to achieve its own particular purpose it has, of course, been playing its part in carrying on the dual function of the school in general; namely, to reflect society and to reform it. In saying the school should reflect society, we mean the activities within the school should be such as will prepare its students to live in the social setting in which they will find themselves after schooldays are over; in saying the school should reform society, we mean these activities should be such as will prepare its students to play a part in elevating society, in making it over according to the heart's desire as interpreted by the best minds of each day and age.

Whether or not we believe the American college, particularly the liberal-arts college, is an outstanding failure in its efforts to perform its own particular function or to play its part in this dual function of the school, to reflect society and to reform it, one fact; is patent; namely, never in the history of the college has it been so subject to criticism. We hear it from all sides, from the laymen and from the professional educator. Athletics, student activities, social life, discipline or lack of it, studies or the absence of study, because of the dominance of the "activities" so called, all of these are points of attack in the lay magazines as well as the professional. In clubrooms and tearooms, in pullman smoker and in the lounge

car, in the press, yes, and in the pulpit there is no dearth of prophets of disaster to tell us what is wrong with college education, though the remedies suggested are not quite so numerous.

1. THE AMERICAN SYSTEM

At the present moment, I believe, no phase of college education is so subject to attack as what is called the American system of administering the curriculum; i.e., the credit system. The following from Professor Leacock of McGill University, Canada, is typical: "In the United States, education is being poured into a mould. Everything that is learned is marked out into little units and credits and added up like the cash register in a factory. There are standardized textbooks and standardized methods. The peculiar advantage of standardization is that no matter how big a natural fool a student is, he can show certificates that prove him a regular Plato. If he can establish the fact that he has to his credit so many hours of sitting on his beam ends with his ears open, and then support it with an intelligence test, he may then be promoted to a general right away."

How did the credit system come into being? In origin it goes back to the introduction of the elective system in the beginning of the second half of the nineteenth century. When all students in any college were all following the same program of studies, a program that was progressive in character; i.e., with each discipline based upon the one preceding it, there was no need of any elaborate system of academic bookkeeping to record the progress of students; toward the common goal, the A.B. degree. But with the introduction of the elective system all this was changed. New studies clamored for recognition, modern languages along with the classical, the natural sciences and then later the social sciences. All these studies presented different subject-matter; for the most part they were different in method also, but there was one thing they had in common; namely, the time element and so the credit with its emphasis upon time spent rather than upon knowledge assimilated, taste acquired or ability developed came into being; one period of fifty minutes, once a week, for one semester; i.e., 18 weeks, equals one credit and the magic formula,

120 semester credits equals one bachelor degree. Thus the arbiter of culture became the Registrar.

Quite evidently such a system has many shortcomings. In the first place, it rests upon the fallacy of the equivalence of studies; namely, any study is as educative as any other study provided it is taught as well and is studied with equal interest. What boots it whether you study chemistry or cooking provided you really do study? This was its bateful effect upon the teacher and upon the school administrator since it resulted in the introduction of a host of sham studies and unteachable subjects which in addition to providing training were said to possess the particular value of being "practical." But its effects upon the student was just as devastating. The credit for him became the *summum bonum* of all school activities. Not the acquisition of knowledge, the cultivation of taste, or the development of specific abilities were his several goals; rather the accumulation of 120 credits with the least expenditure of energy and slightest output of effort. Hence, the snap course became the crowded course. Nor was this all. With the credit as the unit of measurement on the road to a degree, not only did the weightier things, which education is supposed to imply, deepened understanding, cultivated taste and improved ability, because secondary; rather they became *impedimenta*. Once a course had been followed successfully and the credits inscribed on the Registrar's record, the student's responsibility with reference to the content of that course was at an end. To ask a student to carry forward what he was once familiar with was rank injustice to the student and met with some such reply as "I already have 'credit' for that." Thus the credit came to function as a "license to forget" and education took on the nature of a mosaic of a certain number of small pieces of experience loosely fitted together, instead of an organic process characterized by growth and development.

II. THE EUROPEAN SYSTEM

So speak the critics of the American system. And now as a remedy for this sad state of affairs it is recommended that we introduce the European system which is characteristically an examina-

tion system. Consider the experience of the student in the German gymnasium. For nine years he follows a progressive program of studies with examinations interspersed from time to time but all leading to the day of final reckoning when he must submit to an examination comprehensive of the nine years of work. Passing this test successfully admits him to the university where the process is repeated though the strict regulatory discipline of the gymnasium is replaced by the *Freiheit* of the university whose only check is again the final comprehensive examination for those candidates who would go on to the doctor's degree. In such a system, education is not a matter of academic bookkeeping in terms of credits or any similar unit. Rather, it is a process of continued growth and development and the label at the end is awarded only to those who can meet successfully a severe test of achievement on the content of subjects which have been studied continuously over a number of years. This means the integration of knowledge and integrated knowledge with deepened appreciation and perfected skill is what we are seeking through education

III. THE COMBINATION SYSTEM

In view of the very evident advantages of the European system of examinations over the American system of academic bookkeeping, the suggestion is now being offered that we supplant the latter by the former and one university has already announced that it is in the act of doing so. It is rather pertinent to observe that Chicago University (which perhaps must carry the major responsibility for the development the American system has taken, since it was the first to introduce the term hour, whereby the academic year is divided into terms of 12 weeks and the magic formula for the bachelor degree becomes 180 term hours, or units of credit, instead of the more common 120 semester hours), Chicago University now announces it is going to scrap the whole machinery and substitute examinations, in its place. If we may believe the dispatches in the press not only are credits to go by the board but also course grades and marks of all kind and every student award is to be based on achievement as measured by comprehensive examinations which may be taken at several points during the aca-

ademic year when the student has complied with certain regulations regarding matters like residence, etc.

The academic world will watch this venture with interest. Not many will expect to receive a demonstration that even in Chicago they have achieved the academic utopia described so delightfully by Dean McCann in his book "Kindergarten or College," wherein the real college; i.e., the Student's College, in contrast with the Gentleman's College for the superkindergarteners, a group of highly selected students intellectually motivated, distracted by no outside interests like "activities," are all engaged along with their instructors in the high quest of culture. While waiting for that demonstration the rest of us will carry on with our heterogeneous student bodies, made up of the dull, the average, and the bright, the ambitious plodder at one extreme, the erratic genius at the other, and in between that great middle mass, the average student, whose sole ambition seems to be so often to be "college bred on a four-year loaf."

And this it seems to me is the thing we must remember when we are urged to supplant the American system of credits with the European system of examinations. After all, we are dealing with American boys and girls, at best young men and young women adolescent in mind as well as body and adolescent in experience, living in the American environment. Ours was first a pioneer civilization, then rural, next industrial, and now today predominantly commercial. The intellectual life is at a low ebb among us. We do not have here as they do in the older countries in Europe a layer of intellectuals sharply marked off from the common people below and the commercial classes somewhat above them. Rather, what intellectual life we have is shared by all groups. It is widespread from the point of view of a reading public but it is "spread thin," so thin it is pancakey. In such an atmosphere to interest students in things of the mind requires some system of constant checking and in our high schools and colleges the credit system has functioned in this capacity. It would be foolhardy to cast it aside until we have devised a system that will preserve the advantages of what we have without its drawbacks. Our present need is quite evidently a system of check and double check. Let us give the devil his due. Let the credit continue to function as a

frequent check upon the student, but let it be clearly understood that it merely marks a stage in his progress towards his goal—the bachelor degree, and the winning of this goal means the passing of a final comprehensive examination which is a definite measure of achievement rather than a mere accumulation of a certain number of units of time spent in study. If we do this the credit instead of functioning as license to forget will serve rather as a reminder of an obligation to remember since the comprehensive examination will be so constructed as to include the content of the courses in which credits have been earned.

Such examinations, it is now agreed, should be introduced at two levels if we are to do all that can immediately be done for the improvement of college instruction. First, at the end of the sophomore year. We are now beginning to recognize that this point should mark the completion of secondary education. The young people taking this examination at this point will be on the average twenty years of age—out of their teens, fast approaching maturity. It should cover the fundamentals of knowledge and appreciation which should characterize an educated person and the skills basic to continued education in the general field. A satisfactory score in such an examination should be one condition for undertaking work in the senior college. Announcement has already been made in the press that such tests will be available at cost next spring, at least in English, and a test of General Culture. The American Council on Education has received from the Rockefeller Foundation a subvention of a half-a-million dollars to continue the work initiated by the Carnegie Foundation for the Advancement of Teaching in developing these tests, which work we are to hear about this morning. The suggestion of this paper is that our Catholic colleges, members of this Association, take part in this movement by giving these tests, as available, to their sophomore classes next spring. In doing this they will bring an outside examination to bear upon themselves, testing their teachers as well as their students. They will be in a position to compare their students one with another, independent of course grades and honor points, and to compare the achievement of their college with the achievement of other colleges throughout the country on these same tests. There may be some revelations resulting but the

experience should be salutary for any college. *Fiat lux*. It is the truth that makes us free.

On the senior-college level, the movement is taking the direction of giving not an examination comprehensive of all the field of knowledge studied in high school and college, but rather of an examination comprehensive of the major field of concentration including that knowledge and those skills basic to each separate field. Such tests will probably always have to be constructed by the colleges themselves relative to the major fields in which they are offering senior-college work but, no doubt, there will soon be available copies of such examinations given at different colleges which will serve as models for those colleges beginning the work of developing their own. Here is where the member colleges of this Association can be mutually helpful to one another, particularly in a field like philosophy, where the content or subject-matter would have a distinctly Catholic flavor, by the loan of specimen copies once such examinations have been constructed. But the important thing is that we bring home to our students that the chief determiner in awarding the bachelor degree is a satisfactory score in this final examination. The accumulation of a certain number of credits in a certain field entitles one to enter the examinations. Of themselves they are no guarantee that the issue will be successful. With such a change in emphasis in the awarding of the bachelor degree perhaps after we have passed through a period of adjustment our present system of credit bookkeeping will become unnecessary and fall of its own dead weight. In the meantime, however, I suggest it is the part of wisdom to hold fast to what we have supplementing it where it is deficient instead of supplanting it in its entirety.

This morning we are going to be privileged to hear the story of the Carnegie College Achievement Test given for the first time in 1928 to forty-nine colleges in this State, Pennsylvania. We will have presented to us the records of certain students, who measured by course grades were on a high level of achievement but when brought squarely before a test in which they were called upon to use their knowledge in thinking clearly in a given field, failed miserably. On the other hand, we will have presented to us the records of students who in terms of course grades were on

a very low level of achievement but when brought before this same test succeeded brilliantly. Quite evidently the first group were victims of the credit complex while the members of the second group were educating themselves in spite of college. This does not mean to me, let me repeat, that we should scrap all our machinery of course grades and credit bookkeeping but it does mean that we should supplement such devices with this other which puts the emphasis on the integration of knowledge and demands evidence of ability to use that knowledge in thinking; which measures actual achievement rather than time spent. Such a device as I see it is the comprehensive examination and the suggestion offered in this paper is that all the member colleges of this Association take part in the project now being launched in this country of developing and extending the use of this instrument for the improvement of instruction on the college level.

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STUDY OF THE RELATIONS OF SECONDARY AND HIGHER EDUCATION IN PENNSYLVANIA

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TESTING COLLEGE STUDENTS

Those who consciously analyze their own processes of learning usually recognize, in one form or another, a useful distinction between two kinds of intellectual possession. The first may be described as *raw information*; the second as *effective knowledge*. Under the first head comes the whole stream of new, relatively unassimilated impressions and ideas, whether from books, observation, conversation, or other sources, on which every mind depends for its natural food; the second classification covers the matured product of one's thinking—that much older, more stable and coherent body of ideas on which one habitually acts and which furnishes the basis for further intellectual development. Both types of knowledge are, of course, essential to education. Most persons will agree that education of the mind consists fundamentally in converting a wise selection from the broad stream of fresh information into a body of thoroughly familiar and active ideas, and, in the course of that process, in establishing for the individual certain disciplines that appear to make for human welfare. Selection, ripening appreciation, and an ever more complete assimilation are characteristic of the change continually in progress as a growing mind refines and perfects its intellectual structure. As in all growth, the passage of a certain amount of time and continuity of attention are indispensable.

The value that we assign to what has been termed raw information is necessarily expressed in terms of its probable worth as assimilated knowledge. One esteems as food not the array of stuff that one eats and discards but solely that which one is able to assimilate and turn to account in nourishment. Similarly, in education, the mind can value, except for factitious purposes, only such

raw information as, by the process of thinking, it is capable of incorporating into its resources and thus converting into a basis for further growth.

It is a noteworthy and extraordinary fact that, with few and very recent exceptions, American secondary and college education has reversed the standard of measurement just described. Except where obliged to do otherwise by the inherent nature of the subject-matter, it has insisted on estimating its results by measuring the immediate intake of raw material and laying but little emphasis on the evidences of assimilation as shown by permanence of acquisition. It has demanded that at the end of each term the student furnish a report on selected ideas that have been dealt with in each course during the term and course only. Theoretically, if he can remember sixty per cent of these, he is deemed fit to continue. The procedure in this respect is somewhat analogous to a record of physical growth that should content itself with adding together the amounts or weights of food daily administered to a child and take no thought for the actual growth of the child himself. Tests and examinations, as now conducted immediately and solely after the completion of minute units of study and before they have had time to digest, appear on the whole to deserve the ribald comment that a medical student once made to William James to the effect that he saw in them nothing but the periodical application of the stomach pump. At the same time that we insist on these immediate regurgitations, we have excellent grounds for thinking that, as regards effective knowledge, the lasting values of any course of study or reading become really apparent only after an interval of many months, and that these values are greatly enhanced or diminished by what the student does with the ideas during this interval. In fact, this element of the student's independent, completely self-initiated and voluntary use, over a considerable time, of the ideas which are presented to him assumes constantly more intrinsic significance as we understand better the determining factors in his education.

The Pennsylvania Study, in its current inquiry into the relations of secondary and higher education, has sought to introduce some method of measuring the knowledge that has passed the initial raw and chaotic state, and has settled into more or less permanent

relations with ideas already in place—knowledge that because of some congenial use or welcome has been retained, worked over, and made effective. To constitute evidences of genuine achievement, it is clear that measures should not be based on what a mind can passively receive and, if it must, can manage to retain until the end of a term. Such ideas do not constitute working capital on which interest may safely be reckoned, nor are they of important value in diagnosing native preferences or capacities.

Plainly, therefore, the tests used should include, but should be reasonably independent of, recent formal learning; they should cut across year and semester boundaries, and they should require that ideas be handled from a fresh and unfamiliar point of view demanding thoughtful readjustment. If, after a sufficient lapse of time and without specific review, ideas in a certain field continue to flow freely and precisely, one may securely infer that the material has been assimilated into a relatively permanent and growing system of ideas.

Another requirement of the desired measures was that they should furnish unequivocal objective scores that could be relied upon for comparative treatment. For this purpose one is confined to questions the answers to which are objectively known and approved; subjective or qualitative estimates that are not precise must be avoided. Owing to these limitations the material assumes the form of disconnected items of knowledge and one cannot test directly the powers of extended reasoning. If skillfully chosen, however, these facts or simple judgments may involve appreciations or acts of comprehension ranging from the simplest to the extremely difficult.

The question immediately arises, therefore, as to the relation between such itemized knowledge or judgments as can be definitely scored and the more elaborate sequences of reasoning which cannot be precisely rated, but which are commonly regarded as more indicative of intellectual power. Some are inclined to dismiss any test requiring a "yes" or "no" answer to disconnected statements, or even a choice among several options, as a test of "mere" knowledge without apparently realizing that knowledge is the necessary basis of all thought, and that if it be accurate and comprehensive there is at least strong reason to believe that the power to think

must also be accurate and substantial in order to acquire and maintain it. The student who, from adequate knowledge, can deal successfully with a hundred statements like the following: "The problems of capital versus labor had no place in the guild system of early modern times" must apparently be granted the power to think in that field from which the statements are drawn. That the items are detached or answerable with a symbol is irrelevant; the important thing is that they be not recent, fugitive acquisitions accumulated for some alien purpose, such as immediate credit, but that they be part of the stable and effective knowledge of the individual. It is believed that this trait can be tested better in the many-item examinations of extended scope used in the Study than in any tests immediately following limited units of learning where retention over a considerable period is not measured. It need scarcely be added that the Study has no desire to urge tests of this character as the only tests that should be given to students, or to affirm that they ensure all the important findings that emerge from thorough discursive examinations of the usual sort, either written or oral, provided these are equally extended in scope and deal equally with assimilated knowledge.

Examinations of this comprehensive type have been prepared by the Study and administered by Pennsylvania colleges on two occasions: to college seniors in May, 1928, and to college sophomores in May, 1930. A detailed description of the procedure and the results of these examinations is in preparation. There are, however, certain general findings that may be set forth briefly in advance of publication. It is proposed to deal here with two of these outcomes that are of interest, one from each examination.

I. RATINGS OF MAJORS IN THE SENIOR ACHIEVEMENT TEST OF 1928

The first of the examinations consisted of a twelve-hour, two-day test on a series of 3,400 items drawn from the fundamental subjects taught in a liberal-arts college and organized logically in a continuous series without indicated subdivisions. The test was given to students at the end of their four-year curriculum and only those who subsequently graduated—some 4,500—were dealt with.

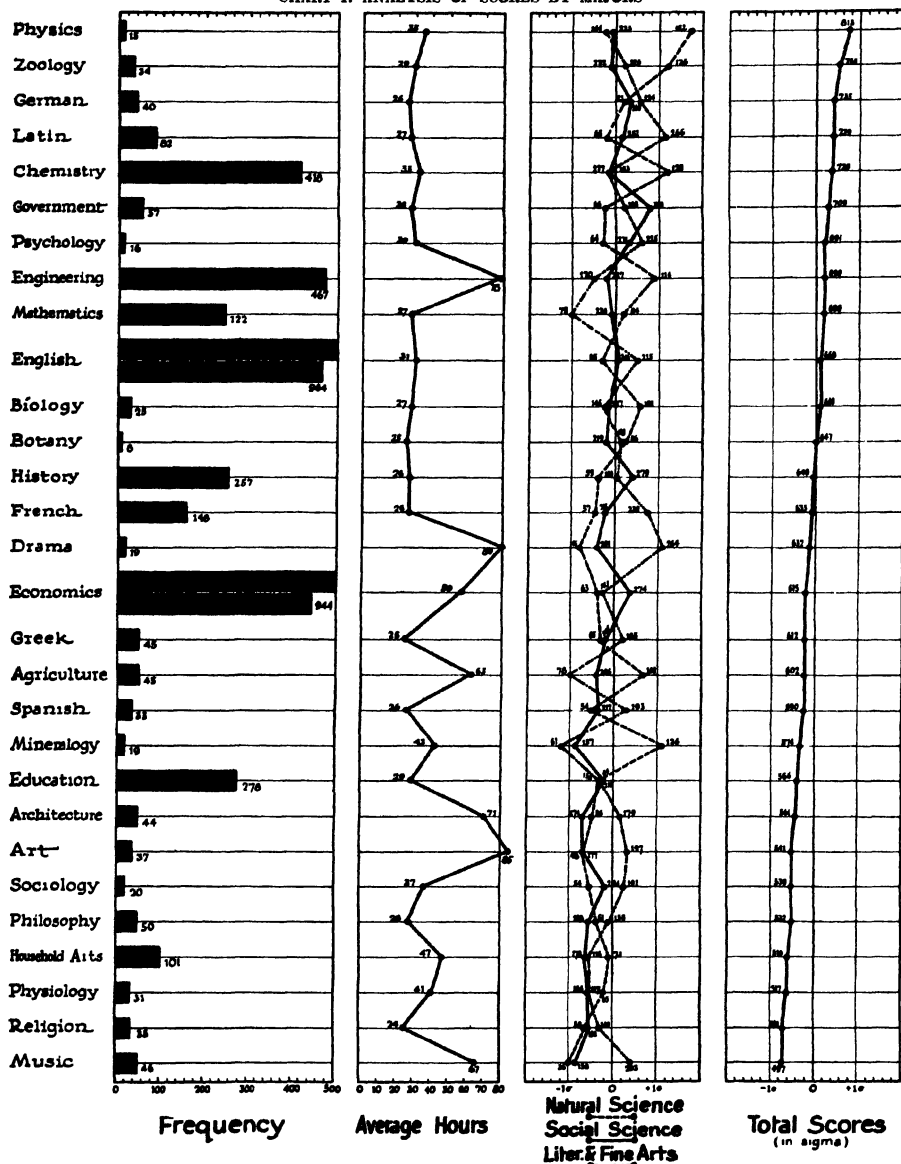
The scores varied from 110 to 1,580, and, in general, the variation conformed to the available intelligence ratings either of individuals or of groups.

Since the curriculum of each student tested had been minutely analyzed, the field in which most of his time had been spent was known, and groups could thus be made of students majoring in different subjects. Their average scores in the test could likewise be readily determined. Chart I, below, exhibits these groups in the order of their average total scores. The natural-science section which contained only a fraction of the number of items found in the social-science or language and literature division has been weighted so that the opportunity in each field is approximately the same. The average total score, given on the extreme right of Chart I, reflects the general capacity of the group for answering the questions of the test.

The frequency distribution on the left, including, as it does, over ninety per cent of the college graduates in the state for that year, gives a very adequate picture of the annual contribution of Pennsylvania to the recognized "majors" of instruction. If chemistry be combined with engineering and mathematics, there appears a large science group comparable with the English, economics, and education groups below. It is noteworthy that this group leads the procession by a considerable margin. Indeed, no science group has a total score below the average save mineralogy, agriculture, and physiology.

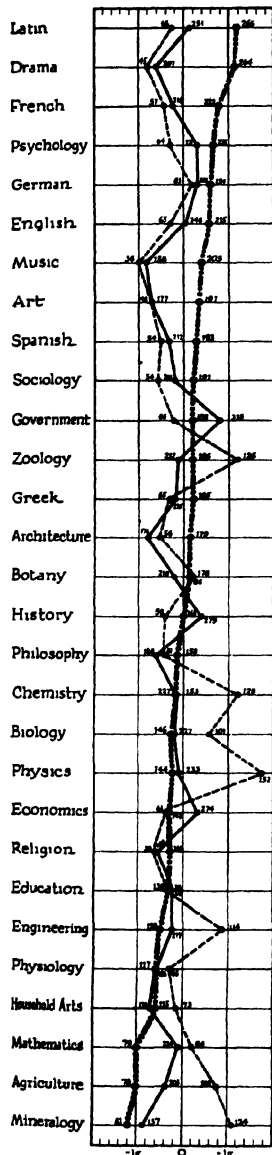
The first curve on the left indicates the average number of semester hours given to the subject in college. In the upper part of the list where the total score is high the concentration is very uniform at a low figure, but lower down among the applied arts and sciences, such as art, music, drama, and agriculture, a great amount of technical application is accompanied by a low total score. As a striking exception to this, the engineers, with an average time factor of seventy-eight semester hours, stand above all other large groups except chemists—an apparent tribute to the high quality of their personnel. The extent to which a high total score is evidence of superior mental capacity, as compared with a better curriculum opportunity in the subjects of the test, would be difficult to infer but for this interesting bit of evidence. At the

CHART I. ANALYSIS OF SCORES BY MAJORS

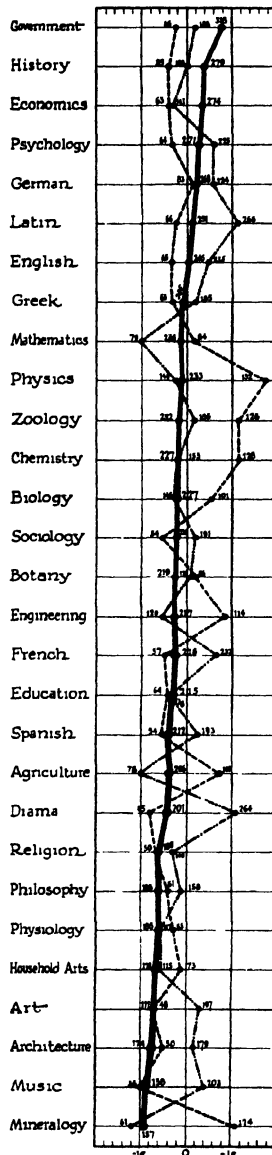


Figures in the two right-hand columns are average raw scores secured in the test by the respective groups and projected on a sigma scale showing the standard deviation above (right) and below (left) the mean score, which is represented by zero. Average "hours" are semester hours of credit in the major field.

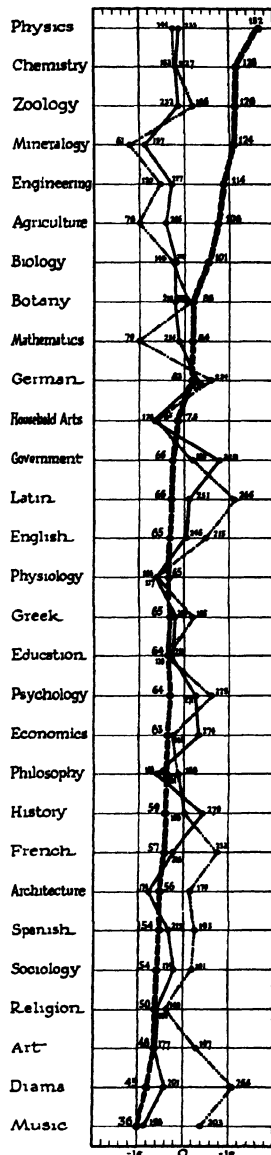
CHART II. ANALYSIS OF PARTIAL SCORES BY MAJORS



Major groups in order of average score in language, literature, and fine arts (dot and dash line).



Major groups in order of average score in social science (continuous heavy line).



Major groups in order of average score in natural science (dotted line).

University of Pennsylvania, the eighteen members of the Moore School of Electrical Engineering led the entire University in total score, and excelled all others even in such fields as politics, intellectual history, and social science methods.

The threefold curve disentangles for each group its average score in each subsection of the test. Thus, in the chemistry group it appears that natural science, as a whole, is far in the lead; language and literature are nevertheless close to the general average.

Chart II sets forth each of three subdivisions of the examination according to the order of achievement therein of each major group. Thus, the Latin group achieved the highest score in language and literature, while the government majors did best in the social sciences. Here, again, the feat of engineers stands out conspicuously; not only are they high in total natural science, but they surpass the education majors in their own field of social science. It is worth noting, also, that the psychology majors, while high in social science and literature, were very low in natural science, although psychology is depending more and more on the natural sciences for its data.

II. COMPARATIVE PERFORMANCE OF THE FOUR COLLEGE YEARS IN THE ACHIEVEMENT TEST OF 1930

The general examination given in May, 1930, to students completing their sophomore year was planned with a threefold purpose. It was intended primarily as a routine check on the progress of the enquiry group of college students whose careers are being followed from high-school to college graduation. There was need of comprehensive, objective evidence of achievement for comparison with teachers' ratings in courses along the way. The second purpose in view was the construction of a general examination that, coming at the end of the sophomore year, might serve as proof of a satisfactory secondary education and as a qualifying test for ability to do university work. In this capacity, it was believed that the test could serve as a provisional contribution to what might eventually become a permanent institution.

The third object in mind was, by means of a standard calculated for about the middle point of a college curriculum, to test

in both directions for evidences as to the nature of a process hitherto usually conceived as a unitary, cumulative four-year achievement. Certain colleges had already expressed the desire to examine not only sophomores but the entire college with the same tests, and by the time the examination was ready, six of the forty-five institutions participating adopted the idea. The student populations of these venturesome colleges varied from 238 to more than a thousand. Altogether, nearly three thousand students (2,815) participated. A number of other institutions examined their freshmen in addition to the sophomores. These are not included.

1. *Nature of the Examination*—The examination as a whole presented a dual aspect. Following the principle of the earlier test, a part (1,220) of the questions were of a comprehensive nature, ranging from very simple to very difficult, over the following fields: general science, 290 questions; foreign literature, 330; fine arts, 250; and general history and social studies, 340. The knowledge required for success in this section of the test would nowhere appear as organized college courses. The questions were prepared, however, by experienced university teachers with the avowed purpose of testing such knowledge as one would expect to find increasing from year to year as the result of reading and study both within and without the limits of formal courses. The examination is believed to offer a fair measure of the permanent increment, the *effective* accumulations, attributable to a student's desire really to assimilate the ideas that constitute an academic education as contrasted with the urge merely to possess a degree as the result of having secured credits in a sufficient number of semester courses.

The remainder of the test, about 1,500 questions exclusive of the intelligence section, was distributed over fields that are the subjects of formal study in college. English with 450 questions, and mathematics with 220, together with the general culture section already described, were required of all students. In addition, each took his choice of one of four languages, about 325 questions each; one of four social sciences, about 200 questions each; and one of five natural sciences, about 300 questions each. It was the object in each of these self-chosen special fields to push the

student to the limit of his knowledge, and each test was intended to outrange college achievement.

2. *Results of the Examination*—The results of this parallel intellectual inventory of the groups corresponding to the four college years are noteworthy. The six institutions varied somewhat among themselves, but their general tendency was remarkably uniform. As an example typical of the group and, so far as existing evidence goes, typical of any collegiate organization conducted in the same manner, the median scores of the candidates for the A.B. degree in one institution are cited below. To avoid the confusion produced by adding disparate elements into total scores, the various parts of each test are cited separately, and it should be remembered that candidates for other degrees, such as those in engineering, science, or commerce, have been eliminated. The medians, stated in terms of average scores, vary in their numerical value with the length and character of the test; they are comparable only horizontally.

MEDIAN TEST SCORES IN COMMON SUBJECTS OF CANDIDATES
FOR THE A.B. DEGREE IN A TYPICAL COLLEGE,
MAY, 1930

	<i>Freshman</i>	<i>Sophomore</i>	<i>Junior</i>	<i>Senior</i>
Intelligence test.....	56	57	57	58
English total.....	227	218	211	221
Spelling.....	31	30	28	30
Grammar.....	30	31	29	29
Punctuation.....	31	29	29	31
Vocabulary.....	60	58	58	58
Literature.....	73	71	70	72
Mathematics.....	53	52	51	49
General culture total.....	265	285	302	289
General science.....	74	77	87	86
Foreign literature.....	58	64	69	68
Fine arts.....	56	55	59	60
History and social studies.....	81	81	80	79

In so far as these records are representative, it is evident that any one who anticipates measurable progress in the sort of knowl-

edge demanded by the tests as the result of a year's attendance at college, must readjust his ideas. The intelligence tests reveal approximately uniform mental ability, as one would expect, although the elimination from the first year to the fourth might reasonably produce a better showing in the upper classes than actually appears. English shows a loss in total score of more than six points, and that loss is not merely in the mechanics of English, where some might consider it excusable, but in literature and even in vocabulary, where it goes to the very core of the educational purpose. The peak of literary knowledge, both of words and of books, is apparently reached in the freshman year; fifty-three per cent of the college seniors tested in English literature and vocabulary stood lower than the median freshman. Even mathematics shows a less serious decline, although all would probably agree that, whether desirable or not, a gradual deterioration in that subject is reasonable.

Turning from the situation in a single college to the general aggregates of scores in the six institutions, one finds very similar conditions: senior scores slightly higher, but everywhere enormous overlapping and variability. Here again the figures are confined solely to candidates for the A.B. degree, about 1,700 in number.

The sophomore group has the advantage in the intelligence scores, due doubtless to elimination of weak students still carried in the freshman list. This margin of gain is largely lost in the following groups possibly owing likewise to elimination, but in this case to the loss of good students to large institutions or to professional schools. The medians are, respectively, 54, 58, 56, and 57 in a test in which the maximum is seventy-five.

Mathematics exhibits a consistent backward movement with increase of variability in the senior year. In a test with 220 points the class medians run: 60, 55, 50, and 47.

The mechanical elements of English—spelling, grammar, and punctuation—were tested on a proof-reading passage and are virtually stationary at 30 points out of a possible maximum of 50. There is a two-point increase in spelling. Literature shows a gain of one point in 200 and vocabulary a gain of about five words in the 100 assigned. The latter were all words familiar to any well-educated person, and the test required merely the recognition of a

synonym among four options. Out of the group of 431 seniors there are 43, or ten per cent, whose maximum score was 35 out of the 100 words designated—a well-submerged tenth.

In the four fields—general science, foreign literature, fine arts, and general history—which have been described as constituting the test in general culture, the median scores do indeed advance somewhat in the successive class-groups but the difference means little. In general science 39 per cent of the freshmen did better than the median senior; in foreign literature, about 24 per cent; in fine arts, 36 per cent; and in general history, 38 per cent of the freshmen secured scores in excess of the median senior performance. In the test as a whole, 30 per cent of the seniors were below the freshman median, while about the same proportion of freshmen outdid the median senior. The heretofore pardonable and undisproved conviction of the fourth-year man that any senior must of necessity be wiser than any freshman should apparently undergo revision.

In the quasi-optional subjects selected by the student—one of four languages, one of four social sciences, and one of five natural sciences—the same result appears, one class often scoring lower than its junior neighbor. Even the senior students who made their highest scores in a given subject—presumably the one with which they were most familiar—were often equalled by the similar freshman group in the same subject. In the typical college referred to above the 29 seniors who received the highest scores of their entire examination in the English test had spent an average of eight high-school semesters and had an average of 34 college semester hours' credit in the study. Similarly the 36 freshmen who likewise made their highest scores in English, had studied it for eight school semesters but their average of college credit was only 10 semester hours as compared with the seniors' 34. Yet inspection shows that the 14 seniors who are below the senior median score are likewise below the median score of the freshmen. That is, the median score is substantially, if not exactly, the same. In a similar calculation for the American history test the medians are identical. With these students one course simply obliterates the course preceding it when there is no continuity of obligation to retain and mature the material.

It is true, of course, that closely similar scores in self-chosen specialties take no account of numerous other subjects that may have been taken by the seniors since their freshman year, and of the consequent broadening of their knowledge that may have resulted. But in this case we should expect to find evidence of the fruits of their broader training in that section of the examination that takes account of increasing knowledge in general science, general literature, fine arts, and general history. As has already been shown, however, no important gain over the freshman results is discoverable at that point. Loaded as it still is with many who are assumed to be incompetent, the freshman group projects about 38 per cent of its scores beyond the senior median except in foreign literature where only 24 per cent have that distinction.

If the resources of the freshman class are as variable as this there would apparently be no excuse for seniors on the ground that the test is too difficult. Either the knowledge has simply not been retained or it has never been acquired. That it can be acquired and that it is not an unreasonable thing to ask is evident from the performance of very many beginning students.

Before proceeding to consider the possible reasons for the situation above described, it should be stated that, according to all reports, the morale of those taking the tests in these six colleges left nothing to be desired. The tests were substituted for the regular examinations, and a full week was devoted to them. The student attitude in each college was carefully developed in both inter-class and intercollegiate emulation, so that it may be confidently said that the students went into the exercise as completely determined to do their best as in any regular examination.

3. How may these results be interpreted?—A number of reasons may be suggested in explanation of the findings that have been discussed in the foregoing paragraphs.

It should be emphasized at the outset that the data gives us no evidence whatever on the question of growth. These are groups of individuals whose behavior a year earlier or a year later is wholly unknown and can be studied only in the case of the sophomore group when, after two more years, we shall have completed the individual records. Nevertheless these groups do stand in the successive stages of a process of learning that many of us have supposed to

be cumulative and integrating, and it is important to discover, if possible, what their achievement records actually mean.

Another fact that must be taken into account is that of selection or elimination. Although examined at the end of the year, the freshman and sophomore groups, according to almost universal experience, do contain members who will presently discontinue their course. The majority of these have been assumed to be students lacking in intellectual ability. Our Study will be able shortly to throw some light on this point. If this be the case, the true freshman and sophomore scores in the tests are somewhat higher than those here indicated, and the already tenuous contrast between them and the senior scores is still further reduced. Some good students doubtless leave these colleges in the later years and go elsewhere, but this element is probably not large, and in some of the colleges is wholly sporadic.

With these reservations, we may proceed to consider what may fairly be said of a situation in which students of four years' standing have apparently so little to show in the way of assimilated knowledge over those who are three years their juniors.

In the first place there lies a valid criticism of the tests in the fact that they do not cover all that these boys and girls have been doing. With all its 220 questions, the mathematics test does not go high enough for the very best students to exhibit all of their power. The vocabulary test excludes the specialized scientific and professional vocabularies, and is probably keyed most closely to the language of the better general periodical literature. The English literature test out of 200 questions has but two on Chaucer, none on Anglo-Saxon, and avoids many modern nooks and corners entirely; several of its questions are on characters in books the reading of which in a day of overwhelming book production may be only a matter of good fortune. The modern language tests, throughout their 325 items, deal exclusively with reading facility; i. e., the ability to get correct sense out of idiomatic language material; literature, history, geography, and general cultural conditions are entirely ignored. The natural sciences are tested solely in their verbalized aspects; manipulative skill and inventive insight that proceed otherwise than by words are disregarded.

Such criticisms as these are important but simply point out di-

rections in which the examination should be further refined or extended. No one has been found who seriously urged that advanced students of English or of mathematics should not do substantially better in these respective tests than beginners. Nor is it tenable that advanced work in the literature and culture of a foreign nation, when conducted in the language of that nation, should not result in greater facility in language.

A much more important explanation of the failure of these group results to show advance with advancing classes lies in the element of recency of study, for which no allowance was made in these charted scores, although in all individual ratings great care was used to place the student with his peers, both as to preparation and as to interval elapsed. Students drop the study of English as freshmen, and literary knowledge tends so disappear. If they specialize in a given science they often substitute a technical for a general vocabulary, and in dealing with intricate relationships, occasionally become relatively speechless because their special thinking is done by moving things around in space and time. Knowledge of mathematics, as now taught in thin strata in secondary school, seems to vanish rapidly and completely if not further cultivated. Out of fourteen general honors seniors who took the senior test in 1928 in an institution outside of Pennsylvania, only two secured positive mathematical scores on the 117 questions in that test and these scores were very modest. The remainder, as senior honor students, remembered nothing even of the simplest algebraic formulas with which they must have been more than passably familiar as freshmen. Of the group choosing to be examined in French at one of the six colleges of our charts, only one-third were still taking the subject; nearly one-third had not taken it for two years or more. At another college one-half were still on the subject. In the general culture test it would probably be easy to show that many students had no regular contact with the material of the test except in immediate connection with certain spotty courses that might be far back in their curriculum and well buried in oblivion.

In so far as this explanation applies to such a subject as mathematics, it would doubtless be agreed that students could not reasonably be held responsible as seniors, in case the subject had been

dropped. The present evidence reminds us sharply, nevertheless, that our evaporation point for mathematical knowledge acquired in the secondary school is much lower than is the case, according to competent observers, in countries where a steady, cumulative treatment of the subject, over a six- or nine-year period, tends to give it the automatic quality of another language.

As for vocabulary, particularly the literary vocabulary, the effect of college on the word supply of the ordinary student appears to be almost negligible and in some cases positively injurious. The story of the test to the effect that the average college senior recognizes only 61 out of 100 words in familiar use by educated people as compared with 56 recognized by freshmen brings us face to face with the familiar poverty of campus language, the absence of conversation on subjects of study, and the dearth of general reading on the part of students. A student out of the lower quarter of this senior group, in a paper completed with meticulous pains, recognizes only 23 out of the 100 words correctly, is ignorant of such words as *inert*, *lenient*, *baffle*, and *immerse*; thinks that *culpable* means *tender*, that *declivity* means *climate*, and that *demure* means *abject*. Yet she is about to graduate from an "accredited" college and is earning one of her senior credits in a course in the "American Drama." To a senior with average score the word *benighted* means *weary*, *recreant* means *diverting*, and *spurious* means *foamy*. Possibly the fact that he takes the word *assiduous* to mean *foolish* may help explain his case. A reclassification of these students on the basis of vocabulary alone would appear to give a far more rational significance to their degrees than they now possess.

In the case of other material the ravages of forgetting within this four-year span of a student's intensive learning period are difficult to condone on any theory of education except the prevalent notion that would sacrifice permanence of intellectual equipment to the practical aim of accumulating credits.

A third explanation of these closely similar scores is rather more difficult to set forth; it applies chiefly to tests of a very general and comprehensive character, such as that which we have described here as general culture—a test on which we have depended chiefly for evidence of substantial permanent education in the nature and meaning of one's general environment. In such tests there are

likely to occur groups of closely interconnected items that the student has acquired with care but has failed to correlate with other groups of items. Thus ancient history may be well understood entirely apart from any other historical field because of its connection with classical literatures, or Italian art may stand out from other art history, of which the student knows nothing, because it was studied in the history of the Renaissance. Certain aspects of electricity having to do with radio operation or of the chemistry involved in the household arts often attain thus a familiarity quite independent of other science.

Now when single scores are added into a general index on such a test all such unrelated specific elements tend to offset or cancel one another and vitiate the result; only the correlated elements receive full weight. One student may have displayed excellent ability in ancient history, for example, but through failure to correlate that knowledge with other fields his score in a general history test simply offsets that of another who is familiar, say, with the French Revolution only.

It is tolerably clear how student scores in an American college would fare under these conditions. The school and college curriculum consists of little else but these isolated packages of specific ideas, segregated for the time being in self-contained "courses," elected semester-wise and cut off by their examinations and "credits" from any other living connections. The sacredness of such private systems of credit coinage dominates both teacher and pupil. The classical illustration is that of the conscientious youth who sought moral support from the examiner by declaring, "I know the answer to this question but I learned it in another course; would it be fair for me to use it here?" Just as long as knowledge is confined in "courses" carefully guarded from one another by wary teachers instead of being encouraged to follow its natural correlations so long the rating of an average group of students in general tests will be low.

The objection will at once be raised that various student groups, including many freshmen, actually secured high ratings in these general examinations—a fact that only confirms the statement just made. These are minds of high intelligence and native curiosity that refuse to be restricted; minds that knowledge in one field

irresistibly propels into another; minds to which courses and points earned and all such machinery are negligible because of the native thirst and appreciation for ideas. In the first ranking college in the present series of examinations of which these six-college results are a part, the average sophomore score in general culture is more than twice as far from the mean as is that of any other college—an extraordinary group performance, due in part no doubt to the college, but primarily surely to the fact that these minds instinctively correlated their ideas in far wider fields than did their fellows. Under present conditions it could well be maintained that such a test as this twelve-hundred-point examination in general culture is a very effective intelligence test.

All things considered, we are of the opinion that a *more* significant contrast in group scores in the direction of improvement than we have here could scarcely be expected under conditions that now exist. Furthermore, it is probable that no tests of any sort would reveal greater contrasts unless we were to resort again to tests of raw information, constructed *ad hoc* for each course, administered at the close of the course, as at present, and confined, as now, to the material contained therein. But it is with this illusion of progress in learning that the American teacher has too long tried to comfort himself. We could not well do worse in that direction. It would seem advisable to see what we can do with the curriculum. How another type of curriculum organization would be reflected in these tests is of course wholly problematical, but the customary procedure in the six colleges under scrutiny, as in most others in the United States, seems clearly portrayed in the results before us.

We now make to the freshman the following basic proposal: "To ensure a degree, secure in any manner satisfactory to the teacher passing credits in forty courses, of which ten must be taken in some one department." These courses, whether elementary or advanced, are primarily courses in what has already been termed raw information. One might conceivably have courses devoted to organizing and relating information previously acquired, thus bringing it into the class of effective knowledge, but all such assimilative activity as between the separate spurts of study that we call courses, with their terminal deflation, is left to the voluntary initiative of the student. A college course, to have favorable standing

in the program and good chances of being elected, must obviously be a course in new stuff. In probably the great majority of cases, these forty semester courses in raw information are each terminated with a test of some sort covering solely the ideas dealt with in that course, and not seriously involving ideas gained elsewhere.

It is plain that under these circumstances the student usually makes his contact with an idea but once. The college checks that contact immediately, and only in the form of fresh, undigested information; any hoped for lasting result or cumulative product is ignored except to the limited extent that earlier ideas are actually indispensable for later concepts, as in certain sciences, in mathematics, and in some aspects of language study.

This apparently innocent, but well-nigh universal and exceedingly convenient, feature of our college organization would certainly tend to produce the situation revealed in the tests and is probably largely responsible for it. Every senior student examined must at some time in his curriculum have come within speaking distance of sufficient items contained in the test to give him a good score. Had they been clearly related and referable to any large intellectual purpose on which he was intent, and had that purpose been sufficiently distant to oblige him again and again to return to the material in varied forms in order to deepen and clarify his impressions, the results of the tests might have been very different. As it was, no such inducement existed. After going over the material of a course once and securing therefor the necessary credit, these students have felt no obligation, so far as the college was concerned, ever to deal with it again. Details, therefore, have drifted promptly into obscurity, leaving a blur of general impressions that are of little or no use in examination. In other words, the "raw information" which the courses had presented and which, with proper treatment, might have contributed to a fine body of intellectual equipment, more or less permanently installed, was "dumped" outright at the close of the successive terms, and when the student came out of college his effective knowledge of the material with which the tests were concerned amounted to little more than when, as a freshman, he entered the institution.

To deserve the name of an educational institution, a college, in its organization and emphasis, should clearly not be concerned

primarily with raw information, but with the thinking processes that alone convert such information into effective knowledge. The whole value of an education would appear to lie, not in what is poured into a student and checked off, once and for all, by the college's tests and credits, but in what happens to that material during the year or so after the course is over, while it lies ready either to be wasted and forgotten or to be matured into a fruitful product. According to this view the very essence of what is supposed to be the central purpose of the college, namely, "teaching a student to think," is to compel him to refresh and make precise his command of the ideas which enter into comprehensive thinking, and the business of the college is to keep such thinking in motion, constantly cutting across every channel by which the student's information may have reached him.

We are blessed in every college with self-educating individuals who of their own initiative are having just this experience. While the average student is merely an executive, attending classes, reporting on required reading, passing tests, stowing away his credits, these hardy souls are actually *changing their minds* by entering into genuine possession of an important body of ideas. Instead of seeking relief by "getting off," as one says, now history, now French, now chemistry, these minds are quietly *taking on* and assimilating these fresh subjects as permanent equipment. The problem that we in America are now facing is how to install this procedure clearly as the official goal possessing the expressed sanction of the institution, so that for each student the maximum of attainment may be his because of, rather than in spite of, the organization.

The many movements in this direction in American education, both secondary and higher, are among the most heartening events of recent years. It would be remarkably instructive if we could try out on some of them that have become well established the tests that have been described. If the above conclusions are correct, we should look for a marked shift in the results in any organization where we could be sure that the student was invariably challenged for remote intellectual achievement rather than being invited for an agreeable but very expensive "ride."

DISCUSSION

REV. JOSEPH S. REINER, S.J.: We were told by the first speaker that "never in the history of the college has it been so subject to criticism" as at the present time, largely because of the credit system and its prolific brood of educational evils among which the following were stressed:

"So many hours of sitting and an intelligence test is the sole criterion of American education"; "all studies, (ex. g. chemistry and cooking) have equal educational value"; "the weightier things of education, deepened understanding, cultivated taste, and improved ability, became secondary, rather, they became impedimenta"; "it resulted in the introduction of a host of sham studies and unteachable subjects"; "the credit system came to function as a license to forget."

Let me ask you: Do you recognize your own colleges in these statements? Has the credit system worked out in that way in your institutions?

It seems to me that we owe to those in our ranks who introduced the credit system into our colleges and to those who maintain it at present, to say a few words in its defense. To accept the denunciatory statements quoted before unchallenged, is to condemn ourselves and our work as educators beyond any possibility of vindication.

The credit system is essentially a system for measuring the quantity and quality of a student's scholastic achievements. Why we should focus so much attention upon a system of measurement and ascribe to it such a power for evil is beyond me. Do you judge an automobile by its speedometer? Whether you measure milk by the gill, pint, quart, or gallon does not affect the milk as such. Neither is it affected if you use foreign systems of measurements—the liter, deciliter, or centaliter. If the milk is to be watered, is to be spoiled and soured, to be peopled with typhoid germs, that is going to be done by him who handles it, not by the system of measurement. Similarly, in our system of education, granting a "license to forget," accepting the "equivalence of chemistry and cooking," "introducing a host of sham studies and unteachable subjects" is the work of him who handles the credit system, not of the credit system. The educators in Germany and France, for that matter, might make just such serious blunders themselves. If they do, it is not because of the system of measurement that they use but because they are incompetent educators. Conversely, they might measure the scholastic achievements of their students in terms of credit hours and credit points, without in the least vitiating their educational work.

I am so bold as to say that during the twenty-one years that I have been in college work, during eight of which I held the office of Dean, I have never found myself seriously, if at all, hampered by the "credit system" in employing any means I might have considered desirable in the interests of education. I feel reasonably certain that every helpful educational device, whether it hails from abroad or is indigenous, can be fitted into the credit system. Ever since it has become the vogue in certain quarters to denounce the credit system, I have repeatedly put this question to educators, to teachers, and administra-

tive officers: "Have you ever found our system of keeping accounts, namely, of giving credit to subjects, a hindrance to you in conducting your class or school as you think it should be conducted?" I have still to find the first teacher or administrator to answer in the affirmative.

But, did not the second speaker of this morning show by means of figures and graphs the terrible results of the credit system? Didn't he parade before us an army of students from about forty colleges, intellectually crippled, mentally anaemic, scholastically paralyzed, the victims of the dread "credit complex"? You have heard the old story that the superlative of lies is statistics and that statistics can be used to prove either side of an argument. It seems to me that we have a case in point. The very same figures and graphs that were employed, this morning, to develop a devastating argument against the credit system could be used to build up a powerful argument in its defense. It seems to me that the figures that were adduced showed beyond any doubt that the credit system had nothing whatever to do with the pitiable conditions in which students referred to found themselves. The simple reason is because the schools concerned were all operating under the credit system. If the credit system worked such havoc in some schools or with some groups of students, why not with all the rest? Given the same cause, you should have the same effect. Haverford College which led all the other colleges in Pennsylvania, operates under the credit system. If we are going to charge the failures in the college lowest in the group to the credit system, then you must charge the success achieved by the students of Haverford to it, likewise. But, my contention is that the credit system had little or nothing to do with the conditions, that an explanation for these must be found elsewhere and that it is not difficult to find the explanation. To the extent to which the comprehensive examinations, as instruments of measurement, reveal excellences in any particular college, or group of colleges, to that extent they also reveal special advantages they have enjoyed, such as superior skill on the part of administrative officers and teachers, the presence of students of superior native ability and superior previous training, possession of generous endowment and other funds which enable the favored colleges to secure buildings and equipment which are frequently determining factors in educational success.

If the enemies of the credit system believe that the millennium of education can be ushered in by introducing comprehensive examinations, the credit system will not prevent them from adopting this device.

The European system was held up for our admiration and imitation. Experiences that I have had convince me that not every product of an European gymnasium is a paragon of learning and culture. Just last week, I had the graduate of a European gymnasium and university in my office. He had had eight years of German, but could not speak two sentences that were correct; although he had a year of English and had been in this country for six months, he could not make himself understood in our language.

The problems that confront us in America are quite different from those which confront the educators in Europe. According to the Boston Transcript,

13 persons in every 10,000 of the population of France attend universities, 15 in every 10,000 in the British Isles, whereas, in the United States, 60 in every 10,000 attend college or university. When you try to educate such a large proportion of the people, you will be forced to adopt methods different from those that may be serviceable under entirely different conditions.

The credit system fits into our peculiar educational scheme, with a nicety that is surprising, not to say uncanny. It enables us to "check and double check" our students, to prod and to urge them and thereby save a considerable number who, under another system, would be hopelessly lost. It enables us to control participation in activities, to adjust loads to the carrying power of the student, to advise students in time of their unfitness for further college work. It is this much maligned credit system that makes it possible for our teachers to attend college or university classes after school hours and during the summer sessions and thus to secure the degrees untoward circumstances prevented them from securing. If we will take conditions as they actually are and not suppose a theoretical situation, we will be forced to utilize a measuring system very much like the credit system, if not identical with it.

If the critics of the credit system would add a modifying phrase like "at its worst," I would be inclined to agree with them. A perversion of the system, a stupid and unintelligent use of it, may bring about the results complained of.

Intelligent users of the credit system have introduced various devices to prevent the abuses mentioned. Prescribing a list of required subjects together with the major and minor sequences, prevents the scattering and equivalence of subjects mentioned and excludes the "license to forget."

I am not here to make a plea that the credit system be retained in our schools. What I am particularly concerned about is this: Isn't there danger that in taking these criticisms of the credit system so seriously, we will focus attention upon something very accidental and miss a matter of essential importance? That we will be distracted from the real causes of our educational deficiencies? Are we possibly yielding to that human weakness which seeks for a scapegoat on which to fasten the blame for the results of our own limitations? Doubtless there are many deficiencies in our educational system, but, as I see it, these deficiencies, such as they are, are not to be charged to the credit system but to other factors, to the scantiness of our financial resources, to our lack of vision and courage, of devotion and self-sacrifice, to the limitations of human frailty which have always been the greatest obstacles in realizing ideals.

And now, a few words about the comprehensive examination which was discussed by the two previous speakers at great length. Let me state right at the start, I am entirely in favor of comprehensive examinations. I have been urging the introduction of such examinations in three fields for all candidates for a degree at our college, English, religion, philosophy. I do not believe, however, that the comprehensive examinations are going to solve all our educational problems and remove all our deficiencies. In the hands of lax and incompetent administrators and teachers, they will do more harm than good,

especially, which God forbid, if they were used without the credit system. I am speaking from experience, as I studied under a system of comprehensive examinations without the credit system.

Even as a scheme for measuring a student's achievement, the comprehensive examination is not as accurate as its enthusiastic advocates would have us believe. At our college we used to require oral comprehensive examinations in philosophy. On one occasion, I gave an examinee an F (failure), whilst another examiner gave him an A. Possibly, the other examiner, who happened to be the student's professor, being better acquainted with the student's actual knowledge of the subject, realized that he was under a nervous strain and altogether unable to do justice to himself. I think you can appreciate the force of the psychological element that enters into oral examinations. Some students are not flustered in the least when they face an examining squad, but others become very much disconcerted.

But, even in the case of written comprehensive examinations, we cannot rely too implicitly upon the results. Much has been said in criticism of the essay type examinations and attention has been principally called to the subjectivism that unconsciously influences us as we grade these examinations. There is some truth to these contentions but the objective type examinations have difficulties of their own. Let me illustrate by means of a comprehensive examination in religion which I administered, just last week. It was of the true-false type. One question read, "There are three Gods, Father, Son, and Holy Ghost." Another question read, "The Gloria occurs toward the end of the Mass." Both these questions are considered equal in value in measuring the student's ability. It is plain, however, that the student who made a mistake in the case of the first question, made a mistake that is easily ten times worse than the mistake that might have been made in the second question. It is impossible to make up a long list of true-false and multiple-choice statements that are perfectly equal in value. You are all aware how much easier it is to copy in the case of objective type examinations than it is in the essay type.

A great deal was made of the fact that the credit system "came to function as a license to forget." If, as was suggested in the paper read, this morning, the final comprehensive examination will be in the major field of concentration, will that not grant permission to forget matter learned in the other fields? This criticism about forgetting does not disturb me very much. I think it is a beneficent disposition of Divine Providence that we forget many things throughout life. It is an important phase of education to know what to forget. What a misfortune if we had to remember everything we ever learned from first grade on up, through high school, college, and university! If all those points of information had to be retained in the same perspective in which they were originally acquired!

But, let us grant that a certain group of comprehensive examinations, for instance, those prepared and administered by the Carnegie Foundation and described to us by Doctor Learned are perfect in every respect, as objective examinations. Are we ready to accept them as adequate measurements of educational values? I, for one, would answer in the negative. The results of the examin-

ations were, to say the least, in a number of instances, rather startling and, provided that we had not lost all confidence in the cause of higher education, must make us doubt their validity. They could be used to prove that it didn't matter much whether you attended college or not, that freshmen can do almost as well as seniors, though the latter had had a subject three years longer than the former.

To bring out what I am trying to get at more clearly, I am willing to admit that if I took those examinations together with the students of my college, a large percentage of them would score higher than I would. I am inclined to believe that a number of you are prepared to make a similar admission.

Does it follow, then, that the students are better educated than their masters? Hardly; it merely follows that the former are more familiar with a certain body of information than the latter. It must be borne in mind that the examinations described measure factual knowledge, test principally the memory and that they give a decided advantage to the test-minded and to the fortunate ones who happened to be drilled in the matter stressed in the examination, or who crammed for it. I do not say that these examinations have no value, but I do hold, on the basis of what I have said, that they are not an adequate measure for educational values.

By way of contrast, in order to clarify my position, allow me to refer to what was for many decades the Jesuit test of education, namely, the ability to compose and deliver an oration. This test gave ample scope to the student to reveal his mental powers and skills, especially, his ability to appraise ideas, to correlate them, to express them forcibly, clearly, to marshal them logically and psychologically, so as to achieve a certain purpose. I am referring to this test, mainly, to bring out the fact that the factors it considered of supreme importance in judging of a college education are completely ignored by the comprehensive examinations described to us.

The fact is that even for admission to college, we do not place complete reliance upon comprehensive examinations. Recent studies have indicated that they are about 50 per cent reliable. Experience leads me to share the opinion of many educators who claim that the student's achievements in high school are a better index of what may be expected of him in college than the results of an objective examination.

In conclusion allow me to sum up what I have said: The use to which the credit system is put depends entirely upon the educator. He can employ it as a delicate instrument to measure and record educational progress, and to further the highest objectives of education; but, he also can misuse it to further indefensible educational policies. The results that are obtained in either case are obtained not because of the credit system, but because of him who employs it. Like the credit system, comprehensive examinations are a device to measure certain phases of educational endeavor and to stimulate teachers and students to take their work seriously. Educational devices are not education. Education is the result of the personal competence of teacher and student. To them must be ascribed whatever success is achieved or failure incurred.

PHILOSOPHY IN CATHOLIC COLLEGES FOR WOMEN

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Since the place of philosophy in all Catholic colleges has been well defined for this group on previous occasions, it was presumed that the subject of this paper called mainly for the exercise of fact-finding powers. This is, then, a presentation of the actual facts behind the assertion that philosophy is taught in all Catholic colleges for women. It is made in the hope that it may contribute to the solution of what is viewed by some as a distinct problem of Catholic education. This hope has been strengthened by the papers and discussions on the liberal-arts college already given in this Department.

The facts here given could be accurately known only through the cooperation of the colleges questioned. So here let me thank sincerely the authorities of the institutions generously supplying the material on which this study is based.

The questions sent to 48 colleges (of whom 42 are listed by this Association) aimed to discover information on six points: (1) As to the department of philosophy: In how many colleges for women it is distinct from the department of religion and in how many it is distinct from the department of psychology. (2) As to faculty: The number and the qualifications of priests, Sisters, and lay-teachers giving instruction in philosophy and psychology. (3) As to prescribed courses in philosophy: the number and character of these courses and whether prescribed for all students to whom a degree is granted. (4) As to courses offered for election: Their number and character and to which of the four college classes offered. (5) As to interest of students in philosophy courses as indicated by the proportion of undergraduate election and graduate study. (6) As to permanency of conditions manifested; i.e., whether colleges are planning to make changes in requirements or in courses offered for election. Under the usual hopeful heading of "Suggestions and Remarks" space was left for what perhaps

could have been material for the "inspirational" part of this paper. For the most part this blank space is still virgin field on the returned questionnaires. (May we venture to look for compensation for omissions in the enlightening discussions offered here today?)

To these six questions, 41 colleges responded with answers more or less complete. According to regional divisions, these colleges fall into five groups: 15 located in the Middle States and Maryland; 18 located in the North-Central area; 2 in New England; 2 in the far Northwest; and 4 located in Southern States. For purposes of comparison we shall call colleges in the Middle States and vicinity Group A, North-Central colleges Group B, and we shall include in Group C the 8 colleges of New England, Southern, and Northwestern States. The answers received reveal the following conditions:

(1) *Department of philosophy:*

Not distinct from the department of religion in 12 colleges of the 41 answering. (Three of 12 are in Group A; 7 in Group B; 2 in Group C.)

Not distinct from department of psychology in 26 of 41. (Eleven in Group A; 10 in Group B; 5 in Group C.)

In 6 colleges of the 41 a single department includes religion, philosophy, and psychology.

(2) *Faculty:*

The number teaching philosophy and psychology in these 41 colleges for women is 110. Sixty-seven of these hold S.T.D. or Ph.D. degrees. Sixty of these are priests, 38 are Sisters, and 12 laymen. (Allowance should be made for the greater number of instructors in colleges having a distinct department of psychology. Many of these teachers of psychology teach no classes in philosophy.)

(3) *Prescribed courses:*

The average number of semester hours prescribed by colleges in Group A is 14; in Group B, 12; in Group C, 11.6.

The range of requirements in Group A is from 24 to 7 semester hours; the range in Group B is from 20 to 3 semester hours; the range in Group C is from 24 to 3 semester hours.

Logic and ethics are required in all colleges in Group A. Five colleges of Group B require neither logic nor ethics. Of Group C, 3 colleges do not require logic and 1 does not require ethics. History of philosophy is a requirement in only 8 colleges of 41. Introduction to philosophy is a requirement in 13 colleges.

Seven colleges answered "yes" to the question: May non-Catholic students receive a degree from your college without fulfilling the requirements in philosophy? (If I were commenting on these facts it would be a pleasure at this point to commend the college marking "no" with a double plus).

(4) *Courses offered for election:*

Twelve colleges give no elective courses in philosophy, thus requiring all courses offered. Twenty-one offer a total of at least 20 semester hours in prescribed and elective work. Five offer a total of 12 hours and less. (Two colleges indicate a difference in requirements for the A.B. and the B.S. degrees. One drops 3 semester hours and the other drops 6 semester hours for the B.S. degree.)

The courses listed on the questionnaire sent are: Introduction to philosophy, logic, empirical psychology, rational psychology, ethics, cosmology, epistemology, theodicy, aesthetics, ontology, history of philosophy. (Psychology was included because it is listed with courses in philosophy on the blank used by the Commission on Standardization of this Association.) Under space left for "Other Courses" on the questionnaire some colleges filled in the following: Contemporary philosophy, Philosophy of religion, Modern philosophical theories, Natural theology, General metaphysics, Hebrew history.

A total of 15 (of 41) colleges include cosmology in the curriculum; 24 epistemology; 13 theodicy; 5 aesthetics; 12 ontology; 23 introduction to philosophy. (These are offered in addition to courses discussed under Required Subjects. Some of them are required in certain colleges.)

In 22 colleges (of 41) no philosophy is offered to freshmen. In all but two colleges some course is required of seniors; in these two, the courses for seniors are elective. Ethics is required of the seniors in 31 colleges; of the juniors in 6; of the freshmen and sophomores in 4. One college requires —3 hours of epistemology and 2 hours of theodicy of Freshmen.

(5) *Student interest in philosophy:*

From the answers to the question: "How many of your graduates in the last five years have majored in philosophy?", it was learned that only 10 colleges offer what is known as a "major" in this subject. One college reports that 69 students majored in philosophy in the last five years. Others give the numbers 22, 7, 5, 2, thus raising the total number of "majors" to 105. The dean of one college in Group A writes: "So few students decide to elect philosophy as a 'major' because they claim that institutions require that teachers of philosophy be priests."

Answers from 14 colleges gave the percentage of philosophy courses to other elective courses in the last five years as ranging from 25 per cent to 3 per cent. Answers from 15 colleges to the question about graduate study show that 154 students in the last five years have taken philosophy courses after graduation.

(6) *Permanency of present conditions:*

In Group A: 11 colleges plan no change in requirements in philosophy; 2 intend to change; 2 gave no answer to this question. In the same Group: 7 expect to make no change in number of *elective* courses; 6 intend to change; 2 gave no answer.

In Group B: 11 plan no change in requirements; 6 intend to change; 1 gave no answer. In the same Group: 10 intend no change in *elective* courses; 7 expect to change; 1 gave no answer.

In Group C: 1 expects to change both requirements and elective courses; 6 plan no change in either; 1 gave no answer.

The head of the department of philosophy in one fortunate college writes: "Two years ago the requirements in our college were reduced from 16 hours in philosophy to 9, but there has been no decrease in numbers in the classes made optional." In how many colleges would this be true?

And now that we have concluded the presentation of the facts obtained from the colleges themselves, we might very well ask to what extent these quantitative elements represent the ideal Catholic training in philosophy. But before we attempt to solve this problem ideally, we are compelled to consider another set of facts representing the very real conditions under which Catholic colleges for women in this country operate today.

It would be enlightening to know how many of our colleges (and here I include colleges for men) required more courses in philosophy fifteen years ago than they require today. (That was one important question omitted in my inquiry.) However, the experience of some of us will bear out the statement that fewer courses in philosophy are prescribed in Catholic colleges today than in 1915. And why? However little in sympathy we may be with the system under which these conditions prevail, it is only fair to state them as they actually are.

One of the most evident causes accounting for this decrease in philosophy is the increase in the number of hours in education courses which must be taken by a young woman who aims to equip herself for teaching during a four-year college course. State requirements in education range from 15 to 20 semester hours. *(Another study might reveal the relation, if any, between the

*The keynote speech of this Convention as given by Doctor Jordan yesterday should open up profitable lines of thought to the teacher of education in a Catholic college.

education and philosophy courses as taught in *all* our Catholic colleges.)

Furthermore, colleges have been requiring a student to choose a "major" subject of 20 hours "in advance of freshman work" in the subject. Records from various colleges show that most students take more than 30 hours in the major subject. (This may be true only of colleges within my experience.)

Then, students preparing to teach in schools accredited by the State or by regional associations elect in addition to the major subject two "teaching minors" of at least 15 hours each. Within the past month I heard a graduate of a Catholic college say, "I could have had the position in X High School if I had taken five more hours of mathematics. The principal seemed sincere when he told me that the only reason he could not appoint me was because his High School would lose its accreditation if any of his teachers had not a minimum of 15 hours college preparation in the subjects they teach." That high-school principal probably was sincere. (He may have received a letter dated April 2, 1931.)

But we have not yet exhausted the possible reasons answering the "Why" for the dubious status of philosophy in some colleges. Obviously, these colleges themselves have other requirements for graduation. A total of at least 40 hours is now required in many colleges in courses from the departments of religion, physical and biological sciences, social sciences, mathematics, English, foreign and classical languages. Moreover, these "departments" themselves will not infrequently "prescribe" for a major student planning to do graduate work. These prescriptions refer to "supporting minors" and a reading knowledge of French and German. Then, some educators would wisely hold that women's colleges should include in their required curricula subjects which will help a woman to be a better home-maker.

Allowing for all overlapping of courses, is it difficult to see that colleges functioning under these conditions think it impossible to require even as many as 15 hours in philosophy? How far should a college defer to these conditions? Or, as some will put it, what answer is to be given to a student who asks her college to fit her for teaching or for some other work whereby she can earn a salary? The answer to that question might be met by the state-

ment: While it is evident that a Catholic college is bound to do all it can to prepare its graduates to "make a living," it is even more evident that it should prepare its graduates to "live." And in this connection there are those who would include among the reasons for present conditions regarding philosophy, the fact that no definition of requirements in philosophy was ever listed among the standards of the Catholic Educational Association. However this may be, should not philosophy, as taught in any Catholic college, apart from the number of "hours" and "credits" earned, function in the daily life of the man and woman who has studied it? The question, then, is not fundamentally how much time should be given to philosophy, but how can we make it contribute to the training of a generation of Catholics who will have convictions and with them the courage that disdains to put ability to make money at the top of the list of natural goods. Of course, the question of justice, in the face of economic conditions, must be met, but what justice is above the justice of requiring the Catholic student to be a Catholic first? The voice of the Holy Father, heard around the world on May 15 of this year, repeated the words "prayer" and "sacrifice" as often as the word "action."

And so, with this conviction of my own and in the face of the wide diversity of practice as revealed in answers given by Catholic colleges for women, I turned, at a point which calls for the application of the highest ideals of Catholic education, to several eminent Catholic teachers of philosophy. I asked them to help me answer the question: How shall we secure for philosophy its adequate place in the curricula of Catholic colleges for women operating under the conditions outlined? Since I sent them a copy of the questionnaire, some of their replies refer to questions indicated in the first part of this paper.

One writes: "I think that the Department of Philosophy should be distinct from the Department of Religion. . . . I am very much in favor of requiring non-Catholic students to take scholastic philosophy because of its educational value. . . . The courses should be given to sophomores, juniors, and seniors. . . . I do not know what you mean by Introduction to Philosophy. Many such courses are worthless. Why not begin with logic and go

right through? An ideal condition would give each student a minimum of 30 hours or a maximum of 36 hours. I realize that under the circumstances it is too much, but it is not too much if you want to give a student a real knowledge of scholastic philosophy."

A valuable suggestion from another writer: "Why not argue for a course of philosophy which can be completed in an ordinary college course? That is, one that is not too advanced or too highly specialized, but really covers the ground. It appears to me that what most courses include is made up of disjointed sections, called psychology, cosmology, etc. and no philosophy.

A third answers more fully: "The Department of Philosophy ought to be distinct from the Department of Religion and in larger institutions even from psychology. . . . A requirement of 10 hours in philosophy and psychology seems to be the highest in non-Catholic colleges so far as I can discover. How large our demand should be may be open to debate, but I do not think it should be less than the requirement of a minor (12-15 hours). . . . I am not in favor of introducing philosophy into the freshman year. . . . I am not much in favor of courses called "Introduction to Philosophy." . . . Logic seems essential as a preparation and prerequisite for all other courses. It should, I think, be open to sophomores. The other subject which I think should never be omitted from the course is ethics (3-6 hours). . . . Epistemology deals, I think, with a rather difficult and largely artificial problem. It ought not to come too early in the course. Ethics, too presupposes some maturity of thought and should not come before the junior year. The other subjects belong in the junior and senior years. . . . We have not experienced any difficulty in requiring all students, Protestants, Jews, or what not, to take the prescribed courses in philosophy. If they come to our institutions, they will meet our requirements. Besides we think we are doing them a favor in giving them Catholic philosophy. . . .

This is all very well but I was hoping for a reply that would emphasize the integration of courses of the curriculum. The following answer, even in its exaggeration, struck the note I was listening for: "I do not believe I can answer your questions

for the simple reason that I am stopped by the conditions. . . . Frankly, I believe that our whole college system of credits is wrong. I know there must be some standard, and the credit could continue to be used as such a standard of measurement, but only that. Emphasis on credits assumes that subjects have no final end and that they are just as unrelated as the credits themselves. . . . I believe there should be four years of philosophy in college and five hours per week. Furthermore, it should not start with logic; the human mind begins with sense knowledge and not with abstract ideas. . . . Epistemology should have just as little space as it had in the Middle Ages. Our philosophy of life is different from that of the modern world. It runs through the smallest details of life and study. It follows, therefore, that since we are educating for eternity with time as the condition, philosophy should receive the supreme emphasis and should be an organic field in itself."

And here, I believe, we have reached the bed-rock on which to begin to build our solution of this problem. Before ever reading the answer last quoted I had been impressed by an article called "Organic Fields of Study" appearing in the *Catholic Educational Review* for April, 1930. (I recommend it to every teacher of philosophy and to every curriculum maker.) Thoughts from it had recurred to me as soon as I knew I was to write this paper. Allow me, then, to conclude my consideration of the subject of Philosophy in Catholic Colleges for Women by quoting the conclusion of that article in which the author has so ably presented the cause of the organic character of true education as opposed to the machine method of standardization. He says: "Some parochial schools have it (the organic character of true education) in the sense that religion dominates the whole curriculum, but colleges possess it in a rare degree, and in the sense that they do not possess it, and in the additional sense that it is desirable that they should break away from mechanistic traditions, it is true to say that there is still room in America for a Catholic college."

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CONFERENCE OF COLLEGES FOR WOMEN

PROCEEDINGS

SESSION

MONDAY, June 22, 1931, 2:00 P. M.

The annual meeting of the Conference of Colleges for Women was held on Monday afternoon, June 22, 1931, in the Municipal Auditorium, Philadelphia, Pa. It was called to order by its Moderator, the Very Reverend Francis V. Corcoran, C.M., Ph.D., S.T.D., President of De Paul University, Chicago, Ill. As usual, Doctor Corcoran cordially welcomed the representatives of the thirty-seven colleges and others interested in our session. The minutes of the Meeting at New Orleans were accepted as published in the 1930 Bulletin of the National Catholic Educational Association. Our Reverend Chairman then announced that three important matters were to be considered; namely, the election of members to the Executive Committee, the paper written by Sister Lioba, Dean, Mount Mary College, Milwaukee, Wis., on "Some Distinctive Problems of Our Colleges for Women," and lastly the business regarding Kappa Gamma Pi.

Doctor Corcoran announced that nine members would be elected to serve on the Executive Committee; three for three years' membership, three for two, and three for one. The following were elected for three years: Sister M. Aloysius, A.M., Ph.D., Winona, Minn.; Sister Thomas Aquinas, O.P., River Forest, Ill.; and Sister Miriam Alacoque, A.M., New York, N. Y. For two years: Rev. William T. Dillon, J.D., Brooklyn, N. Y.; Sister St. Edward, A.M., Buffalo, N. Y.; and Mother M. Ignatius, Rosemont, Pa. For one year: Rev. Anthony J. Flynn, S.T.L., Ph.D., Immaculata, Pa.; Sister Wilfrid, S.N.D., Ph.D., Washington, D. C.; and Sister M. Columkille, San Antonio, Tex.

Sister Lioba then read her thoughtfully prepared paper on "Some

Distinctive Problems of Our Colleges for Women" followed by open discussion from the floor by Very Rev. Francis V. Corcoran, C.M., Ph.D., S.T.D., Chicago, Ill.; Rev. Anthony J. Flynn, S.T.L., Ph.D., Immaculata, Pa.; Sister M. Aloysius, A.M., Ph.D., Winona, Minn.; Sister M. Borromeo, St. Mary-of-the-Woods, Ind.; Sister Mary John, Lakewood, N. J.; and others.

The question of the election of members for the Committee of Kappa Gamma Pi in Detroit on Saturday, June 27, 1931 was brought up, followed by a discussion of the admission of coeducational Catholic colleges into this sorority.

A report of the Committee on Credentials of last year was read by its Chairman, Sister Helen Madeleine, S.N.D., Dean of Emmanuel College, Boston, Mass.

The question, "Is there any one present who represents a school wherein expulsion is the punishment for first attempt at smoking?" by Doctor Corcoran brought out the fact that there were some colleges wherein this punishment is imposed. This led to further discussion which was concluded by the motioning and seconding that smoking be forbidden in all colleges belonging to the Conference and that there be no expulsion for first violation of ruling without careful consideration and investigation. It was also requested that no dismissed student would be admitted to another college without credentials from the one from which she was expelled.

Following this an invitation was extended by Doctor Flynn for all present to visit Mount St. Joseph's College on Monday, Rosemont on Tuesday, and Immaculata on Wednesday. Dinner was to be served at the colleges and automobiles would be in readiness to convey the Sisters to and from the colleges.

It was motioned and seconded that the meeting be brought to a close.

MOTHER M. IGNATIUS,
Secretary.

REPORT OF THE COMMITTEE ON CREDENTIALS OF THE NATIONAL CATHOLIC HONOR SOCIETY

SISTER HELEN MADELEINE, S.N.D., CHAIRMAN,
DEAN, EMMANUEL COLLEGE, BOSTON, MASS.

The Committee on Credentials begs to submit the following report on matters arising since the New Orleans Convention in June, 1930:

A letter from our Reverend Moderator in August reported to us that during the Convention at New Orleans, the case of Immaculate Heart College, Hollywood, Calif., was deferred without prejudice until such time as the school is accredited as a standard senior college by the National Catholic Educational Association. Doctor Corcoran stated also that the matter of De Paul's affiliation was not acted upon, for we were not ready to adopt a definite policy on coeducational schools.

Acting on Doctor Corcoran's request we wrote to Immaculate Heart College, Hollywood, the decision of the Conference on their case.

No further business came to the Committee until April when Miss Cecil Ronan, National President of Kappa Gamma Pi, asked me to inquire if Clarke College, Dubuque, Iowa, Fontbonne College, St. Louis, Mo., and Maryville College, St. Louis, Mo., wish to have their graduates admitted to Kappa Gamma Pi. Miss Ronan said these colleges are eligible for membership but have not elected members. Acting on her request I wrote to the three colleges. Clarke College replied immediately asking membership for three candidates. Fontbonne replied asking information as follows: "I never understood exactly what credentials are required. A statement was made at one meeting that a student who received more than one C in her freshman year would be debarred from entrance to Kappa Gamma Pi. Is my understanding of this correct?" I replied to Fontbonne that I have understood that until a uniform system of requirements for honor de-

gresses has been drawn up under the auspices of the Conference of Colleges for Women, we are to continue to grant honor degrees according to the plan accepted in our individual colleges and approved by the Conference. In regard to the number of C's allowed a freshman I recalled that when the matter was brought up at Toledo the decision was deferred.

Miss Helen Ganey, Dean of Women at Loyola University, Chicago, Ill., applied for membership in Kappa Gamma Pi for "the ten per cent of the women students attaining the highest scholastic standing." A reply was sent to Miss Ganey explaining the present status of the Conference in regard to admitting to Kappa Gamma Pi women students in Catholic coeducational institutions.

We have now, dear Members of the Conference, two large coeducational institutions, Loyola in Chicago, and De Paul, asking consideration for their women graduated with honors.

In May, a telegram came to us from Notre Dame College, South Euclid, Ohio. It read in part: "Our college is accredited by North Central Association. It has also been inspected by Father O'Connell for recognition by National Catholic Educational Association. Is it possible for our June graduates to be admitted into Kappa Gamma Pi?"

I referred to our files and found the following item in an April letter from Miss Cecil Ronan, National President of Kappa Gamma Pi, in regard to Notre Dame College: "I asked Doctor Corcoran if we might consider them eligible for membership in Kappa Gamma Pi and he answered that they will in all probability be accredited by the National Catholic Educational Association at the June meeting. So if they want membership in Kappa Gamma Pi, we can ask them to send their candidates from the class of 1931." Acting on this authority I wrote to Notre Dame College to have their candidates ready to attend the National Convention next week.

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SOME DISTINCTIVE PROBLEMS OF OUR COLLEGES FOR WOMEN

**SISTER MARY LIOBA, S.S.N.D., DEAN, MOUNT MARY COLLEGE,
MILWAUKEE, WIS.**

The problems I am to discuss are the special ones of Catholic Women's Colleges, not the problems of the education of women generally, or in a secular institution public or private. Our colleges are a class apart, and as such, have problems peculiarly their own. Neither do I intend to make this paper an exhaustive study of the subject. I was asked to bring before this Section of the Association, matter for discussion, in the hope that the common experience of many may find solutions for many, if not all of them.

In the first place we must face the problems of justifying our separate existence: Why should a number of comparatively small Catholic women's colleges persist in what I would like to designate as a continuous "struggle for existence," when there are abundant opportunities for education offered to our young women by state universities and by so-called non-sectarian endowed institutions?

For our own information I need not answer this question; but how can we bring the answer to the thousands of Catholic young women who graduate annually from our Catholic high schools as well as from public high schools? I have no figures for the general proportion of Catholic students in public high schools throughout the country, compared with those in Catholic high schools, but the percentage of students that entered Mount Mary College from each of these classes of secondary schools during the two years of its existence in Milwaukee, is, it seems to me, significant: of eighty-two freshmen that came to us in September, 1929, approximately forty per cent came from public high schools; and of upper classmen that entered in that same month seventy-three per cent came from public institutions. For those entering in 1930, the percentages were even higher in the same direction. It is encouraging to know that even in their college years so many will come over to Catholic institutions, when opportunity presents itself; yet the

number of Catholic young women in non-Catholic institutions gives us matter for thought and question.

Publicity, propaganda, and advertising may in time focus the attention of Catholics in general upon our Catholic institutions, and a measure of this will always be necessary. But more effective should be the influence of the product of our Catholic institutions—the lives and influence of the students and graduates of our schools in later life, and here lies, unmistakably, one of our fundamental problems: How and by what means can we make our graduates outstanding women of influence—outstanding, not only in present-day scholastic achievements, and in that poise and charm that in the recent past was so distinctive a mark of the “convent-bred girl,” but outstanding in that strength of character and noble womanhood that should ever distinguish the true Christian?

It is our task to develop women who will be what Monica was to Augustine and Blanche of Castile to Louis IX of France; what Clotilde was to Clovis and Bertha to Ethelbert of Kent; what Paula and Marcella were to Jerome, and Beatrice to Dante; what Hilda was to Caedmon and Isabella to Columbus, and what Evodia and Syntyche were to St. Paul.

One of the first duties of our Catholic colleges is to place before our students ideals, and to set these ideals high, to stimulate the imagination and to fire the will “to form Christ in them.” We must awaken a realization of the tremendous power that is theirs in this world, both for good and for evil, and the awful responsibility that naturally follows the use or the abuse of this power. Students have graciously bestowed the title of “Alma Mater” upon their schools: How then can we differ from St. Paul, who wrote to the Galatians: “I am in labour again, until Christ be formed in you.” (IV, 19.) And Christ Himself said He had come into the world that they might “have life and have it more abundantly.”

We know our duty; we realize our obligations; but are our methods of procedure wholly in accord with them? Are our plans for the development of this “life” in our students as definitely formulated as are our methods of teaching English and history and other subjects of the curriculum? We have our classes in religion as a matter of course as regularly as any others, but I have been ask-

ing myself whether with even two or three hours a week, any of our students ever question why only eight credits in religious knowledge are required for graduation, when the minimum in most other subjects exceeds that number. We all realize the difficulty under which we labor in requiring even eight credits more than do secular institutions, but are we certain that none weigh the importance of religion by the number of credits we require and then draw their own conclusions? The difficulty is there. What can we do to remedy it? Can we safely require more? If not, how give religion its proper weight in the curriculum?

Furthermore, there is the problem of keeping these classes in religion on the same high level as the other college courses. Students enter college only after completing certain requirements in other subjects in the high schools; they are presumably on a definite intellectual level—they have behind them, or are supposed to have definite academic achievements in other departments of knowledge; but what about their attainments in religious knowledge, particularly in the case of those who come to us from non-Catholic high schools? Judging by our experiences at Mount Mary, and I fear no contradiction in assuming that conditions are similar in other institutions, we find it necessary to differentiate courses for students who come to us with different preparation, in order to make instruction effective, even intelligible to some. Here is an illustration of what I mean, which, had it not occurred to me personally, I would be inclined to doubt. Two of our Catholic students at Mount Mary were prepared for their first confession and first Holy Communion during the course of the past year. During a talk with one of these Catholic students, I emphasize the word Catholic, because they registered as such—I discovered that the word “Calvary” meant nothing to her; and my surprise grew when to my question, when Christ was born, she answered with a question in the tone of her voice, “On Christmas Day?” And this from a girl who had lived her eighteen years in a so-called Catholic home, and in a so-called Christian country. It does seem necessary to explode the “Santa-Claus” myth. What would such terms as indulgences, sacraments, infallibility, the power of the keys, and the like mean to her? How can we place her and others whose attainments or lack thereof range

down to nothing in the same classes with our well-instructed students coming from our Catholic high schools, and do justice to all?

Are our courses in religion really organized? Are they planned and conducted so as to give our students during their four years at college a really complete and progressive knowledge of our holy religion? Are they supported by thorough courses in philosophy, such as will enable our students to "give a reason for the faith that is in them"?

Besides there is the Catholic atmosphere in the college to maintain. The vitality of a college cannot be measured in terms of administrative machinery nor of instructional plans, but in terms of personnel. Persons, not systems, educate persons, and in the last analysis each person educates himself. The college, however, must be the occasion, offer the opportunity, and the silent, unobtrusive influence of teachers and professors is frequently more potent than all other forces that can be brought to bear,

"the sympathy of mind with mind, through the eyes, the look, the accent, and the manner, in casual expressions thrown off at the moment, and the unstudied turns of familiar expression,"

to put it into the words of John Cardinal Newman.* The lives of nations as well as of individuals have been moulded by the influence of strong personalities.

Definite plans we must have as a matter of course: religious services in the college chapel as beautiful and as impressive as possible. But what about supererogatory services? Christ came into this world not only "that they might have life, but that they might have it more abundantly." How implant and develop in our students, not only a strong personal love for Christ and His Blessed Mother, but a truly ardent love? Potent is the example and influence of a womanly senior and junior class; an effective sodality leader with zealous cooperators. With the faculty members the question is not so much that of influence, as of "direct"

*Historical Sketches, Vol. III, p. 9.

influence. How much is wholesome and advisable at a time when these young women feel they have a right to shape their own lives, and when in the words of Cardinal Newman, they feel

“they are under no definite obligation to be better than their neighbors, only bound by that general Christian profession, which those neighbors share with them.”*

Christ Himself told the young man who asked what he must do to enter the kingdom of heaven, “Keep the commandments,” and does Holy Mother the Church, ask more?

We know that no true lover of Christ is satisfied with merely fulfilling the strict letter of the law. Just how much direct pressure can safely be used to induce students to assist, if not daily, at least frequently at Mass and Benediction of the Blessed Sacrament, not only in the college chapel, but in their own parish churches? To foster a real devotion to His Sacred Heart and to His Blessed Mother and ours, can we trust wholly to the silent influence of faculty and students who do these things spontaneously? When will insistent and persistent reference and admonition become aggravating and annoying? We all know of cases in which total neglect of religious duties after leaving school, followed upon compulsory attendance at services at school. The sudden freedom of choice seems to bewilder them; they have not learned to use their freedom wisely. Our great problem is not so much to have students attend to religious duties while at school, as somehow to have that practice carry over into later life.

And this leads naturally into another problem closely related to their religious training: the stabilizing of the still rather undeveloped, immature characters of our students—the orientation of freshmen into college environment and college life. The transition from high school to college and the adjustments that must be made by freshmen are probably as important as any they have yet made. The incoming college freshman has probably been a leader, more or less successful in her own school; the flush of graduation exercises and the anticipation of a college career have stimulated her imagination and her ambition, when suddenly and al-

*Historical Sketches, Vol. III, p. 184.

most abruptly she finds herself in a new environment, with problems entirely new, a mere freshman, in a new institution, often in a new town or city, and sometimes away from home for the first time. Responsibilities that have hitherto been borne largely by parents and teachers are suddenly thrust upon her, and neither her home life nor boarding school, nor high school have prepared her for them. Little wonder that some mistake irresponsibility for acceptance of responsibility. At that time wise guidance, and a spirit of friendliness and cooperation are sorely needed, and no freshman week or single orientation course will suffice to put her at her ease and to enable her to estimate things about her at their true value.

At no time in her college career, can a Catholic college lose sight of a single student. But how know each one individually, how guide and assist, counsel, and direct, while seeming to follow? Relieving students of responsibility by making decisions for them, telling them by rigid rules and regulations what to do and what not to do, unduly prolongs immaturity. How help a college student understand herself and her environment, and her relations to that environment so as to enable her to make choices leading to self-development, self-control, and self-direction? How awaken a sense of responsibility towards herself, towards her parents, her college, and her God? How present facts, all pertinent facts necessary for a satisfactory decision, but leave the decision itself to the student herself?

Moreover, into the life of almost every student enters at some time or other the great question of vocation or career in life? How far can the college offer safe and sane advice here? Is it possible to imbue all with the wholesome, exalted views of Catholic womanhood, portrayed so beautifully by Grace Sherwood in *Scribner's Magazine*, March, 1927, in her article, "The Viewpoint of a Catholic Lay Woman," or to raise the ideas and ideals of some to even "greater things."

Then there is the question of the so-called "odd" girl. She has usually somehow or somewhere suffered, and is herself, as a rule keenly aware of the fact. There is a story told of a mother who had consulted Dana Starr Jordan about placing her daughter at

college. The mother realized that her daughter was not a leader either mentally, socially, or in any other way, but she was desirous to do the very best for her. Dana Starr Jordan replied in a spirit more Christian than is sometimes evinced in similar cases. "While it is impossible to graft a two-thousand dollar education on a fifty-cent girl," he said, "no girl can be the worse for being exposed to the wholesome influence of a good college. Send her to college." Can our Catholic colleges refuse to receive students of that type, or to retain them, when there is possibility of making them better women? Of course, parents must be left under no false impression about the intellectual attainments of their daughters, or their possible failure to earn a degree, and there is no question here about moral delinquencies.

It is not for me to say that the encyclical of Our Holy Father, Pius XI, on "The Christian Education of Youth," should be an object of study for every Catholic educator, but there is one passage to which I wish to direct attention here, that in which he treats particularly of the education of women:

" . . . there is not in nature itself, which fashions the two (sexes) quite different in organism, in temperament, in abilities, anything to suggest that there can be or ought to be . . . equality in the training of the two sexes. These in keeping with the wonderful designs of the Creator, are destined to complement each other in the family and in society, precisely because of their differences, which therefore ought to be maintained and encouraged during their years of formation, with the necessary distinction and corresponding separation, according to age and circumstances."

What are we doing to make the education of our young women fit them definitely for their own state in life? The education of both women and men must continue to rest upon the same intellectual foundations as heretofore—the Holy Father does not question this, but he does ask something over and above this. We prepare our students for the professions and for careers—we have pre-medic and pre-legal courses. Have we, though, any

courses that definitely prepare them for the vocation upon which the great majority will enter—wifehood and motherhood? Any fundamental or survey course in homemaking required of all students, as well as the courses for specialists and technicians? Have we courses in child care and in child welfare? Have we courses in what has been called “human relationships,” covering matter which we do touch upon in our religion classes and in character building, but perhaps only in a hit-and-miss fashion?

Other problems we have peculiarly our own, but, as stated above, this paper is not meant to be an exhaustive study. I hope you will pardon the personal touch in the one other thought I wish to share with you.

Some of you may be aware of the fact that Mount Mary College conferred the honorary degree of doctor of laws upon Michael MacWhite, Envoy Extraordinary and Minister Plenipotentiary of the Irish Free State to the United States, at our recent commencement exercises.

After bestowing the honors upon the Minister, Archbishop Stritch arose, and spoke in his usual gracious manner. In substance he said that during the ceremony the thought had come to him of how strange that a woman's college, a comparatively new institution in a comparatively new nation, should bestow the insignia of learning upon the Official Representative of old Ireland; that then his thought had wandered back a thousand years and more to the time when institutions of learning covered that Island from coast to coast, and the light of faith and civilization and culture emanating therefrom went out to nations still dwelling in the darkness of paganism and barbarism. Today their achievements are written large across the pages of history; what matter then if their buildings are but heaps of ruins with the gentle ivy covering the ravages of time? They had in their day a glorious mission to perform, and gloriously did they perform it.

Then he peered into the future and wondered whether a thousand and more years hence, the solid walls of Mount Mary would also be dislodged and the ivy creep undisturbed over its fallen stones.—What matter again if it and these other similar institutions rising in our midst, also have before them, in a time as

dark as that of old, a wondrous and a glorious work to do, and as gloriously do it?

With the inspiration of this thought let us face our problems, saying with the crusader, "God Wills It," and with the prophet of old,

"Our Help is in the Name of the Lord."

LIBRARY SECTION

PROCEEDINGS

FIRST SESSION

MONDAY, June 22, 1931, 11:00 A. M.

The first session was held at 11:00 A. M., with the Chairman, Mr. Francis E. Fitzgerald, Litt.D., presiding. In his introductory remarks Doctor Fitzgerald directed the attention of the meeting to the several important questions to be discussed at the ensuing sessions, among which questions he stressed particularly the future status of the Library Section and the further development of the *Catholic Periodical Index*.

It was emphasized that the primary function of the Library Section is to promote projects for library purposes, but that this Section as presently constituted cannot accomplish this. It was likewise thought that the Library Section could more readily realize its objectives if it functioned as an independent organization.

Because of the large attendance at past meetings of this Section and in view of the energy and enthusiasm of its members and the excellent results achieved during the short period of its existence, the members voted their confidence in the success of such an independent organization.

A Constitution and by-laws for the Library Section were offered by Rev. William M. Stinson, S.J., Librarian, Boston College, Chestnut Hill, Mass., whereupon, it was submitted for discussion and approval to a committee appointed by the Chairman for the purpose of investigating the present status of the said Library Section.

Doctor Fitzgerald reported on the financial standing of the *Catholic Library World* and led the discussion on the further improvement of this publication. As a step forward it was advised to have it appear in printed form. Because of other pressing obli-

gations, Doctor Fitzgerald tendered his resignation as Editor of the *Catholic Library World*. His resignation was accepted and the appointment of another Editor was deferred until a later date.

The following committees were appointed:

On Nominations: Rev. Paul J. Foik, C.S.C., Ph.D., Rev. William M. Stinson, S.J., Mother St. Jerome, S.H.C.J.

On Resolutions: Rev. Colman Farrell, O.S.B., A.M., Mrs. Grace Edith Cartmell, Sister M. Josepha, O.S.F.

On Status of Library Section: Rev. Paul J. Foik, C.S.C., Ph.D., Rev. William M. Stinson, S.J., Brother Francis H. Ruhlman, S.M., Mother St. Jerome, S.H.C.J., Sister M. Josepha, O.S.F.

The Committee on Status of the Library Section met at 1:30 P. M. The major portion of this meeting was devoted to the proposed Constitution, each article being thoroughly discussed and alterations suggested.

The first general session opened at 2:30 P. M. with Mother St. Jerome, S.H.C.J., Rosemont College, Rosemont, Pa., presiding.

The first paper, "Library Training in Texas and the Southwest," by Sister M. Incarnata, Librarian, Our Lady of the Lake College, San Antonio, Tex., was read by Sister Francis Clare, San Antonio, Tex. This paper outlined the training requirements of the Southwest, indicated the efforts that have been made to meet these requirements, and stressed the objectives to be kept in view that adequate library training may be given by this region.

The second paper, "Children's Literature in Public Libraries," by Mrs. Grace Edith Cartmell, Chief, Children's Department, The Queens Borough Public Library, Jamaica, New York, N. Y., pointed out the criteria for evaluating children's literature and mentioned several existing tools suitable for selecting this literature.

The final paper of the afternoon, "Adventures in Book Selection," was read by Mr. Asa Don Dickinson, Librarian, University of Pennsylvania, Philadelphia, Pa. Doctor Dickinson stated that no single authority is a safe guide to books, but that a "best selection" can be had by comparing scores of authoritative lists and producing a "Super List of Best Selections." After explaining at length his own work of "One Thousand Best Books" he concluded by naming the twenty-five most important books of our time as selected by the critics.

The Committee on Status of the Library Section again met at 4:15 P. M. The deliberations on the proposed Constitution having been resumed and concluded, there followed an exhaustive discussion on the advisability of continuing the Library Section as a division of the College Department of the National Catholic Educational Association or of launching it as an independent organization. Regional meetings next came under consideration. To what extent such meetings would promote interest in the national organization and increase its membership summarizes the discussion on this question.

SECOND SESSION

TUESDAY, June 23, 1931, 11:00 A. M.

The second general session opened at 11:00 A. M. with Doctor Fitzgerald, presiding. A review was given of the work entailed in publishing the *Catholic Periodical Index* during the first year of its existence and recommendations for its improvement were offered. Sister M. Agatha, Librarian, Ursuline Academy, Wilmington, Del., was requested to prepare a lesson-plan on the use of this *Index*. It was moved and seconded that Doctor Fitzgerald be retained as Editor of the *Catholic Periodical Index* and that the present Editorial Board continue to serve in *status quo*.

The report of the Committee on Catholic Bibliography, by the Chairman of this Committee, Mr. William T. O'Rourke, Assistant Librarian, Holy Cross College, Worcester, Mass., was read by Rev. Peter J. Etzig, C.S.S.R., S.T.D., Librarian, Oconomowoc, Wis. This was followed by the committee reports on Retrospective Periodical Indexing, submitted by Miss M. Lillian Ryan, Librarian, Loyola University, Chicago, Ill., and List of Masters and Doctors Dissertations Compiled, submitted by Mr. Paul R. Byrne, Librarian, University of Notre Dame du Lac, Notre Dame, Ind.

The results of the two meetings of the Committee on Status of the Library Section, were then presented by its Chairman, Doctor Foik, to the general assembly for consideration and approval. This report urged the discontinuance of the Library Section as a division of the College Department of the National Catholic

Educational Association and the inauguration of an independent organization to be known as the Catholic Library Association. After a lengthy discussion it was moved and seconded that the report be accepted and that the resolution of this Committee be forwarded to the College Department of the National Catholic Educational Association. The Secretary then read the proposed Constitution, each article being thoroughly discussed by all present. A motion was made that the Constitution as modified be accepted. The motion was carried.

The following officers for the year 1931-32 were then elected:

President, Rev. William M. Stinson, S.J., Librarian, Boston College, Chestnut Hill, Mass.; Vice-President, Rev. Paul J. Foik, C.S.C., Ph.D., Librarian, St. Edward's University, Austin, Tex.; Secretary, Rev. Peter J. Etzig, C.S.S.R., S.T.D., Librarian, Oconomowoc, Wis.; Treasurer, Mr. Francis E. Fitzgerald, Litt.D., The Queens Borough Public Library, Jamaica, New York, N. Y.

THIRD SESSION

TUESDAY, June 23, 1931, 2:30 P. M.

The third general session opened at 2:30 P. M. with Brother Francis H. Ruhlman, S.M., Librarian, University of Dayton, Dayton, Ohio, presiding. Unfinished business of the morning session was completed. As the Constitution calls for an Executive Committee of six members, who shall concur with the President in the formulation of plans and in the decision of all purposes and procedure of the organization, the following members were elected to serve on this Committee:

For three years: Sister M. Agatha, Librarian, Ursuline Academy, Wilmington, Del.; Brother Francis H. Ruhlman, S.M., Librarian, University of Dayton, Dayton, Ohio. For two years: Mr. Irving T. McDonald, Librarian, Holy Cross College, Worcester, Mass.; Mother St. Jerome, S.H.C.J., Librarian, Rosemont College, Rosemont, Pa. For one year: Mr. Paul R. Byrne, A.B., B.L.S., Librarian, University of Notre Dame du Lac, Notre Dame, Ind.; Sister M. Incarnata, Librarian, Our Lady of the Lake College, San Antonio, Tex.

The first paper, "Professional Training for Librarianship," was

read by Sister M. Agatha, Librarian, Ursuline Academy, Wilmington, Del. Rev. William M. Stinson, S.J., Rev. Paul J. Foik, C.S.C., Ph.D., and Brother Francis H. Ruhlman, S.M., contributed to the discussion of this paper.

The second paper, "The Catholic-College Library," was read by Mr. Irving T. McDonald, Librarian, Holy Cross College, Worcester, Mass.

The report of the Committee on Cataloging and Classification was submitted by its Chairman, Rev. Colman Farrell, O.S.B., A.M., Librarian, St. Benedict's College, Atchison, Kans. It was announced that during the past year the following were added to this Committee: Rev. Placidus S. Kempf, O.S.B., Librarian, St. Meinrad Abbey, St. Meinrad, Ind.; Rev. Thomas J. Shanahan, Librarian, St. Paul Seminary, St. Paul, Minn.

Mrs. Beryl Funk, Librarian, St. John's College High School, Brooklyn, N. Y., submitted an informal report on the progress made in the work of compiling the "Catholic List of Books" which is to supplement the "Standard Catalog for High-School Libraries."

The following resolution was submitted to the College Department of the National Catholic Educational Association:

RESOLUTIONS

WHEREAS, The Library Section has enjoyed the cooperation and fostering care of the National Catholic Educational Association since its establishment, and

WHEREAS, The Library Section has undertaken new and important projects pertaining to its program, requiring much labor and responsibility, and

WHEREAS, The officers of Library Section feel the need of an independent organization to continue caring for the expanding program and relieve the National Catholic Educational Association of these burdens,

We in meeting assembled, after mature deliberation and consideration,

Request, That the Library Section be dissolved as a division of the College Department of National Catholic Educational Association, and

Be it further resolved, That these members here present be formed

into an organization independent of the National Catholic Educational Association hereafter to be known as the Catholic Library Association to meet concurrently with the annual convention of the National Catholic Educational Association when feasible.

This resolution was favorably acted upon at the closing general meeting of the National Catholic Educational Association, June 25, 1931.

BROTHER FRANCIS H. RUHLMAN, S.M.,
Secretary.

REGISTER OF ATTENDANCE AT MEETINGS OF
LIBRARY SECTION, 1931

Rev. William M. Stinson, S.J., Librarian, Boston College, Chestnut Hill, Mass.; Rev. Colman Farrell, O.S.B., A.M., Librarian, St. Benedict's College, Atchison, Kansas; Mr. Irving T. McDonald, Librarian, Holy Cross College, Worcester, Mass.; Rev. Charles L. Kimball, S.J., Librarian, Holy Cross College, Worcester, Mass.; Brother Francis H. Ruhlman, S.M., Librarian, University of Dayton, Dayton, Ohio; Sister M. Josepha, O.S.F., St. Joseph's Convent, Milwaukee, Wis.; Sister M. Confirma, O.S.F., Madonna High School, Aurora, Ill.; Sister M. Estella, Fontbonne College, St. Louis, Mo.; Mother St. Jerome, S.H.C.J., Librarian, Rosemont College, Rosemont, Pa.; Miss Kathryn E. Richardson, Librarian, Georgian Court College, Lakewood, N. J.; Mrs. Grace E. Cartmell, Queens Borough Public Library, Jamaica, New York, N. Y.; Mrs. Beryl Funk, Librarian, St. John's College High School, Brooklyn, N. Y.; Mr. Francis E. Fitzgerald, Litt.D., Queens Borough Public Library, Jamiaca, New York, N. Y.; Rev. Paul J. Foik, C.S.C., Ph.D., Librarian, St. Edward's University, Austin, Tex.; Mr. Asa Don Dickinson, Librarian, University of Pennsylvania, Philadelphia, Pa.; Sister M. Concepta, Sisters of the Holy Child Jesus, Sharon Hill, Pa.; Sister M. Genevieve, S.N.D., Notre Dame College, Cleveland, Ohio; Sister Francis Clare, Assistant Librarian, Our Lady of the Lake College, San Antonio, Tex.; Sister M. Borromeo, Librarian, Academy of the Sisters of Mercy, Philadelphia, Pa.; Sister M. Anne Xavier, S.S.J., Librarian, Mt. St. Joseph College, Chestnut Hill, Pa.; Sister M. Alberta, Mater Misericordiae Academy, Merion, Pa.; Miss Frances McManus, American Catholic Historical Association, Philadelphia, Pa.; Rev. Placidus S. Kempf, O.S.B., St. Meinrad Abbey, St. Meinrad, Ind.; Sister Mary Charles, O.S.D., Albertus Magnus College, New Haven, Conn.; Rev. Peter J. Etzig, C.S.S.R., S.T.D., Librarian, Oconomowoc, Wis.; Sister Laurena, College of St. Catherine, St. Paul, Minn.; Sister Chris-

tine, Camden Catholic High School, Camden, N. J.; Sister Genevieve, Camden Catholic High School, Camden, N. J.; Rev. Daniel S. Rankin, S.M.; St. Mary's Manor and Apostolic School, South Langhorne, Pa.; Sister M. Marguerite, Mt. Mercy Academy, Grand Rapids, Mich.; Sister M. Lucille, Mt. Mercy Academy, Grand Rapids, Mich.; Miss Mildred McCormick, Ravenhill Academy, Rosemont College, Philadelphia, Pa.; Miss M. McGinnis, Ravenhill Academy, Rosemont College, Philadelphia, Pa.; Sister M. Raphael, Academy of Sisters of Mercy, Philadelphia, Pa.; Sister M. Amadeus, Academy of Sister of Mercy, Philadelphia, Pa.; Sister M. Estelle, St. John's High School, Manayunk, Philadelphia, Pa.; Sister M. Geraldine, St. John's High School, Manayunk, Philadelphia, Pa.; Sister M. Agatha, O.S.U., Librarian, Ursuline Academy, Wilmington, Del.; Sister M. Gertrude, Immaculata College, Immaculata, Pa.; Sister M. Thomas Aquinas, Immaculata College, Immaculata, Pa.; Sister Joseph Marie, St. John's High School, Manayunk, Philadelphia, Pa.; Sister Bernard Marie, I.H.M., Roman Catholic High School, Philadelphia, Pa.; Sister Claire Patrick, I.H.M., Roman Catholic High School, Philadelphia, Pa.; Sister Mary Genevieve, Notre Dame College, South Euclid, Ohio; Sister Mary Fides, Holy Angels Institute, Fort Lee, N. J.; Miss Frances I. McGowan, Seton Hall College, South Orange, N. J.; Sister Francis Borgia, O.S.D., Albertus Magnus College, New Haven, Conn.; Sister Maude, St. Bartholomew's High School, Elmhurst, N. Y.; Sister Alexandrine, St. Barbara's High School, Brooklyn, N. Y.

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REPORT OF THE COMMITTEE ON CATHOLIC AUTHOR BIBLIOGRAPHY

**MR. WILLIAM T. O'ROURKE, CHAIRMAN, ASSISTANT LIBRARIAN,
COLLEGE OF HOLY CROSS, WORCESTER, MASS.**

Among the important developments which have taken place in the field of Catholic bibliography during the past year, there are several which merit our serious attention. Nothing was more pleasing and encouraging to all Catholic librarians than to learn that Father Arnold J. Garvy, S.J., of Loyola University in Chicago has two-thirds to three-quarters completed a bibliographical dictionary of Catholic authors on which he has been diligently laboring for the last fifteen years. In a very lengthy and informative letter, Father Garvy explains his plan thus: the work will be in the nature of a combination of a Who's Who and Allibone; for each author there will be a brief condensed biographical sketch (not like Gillow's, but rather like a Who's Who summary); this followed by as accurate a list of the author's works as is obtainable, with no critical commentary; and finally, a list of such references to the writer or his works as can be easily consulted, is added. With the year 450 A.D. as his starting point, the compiler is including the Anglo-Saxon, the Latin, the Norman and Anglo-French, the Gaelic, the French writers in Canada, briefly, all the Catholic writers in the English-speaking countries no matter in which language they wrote. Although the completed work may not be finished for some years, we may at least anticipate a partial fulfillment in the near future with the publication of the index which will be gotten out separately, as it can be made ready long before the main compilation; this alone will make a goodly-sized volume of three to four hundred pages, and will include the names of about thirty thousand Catholic authors; on a single line it will give the writer's complete name and titles, his dates of birth and death, his nationality, the kinds of his writings, and one or more references to sources of information about him. That this long-awaited reference tool will fill a great gap in library service need

not be elaborated here. Let us hope that we are not long denied the fruits of its existence.

As a result of the Catholic School Journal's publication of the paper on "Catholic Author Bibliography—Past, Present, and Future," which was a part of the New Orleans Conference program last year, and which gave rise to the appointment of the committee making this report, we were made aware of Father Walter Romig's work which he will soon publish; namely, a "Guide to Catholic Fiction," which endeavors to include all fiction by Catholic authors published any time before 1931. For each author there will be a biographical sketch, and for each book, the publisher, date of publication, price, number and kind of illustrations and a descriptive note will be given. Father Romig also has, in preparation, a guide to Catholic essays, poetry, drama, oratory, and belles-letters which he hopes to have ready soon after the appearance of his fiction catalogue.

Father Stephen J. Brown, S.J., Honorary Librarian of the Central Catholic Library in Dublin, Ireland, and a bibliographical worker of unusual merit, expressed his interest in our project and offered several constructive suggestions. His recent "Index of Catholic Biographies," and his "Catalogue of Novels and Tales by Catholic Writers," which has been revised in an American edition by Father Romig, together with his other works of bibliography and literature, form a vital part of every Catholic library's collection.

The students of St. Francis Seminary in Loretto, Pa., who each year prepare a yearbook, the *Mariale*, devoted to some one topic of current interest, produced this year a beautiful volume entitled "Catholic Authors in Modern Literature," which covers with a brief life-sketch, discussion, and bibliography, over two hundred and fifty authors of the period 1880-1930.

In congratulating and expressing best wishes for future success to Fathers Garvy, Romig, and Brown, and the students of St. Francis Seminary, the Committee knows that it is voicing the deep sincerity of all the members of the Library Section.

The Catholic Author Annual, our immediate concern, provides much food for thought, discussion, and action. Following the plan which was accepted in New Orleans last June, and as soon as the

interruptions of summer-school and well-earned vacations ceased, work was begun on the first step of the procedure, namely, the compilation of an alphabetical list of publishers who publish books in English. With this tedious and time-consuming task accomplished, the complete list, which was culled from all known available sources, and which numbers in the neighborhood of three thousand entries, was divided into seven parts of the alphabet, giving each committee-member four hundred and some odd publishers for his or her quota. Incidentally, this list is kept up to date by consulting the Cumulative Book Index as each number appears. At this point, the letter asking for the publishers' cooperation and the 3x5 card which designates the form in which we request the publisher to submit the data were decided upon and copies sent to the first fifty publishers on each committee-members list; i.e., of the approximately three thousand publishers within the scope of our project, letters were sent to three hundred and fifty. In view of the facts that the great majority of these are more or less obscure as far as book-production goes, and that the number of affirmative replies received up to the present is indeed extremely gratifying and promising, the Committee feels that the first volume of the Catholic Author Annual now depends almost entirely upon the combined and concentrated efforts and activity of the members of this Section. Among the more prominent houses which have signified their willingness to help and in many cases have tendered expressions of sincere good wishes, are Charles Scribner's Sons, the National Catholic Welfare Conference, The Johns Hopkins Press, A. A. Knopf Co., P. J. Kenedy & Sons, the National Association of Book Publishers, Loyola University Press, The Scott, Foresman Co., William Morrow & Co., the Marshall Jones Co., the Facsimile Text Society, and the Joseph F. Wagner Co. We have every reason to believe that all the leading publishers will fall in line without a great deal of urging. They alone provide us with a healthy beginning.

Thus far, there has been no financial source from which to draw funds for carrying out this work. The committee members have generously contributed the monetary assistance necessary to proceed to this point of the project, but from now on, a sufficient reserve fund must be available, if any headway is to be hoped for.

In consideration of the sickly first birthday experienced by the *Catholic Periodical Index* because the great majority of Catholic educational institutions have positively ignored a solemn duty, we hesitate to say in what way this fund should be attempted.

The early part of 1933 has been marked as the time for the publication of the first volume of the *Catholic Author Annual*. However, it is not too late to postpone this to 1934 if it is felt that it should be done to give the *Catholic Periodical Index* a better possibility of strengthening its financial foundations. It is shameful to think that Catholic reference tools which are so greatly demanded and needed in the scheme of Catholic education, can expect no more than extremely limited support, but that is the situation in its true colors.

With about one hundred dollars the soliciting of the publishers' cooperation could be completed and we would at least have the material for the first annual, even though its publication might be impossible in 1933. Whatever is the decision of this Section, let us not defer the problem beyond this meeting. Whether the first annual be postponed to 1934 or not, the project must be kept in forward motion. If it is allowed to lag for long, it will eventually die one of those numerous natural deaths. On the other hand, let us not enthuse with weighty promises here, and then forget all about them before we arrive home.

With this report, the Chairman of this Committee requests that his reluctant but necessary temporary resignation be accepted. To those with whom he has worked during the last twelve months, he expresses sincere thanks for their splendid spirit of cooperation, and to that person who will succeed him on the Committee, he extends hearty felicitations for a successful fruition of this undertaking.

Respectfully submitted.

PETER J. ETZIG, C.S.S.R.,
SISTER MARY MIRIAM,
EDNA M. BECKER,
ANNA L. PHILLIPS,
CAMILLE RIGALI,
M. LILLIAN RYAN,
WILLIAM T. O'ROURKE, *Chairman*.

REPORT OF COMMITTEE ON RETROSPECTIVE PERIODICAL INDEXING

MISS M. LILLIAN RYAN, CHAIRMAN, CHICAGO, ILL.

DR. FRANCIS E. FITZGERALD, Chairman,
Library Section, N. C. E. A.

Your Committee on Back Indexing of Catholic Periodicals feels that the work outlined for them is a necessity if we are to aid research along Catholic lines.

With a view to obtaining the attitude of the editors in regard to this project, the following letter was recently sent to some of the publishers:

"MY DEAR SIR:

"The Library Section of the National Catholic Educational Association has in mind indexing the back numbers of the magazines now in the *Catholic Periodical Index*. We are writing to the more outstanding publications in order to get their reactions to such a project.

"Would you be interested in having the *N. C. W. C. Review* included, and would you be able to give the Committee your help? Would your files be available to us, and do you think you could contribute any financial aid?

"We would appreciate hearing what you think of this undertaking.

"Sincerely yours."

Those who replied agreed that they would be interested, that their files would be available for our use, but in view of the times it would be impossible to give any financial aid.

Sister M. Reparata, Miss Camille Rigali, and Miss M. Lillian Ryan who constitute the Committee met recently in Chicago to discuss the problem of back indexing. It was the opinion of the Committee that in view of the urgent needs of the *C. P. I.*, it

would not be wise to advocate a definite plan at this time. If the Library Section thinks it feasible, the Chairman in conjunction with the Editorial Board would be pleased to formulate a plan in which might be included some of the following ideas and others that may be suggested as a result of discussion at this meeting:

(1) The list of magazines would include those now in the *Catholic Periodical Index* and others deemed important as Brownson's Review, etc. The titles for inclusion could be voted on by a number of librarians, the final decision left to the Editorial Board of *C. P. I.*

(2) The various librarians now indexing the current material might be willing to be responsible for the titles as now assigned to them and work could proceed so that indexing for the years 1920-30 might be done first, and so on 1910-20 and 1900-10. This would gradually eliminate all but the older titles.

(3) A feasible and workable plan could easily be outlined but would involve considerable editorial supervision. This should, of course, be done in connection with the present management of *C. P. I.* Until more funds are available your Committee feels it would be futile to make recommendations involving more expense. Whether it would be feasible to tax the contributing libraries more at this time in order to launch say a volume covering from 1920-30 should be the pleasure of this meeting to determine.

The Committee feels that the libraries interested may be persuaded to do the actual work but they see no way at present of providing for the cost of the undertaking.

The Chairman and the members of the Committee respectfully submit this report to you at this time and hope you will give it your consideration.

Respectfully submitted,

SISTER M. REPARATA,
CAMILLE RIGALI,
M. LILLIAN RYAN, *Chairman.*

LIST OF MASTERS AND DOCTORS DISSERTATIONS COMPILED

MR. PAUL R. BYRNE, LIBRARIAN, UNIVERSITY OF NOTRE DAME
DU LAC, NOTRE DAME, IND.

At the 1930 meeting of this Library Section in New Orleans, the need of a list of titles of dissertations presented for higher degrees in Catholic colleges and universities was one of the topics discussed. The suggestion was made that this Section undertake and sponsor such a list. There is need for a cumulative list but because of the great amount of labor necessary and the difficulty of securing complete lists from the schools it was decided that only those dissertations presented for higher degrees in February, June, and August of 1930 should be included. The suggestion met with approval and the writer of this paper was appointed to proceed with the compilation.

The 1928 edition of the *Directory of Catholic Colleges and Schools* was used as a basis for compiling the list of schools offering graduate work and in October the first request was sent to some fifty schools for both men and women. It was felt that by October all schools would have their dissertations catalogued or listed in such a manner that the preparation of the list with the information asked for would be a simple matter.

The first letter asked for the full name of the author of the dissertation with the family name in case the writer was a member of a religious order, the title, number of pages, name of the college or university, the degree granted, and whether copies were available for inter-library loan. A sample entry in the form and fullness requested was appended at the end of the letter. It was felt that the form was perfectly clear but many contributions had to be returned because the information was incomplete.

Late in November, follow-up letters were sent to such schools as had not yet responded. Even follow-up requests brought no replies from some and when the 1930 edition of the *Directory* came

out the reason was apparent. Nine of the schools listed in the 1928 edition of the Directory as offering graduate work had changed their minds by 1930.

As fast as entries were received they were copied on to P slips and filed according to the D. C. classification. As it was impossible to examine these dissertations it was felt that this broad classification by subject would bring related material together where a straight author list would be of little help because of the length.

Correspondence with various registrars and deans of graduate schools brought to light some interesting facts in relation to the handling and use of these dissertations. The University of Notre Dame requires that one hundred copies of the doctors dissertation and two copies of the masters be deposited in the University Library. In some schools only one copy of the masters dissertation was required and was available for examination only in the college library or in some executive office of the school. Other schools required two copies of the masters dissertation but neither was available for use in the library, but might, upon request, be examined in the office of the dean of the graduate school. It would seem that if these dissertations are to be of any use to students engaged in research that, at least, one copy be filed in the college library. Research work is not done in the offices of deans. One University not represented in the list reported that the information requested could be given out only by the Registrar and as he was absent from the University at that time nothing could be done for us.

Early in March the completed list containing 1752 entries was turned over to Doctor Fitzgerald. The compiler realizes how imperfect the list is. He feels, however, that a start has been made in the right direction for the copy on file in the Notre Dame Library has already proved of value. It is hoped that the list may be printed even if only in mimeographed form for surely consultation of such a list will prevent much duplication of effort now going on and prove to those not of our faith that Catholic colleges and universities have done and are doing serious research work.

The following schools contributed entries to the list: Boston College, Catholic University of America, Creighton University,

De Paul University, Duquesne University, Georgetown University, Holy Cross College, Loyola University, Chicago, Ill., Loyola University, New Orleans, La., Manhattan College, Marquette University, Marywood College, Scranton, Pa., Mt. St. Mary's College, Emmitsburg, Md., Mt. St. Vincent's College, Niagara University, St. Bonaventure's College, St. John's College, Brooklyn, N. Y., St. John's College, Collegeville, Minn., St. Joseph's College, Philadelphia, Pa., St. Louis University, St. Mary's College, Notre Dame, Ind., Trinity College, University of Detroit, University of Notre Dame, University of Santa Clara, Villanova College.

REPORT OF COMMITTEE ON CATALOGING AND CLASSIFICATION

REVEREND COLMAN FARRELL, O.S.B., A.M., CHAIRMAN, LIBRARIAN,
ST. BENEDICT'S COLLEGE, ATCHISON, KANS.

The personnel of this Committee has finally rounded into shape with Rev. Thomas J. Shanahan, Librarian of St. Paul Seminary, St. Paul, Minn., giving special attention to rules for main entries, Rev. Placidus Kempf, O.S.B., Librarian of St. Meinard Abbey, St. Meinrad, Ind., taking for his special field the classification of Religion, and Rev. Colman Farrell, O.S.B., Librarian of St. Benedict's College, Atchison, Kans., looking after the development of subject-headings.

The demand for definite rulings for the formation of main entries for books in the Religion class has come to a point where a definite printed schedule can be expected at an early date.

This promising situation has resulted from the fact that three separate agencies at widely separated points were studying the same problem simultaneously. It is hoped that the results of these independent labors can soon be brought together and be published in their final form for use in all American libraries. One of these agencies working independently on cataloging rules was the Vatican Library, which published in January of this year their code of rules for cataloging. A careful and complete review of this code has been prepared by Mr. James Christian Meinich Hanson, who was Chairman of the Committee which prepared the A. L. A. code and who was for some time Chief of the Catalogue Division of the Library of Congress. This review will be found in the *Library Quarterly*, Vol. I, No. 3, July, 1931. The Chairman of this Committee has written a brief uncritical description of this code for publication in the *Library Journal*. At the personal request of Msgr. Eugene Tisserant, Pro-prefect of the Vatican Library, the Chairman of this Committee has sent him a critical appreciation of the code, particularly of those rulings which have a bearing on the literature of the Religion class. Copies of this critique were

submitted to Messrs Hanson and Charles Martel and to Miss Margaret Mann, who are admittedly the chief living authorities in the field of cataloging and classification. Letters from these persons expressed enthusiastic gratification over the content of the study and urged this Committee to publish studies of a like nature especially in view of the dearth of printed literature on this phase of library technique. Mr. Martel, for many years, Chief of the Catalogue Division of the Library of Congress, Mr. James Bennett Childs, and Mr. Theodore Mueller, Head of the Religion Section of the Catalogue Division, have all individually urged this Committee to arrange personal conferences with them at the Library of Congress in order that by mutual cooperation a correct and uniform practice may be arrived at for use in American libraries. It should be noted that the rulings of the Vatican code cannot be used in American libraries without modification if uniformity with American practice is to be preserved. On the other hand, the preservation of this uniformity of practice in American libraries is of vital importance, and every effort should be made to retain it, if this can be done without sacrificing accuracy and the greatest utility for the public. The suggested conferences are being arranged for this summer. Those who are growing restless while waiting upon the work of this Committee are asked to bear in mind, first, that the Committee is making rapid progress on a very large undertaking which leads through new and utterly uncharted area; second, that the members of your Committee have only such time to devote to this work as may be snatched from routine duties; third, that it would be unprofitable to proceed far ahead of the Library of Congress which is working on the same problem with a special staff of workers, for without the backing of the Library of Congress, our work must fail to attain the fullest possible success.

Summing up the present status of problem No. 1, of this Committee, namely, the problem of rulings for main entries, we place before the Association the following pertinent facts which should serve as aids and guides to those libraries that cannot wait upon the final results of this Committee's work.

(1) Invaluable assistance may be derived from the new Vatican code of rules for Cataloging: *Bibliotheca Vaticana. Norme per il*

catalogo degli stampati. Citta del Vaticano, Biblioteca apostolica Vaticana, 1931. Price: 30 Lira (about \$1.50), paper cover.

(2) Illustrations of the application of many of the rulings of the Vatican code may be obtained by subscribing to the printed cards of the Vatican Library. Address: *Biblioteca Apostolica Vaticana, Citta del Vaticano*. Price 1c. each. A number of the large libraries in the United States carry subscriptions to these printed cards.

(3) The Library of Congress is making use of the Vatican code, and wherever feasible is harmonizing its practice with that of the Vatican Library especially in respect to the literature of the Catholic Church. A subscription to the Library of Congress cards for all books pertaining to the Catholic Church will enable libraries to observe and keep abreast of changes and developments of practice at the Library of Congress in its treatment of Catholic literature. It will be gratifying to note how closely the Library of Congress is following the Vatican code with only such modifications as are necessary for harmonization with American practice. At the present rate of production, a subscription to the Library of Congress cards for books pertaining to the Catholic Church will probably cost about one dollar a month on the average. A set of cards covering all the books now catalogued in the Library of Congress on the Catholic Church might amount to \$150.00.

(4) There are also available from the Library of Congress on printed cards Rules for cataloging "Canon Law, Supplementing A.L.A. rules, 1908, 12"; i.e., Rule 12 of the A. L. A. code dealing with "Bulls." There are no order numbers for these cards. The date of publication is Nov. 25, 1930. This Committee recommends these rulings without modification for use in Catholic libraries.

(5) Another instrument, less authoritative, yet supplying innumerable suggestive and tentative forms is the *Catholic Periodical Index*, an author and subject index in one alphabet to some forty odd Catholic periodicals covering the issues principally of the year 1930, and, for some periodicals, all or the later issues of 1929.

Problem No. 2 of this Committee is that of subject-headings for Catholic literature. The present status of this problem may be described as follows:

(1) Inasmuch as the main entries for books often coincide with, and are identical with subject-headings, the Vatican code can be used to great advantage in the formation of new subject-headings for books in the Religion class. It is to be noted, furthermore, that Chapter 4, p. 271-340, of the Vatican code treats in an illustrative manner the mechanics and current usage in the formation of subject-headings in general. This chapter frequently touches on topics related to the question of subject-headings for books in the Religion class.

(2) Those who have subscriptions to, or access to, the printed cards of the Vatican Library may compile from these cards an ever-increasing list of subject-headings for books in the Religion class from these cards. For use in American libraries these headings need to be translated from the Italian and harmonized with American practice.

(3) Those who subscribe to the Library of Congress printed cards on "Catholic Church" and related topics may observe the actual application of the new subject-headings for Religion that are rapidly being developed at the Library of Congress with such assistance and cooperation from this Committee as occasional visits and exchange of correspondence can effect. It is much to be regretted that our Association is not able as yet to keep a member of this Committee at the Library of Congress until these much desired guides for cataloging and classification of books in the Religion class are finally completed. Proceeding in our present manner necessarily drags out the process much to detriment of library service in all our Catholic libraries. The meager number of subject-headings provided in the Library of Congress List of Subject-Headings, third edition, are, for the most part, of a primitive sort. However, a serious effort is now being made by the Library of Congress to revise and expand these old headings and to provide a full list of new headings along scientific and scholarly lines. Many of these changes and additions have appeared in the monthly supplements to the third edition of the Library of Congress Subject-Headings. These supplements are issued on gummed sheets so that each revision or addition may be cut out of the gummed sheet and pasted in its proper place in the alphabetical list of headings in the third edition. The first cumulation

of these supplements has recently been issued in pamphlet form by the Library of Congress.

(4) The chief accomplishment of this Committee in the field of subject-headings is embodied in the first bound annual of the *Catholic Periodical Index*, which has recently come from the press of the H. W. Wilson Company under the auspices of the Catholic Library Association. Orders for the *Catholic Periodical Index* may be forwarded to the Editor, Dr. Francis Emmett Fitzgerald, through the offices of the H. W. Wilson Company, 958 University Avenue, New York, N. Y.

PROBLEM No. 3. *Classification*. Up till now this problem has received less attention than problems 1 and 2 discussed in the foregoing part of this committee report. Many institutions have been repeatedly appealing to this Committee for guidance and, more especially, for some definite plan of arrangement for books in the Religion class. It can be said that no person or institution feels more keenly the crying necessity, that such a schedule be made available to Catholic libraries as soon as possible, than this Committee; and it asks those whose patience is showing rough edges to believe the statement that the Committee is giving every ounce of effort, that can be spared from those obligations which have first claim upon its time, to the furtherance of this project. A classification for the Religion class could be prepared with little study, and small effort; but such a schedule would provide us with simply *another* classification for Religion. Those who can be satisfied with anything less than the best arrangement that trained minds can produce may select any one of the several arrangements now available in printed form. This Committee is holding out for something quite superior and far more serviceable than those tables which are in common use at the present time.

The Committee freely admits that it is approaching the problem with conscious diffidence in its own qualifications. At one time this Committee looked with enthusiasm upon the *Classification Decimal* of the Institute International de Bibliographie, which was prepared not for the arrangement of books but for bibliographical uses. Consultation with experienced and learned classifiers has brought to light so many shortcomings and obstacles to its

practical utilization in Catholic libraries that its immediate usability has grown more or less remote.

The active interest of the Vatican Library in the question of a classification for Religion is a factor which we can ill afford to ignore.

The Committee will for the present leave out of consideration the question of notation and concentrate on the development of an arrangement in outline. The mixed style of notation will be applied to the full outline for large libraries. It should then be quite feasible to make an abridgement with a decimal notation for small libraries, providing no difficulties arise from copyright owners of the decimal notation as applied to library classification.

Respectfully submitted,

THOMAS J. SHANAHAN,
PLACIDUS S. KEMPF, O.S.B.,
COLMAN FARRELL, O.S.B., *Chairman.*

PAPERS

LIBRARY TRAINING IN TEXAS AND THE SOUTHWEST

SISTER MARY INCARNATA, LIBRARIAN, OUR LADY OF THE
LAKE COLLEGE, SAN ANTONIO, TEX.

For the last few years the different library periodicals have put before us many interesting and informative articles and studies on the library situation in the South. It may seem from this fact that the subject of this paper has received a great deal of attention from authoritative sources. That, however, is not at all the true situation. We must stop to consider that the South, as conceived in these accounts does not embrace anything west of the Mississippi except Louisiana and Texas, and that in all the surveys they have been passed over almost in silence. Apparently there has been no official survey made of library conditions in the Southwest; at least such a study has not come to my knowledge.

In drawing up a report on Library Training in the Southwest there are three different lines of thought which suggest themselves. First, the training requirements; second, the efforts which have been made to meet these requirements; third, the objectives that should be kept in view so that our region may give adequate library training. It may be well at the outset to define clearly what is included in the term "Southwest." In order to be specific it is advisable to limit our observations and inquiries to the state-members of the Southwestern Library Association; namely, Arkansas, Louisiana, Texas, Oklahoma, New Mexico, and Arizona. It is not necessary to include Mexico although it is also a member of the regional association. This southwestern area is nearly one-fifth that of the whole United States and contains about one-tenth of the nation's population.

Since the accrediting of the secondary schools of Arizona, Arkansas, Oklahoma, and New Mexico is subject to the North Central Association of Colleges and Secondary Schools, it will be neces-

sary to take a view of the library requirements of this agency as well as of the Southern Association. The following summary attempts to list the training requirements that affect us as far as it was possible to obtain information from the states included in this survey.

Southern Association of Colleges and Secondary Schools:

- (1) Schools of 1000 or more pupils: Full-time librarian with college graduation and at least twenty-four to thirty semester hours in an approved library school.
- (2) Schools of 500 to 1000: Same as for enrollment of 1000, with sufficient help and some experience in teaching or library.
- (3) Schools of 200 to 500: Full-time librarian with same qualifications and educational background as teachers including twenty-four to thirty semester hours in library school.
- (4) Schools of 100 to 200: Half-time librarian with one-year course of twenty-four to thirty semester hours in an accredited library school, or with college graduation including twelve semester hours in library science.
- (5) Schools of 100 or less: Teacher-librarian with at least six semester hours in library science.

North Central Association of Colleges and Secondary Schools:

- (1) Schools of 1000 or more pupils: Full-time librarian professionally trained holding a bachelor's degree or its equivalent.
- (2) Schools of less than 1000 pupils: Part-time teacher-librarian with technical training.

State Department Requirements:

- Arkansas:** A committee is now engaged in preparing a new plan for the certification of teachers and the training of librarians.
- Louisiana:** Every high school in the state is to hire a teacher-librarian who has a minimum of six semester hours in library science.

- Texas: Same as the requirements of the Southern Association.
- Oklahoma: Large Schools: Full-time librarian who is a college graduate and has completed at least one year in an accredited library school and a full-time professional assistant for every one thousand students.
 Small Schools: Full-time librarian as for large schools or a part-time librarian who is a college graduate and has completed an accredited library curriculum of sixteen semester hours.
- New Mexico: Complete revision of regulations is being made and will not be ready for publication before July first.
- Arizona: Librarians' positions are being filled by teachers who are qualified for teaching in the high schools. They may be called upon to act as substitutes in high-school teaching.

For twenty-four years there was no accredited library-training school nearer our section of the country than the Carnegie Library School at Atlanta, Georgia, at a distance of four hundred miles from Baton Rouge, Louisiana. In the West, since 1914, we have had the Library School of the Los Angeles Public Library, at a distance of three hundred miles from Phoenix, Arizona. In the North, the nearest training center since 1917 has been the St. Louis Library School, at a distance of four hundred and fifty miles from Oklahoma City. The situation was somewhat remedied, however, by the fact that the Oklahoma University School of Library Science was provisionally accredited by the American Library Association in 1929. The Louisiana State Supervisor of Libraries reports that the Louisiana State University Library School is likewise provisionally accredited, but as the A. L. A. Bulletin for May, 1931 does not mention this institution, it may be inferred that the approval is that of the Southern Association.

For the sake of clearness we shall trace, as far as is possible, the progress of library training in each of the states with which we are concerned.

Since the organization of the Arkansas Library Association twelve years ago, school libraries have received a great deal of attention in that State. The State Supervisor in 1929 reported having organized forty school libraries, of which, however, none had an administrator other than an English teacher in charge aided by student help. In the State at that time there were eight full-time librarians serving, two of whom had one year of professional training, and one of whom had summer training. There is little being offered in Arkansas on library training. The State University is giving during this present summer an elementary course for the teacher-librarian.

In 1927, the Louisiana Library Commission reported that there were no trained high-school librarians serving in the State. With the exception of a few, school libraries were very inadequate in the number of volumes and the organization advised for the modern high school. In the fall of 1928, the Commission reported that twenty-five students had enrolled in the summer course in Library Science at the Louisiana State University, whereas not one took advantage of the course in the summer of 1926. Half of these students were university graduates and several had a master's degree. None of the students were satisfied with one short summer course and all desired to have the summer courses so connected that the three sessions will give the equivalent of a year's training in a library school.¹ During the last summer session there were teacher-librarian courses offered in the three State-supported Colleges of Louisiana (Louisiana Polytechnique Institute, Southwestern Louisiana Institute, and Louisiana Normal College) and also at Tulane and Loyola Universities. These courses followed the recommendations of the American Library Association, Board of Education for Librarianship. The same colleges with two exceptions² are offering teacher-librarian courses this summer following the recommendations of the training committees of the Southern Association.³ The survey of Library Schools in the Southern States made in 1930 under the direction of Miss Sarah

¹O'CONNELL, FRANCES. "Status of the High-School Library in the Southwest." *News Notes*, April, 1929.

²Loyola University and Southwestern Louisiana Institute.

³SHORTESS, LOIS F. Letter, June 2, 1931.

C. N. Bogel recommends the Louisiana State University as a desirable training center for several types of library work. It is at present the only library school in Louisiana and is, as stated above, provisionally accredited. This is the third summer that it is on a library-school basis; this fall, owing to an endowment from the General Education Board, it offers library training during the long term as a graduate-library school. This fact realizes the prediction made by the A. L. A. survey last year. It was there further predicted that as the situation develops in the lower South, Tulane University in New Orleans will probably establish a library school.

The School of Library Science, University of Texas, was established in 1919, and did excellent work during the six years of its existence. In 1925, it was discontinued following the governor's veto of the legislative appropriation for its maintenance. The Library Section of the Texas State Teachers' Association has repeatedly urged its continuance and at its request the Regents of the University in their budget recommendations for 1929-31 have included provision for its reinstatement. Texas University is now offering a summer course of twelve weeks each summer in public-library work; different subjects are presented each summer so that the cumulative courses will equal a year's training. The College of Industrial Arts at Denton, Texas has a Department of Library Science, but none of the courses will be accredited towards a liberal-arts degree. It also offers a summer course of twelve weeks for school librarians. Besides these Institutions which are showing interest in library training, the State Teachers' College at Canyon, San Marcos, and Nacodoches, are also endeavoring to assist in training qualified school librarians. They all offer an elementary course of one year, and with one exception¹ a summer course for school and teacher-librarians. Of all these courses, however, only those of the University and the College of Industrial Arts are recommended at present as meeting Southern Association requirements.

Our honorable Chairman has asked for an outline of the forces which led to the establishing of a library school at Our Lady of

¹STEPHEN F. AUSTIN, State Teachers College, Nacodoches, Texas.

the Lake College. We have for a great number of years conducted a summer training school for the certification and advancement of our own teachers. In 1921, this summer school was opened to secular attendance, and shortly after that we offered courses in the "after-class" hours and on Saturdays for public-school teachers who wish to do regular college work towards a bachelor's degree. When the Southern Association laid down such strict regulations for the training of high-school librarians in 1929, the College found it necessary to provide such training for its teachers, for the teachers of other Sisterhoods of the State and neighboring States who were clamoring in great numbers for library courses, and for the librarians of the San Antonio Junior High Schools. During the summer of 1930, Our Lady of the Lake College offered six semester hours in Library Science, and this summer it is offering twelve hours.

Oklahoma and Arizona failed to report their training facilities. Oklahoma, however, now has a library school in connection with the State University and provisionally accredited by the A. L. A. Board of Education for Librarianship. The Central State Teachers' College at Edmond, Oklahoma, is offering this summer an elementary course for teacher-librarians.

Up to the present time, each school in New Mexico has had its own requirements as to the qualifications of librarians.¹ The University of New Mexico at Albuquerque has recently added Library Science to its curriculum and is offering during this summer session an elementary course for the teacher-librarian.

The Southwest must give serious attention to the training of those who are to direct our librarians, whether for school or public libraries. It must provide for itself thoroughly equipped and competently staffed library schools. On the basis of the public-school needs one librarian is to be provided to every ten teachers, and this one must be professionally trained just as the teachers are. From statistics compiled in 1929, we are faced with the fact that the actual demand in this territory at that time was at least fifty librarians per year supposing libraries to be at a standstill. But if ever any part of our nation was library-conscious, the Southwest

¹WHITNEY, MRS. CORINNE. Letter, June 8, 1931.

is at the present time. The demand for librarians is increasing very rapidly owing to new types of service and particularly to the nation-wide county-library movement.

In the recommendations of the Louisiana State Board of Education for 1931, the State Supervisor of libraries presents the following data:

Total number of high-school librarians needed in Louisiana by 1933.....	443
Number available in 1933 at the present rate of training.....	276

It follows that in order to comply with the requirements of the Southern Association, facilities for training will have to be increased if the demand is to be filled in the time specified. Over a hundred teachers in Louisiana will have to be given six semester hours of library work each of the next three summers. In order to meet this immediate demand, the State-endowed colleges of Louisiana are giving summer courses in 1931, 1932, and 1933. At the end of that time another survey will be made to discover further needs. This is a typical situation.

Speaking for Texas—a hundred and fifty or more full-time librarians, each with at least one year of training in a recognized library school, will be needed in order to meet the affiliation requirements. There are very few Texas high-school librarians who now measure up to the standards. But the condition is not hopeless, although a few years ago it did have that aspect. At present we are very much encouraged by the growing interest of our southwestern towns and cities for improved librarianship. We feel confident that at the present rate of improvement we will be able to comply with the demands placed upon us.

The greatest part of the responsibility in this growth towards efficiency rests with the colleges and universities. It is their duty to secure the very best training agencies. The American Library Association survey referred to above points out certain evils which have resulted or are likely to result from the unregulated growth of courses in library science. These points deserve to be kept in view in the consideration of the character of our southwestern library schools:

- (1) Too many institutions are trying to give courses in library science.
- (2) Lack of defined library organization, trained staff, adequate book collections, etc.
- (3) Lack of suitable equipment for offering courses; such as practice collections of books, study rooms, etc.
- (4) Lack of adequate financial support.
- (5) Tendency to require members of the staff of the library to add teaching duties to their already heavy schedule.
- (6) Teaching is frequently being done by those whose training and experience do not fit them for the work.
- (7) Tendency to offer separate and unrelated courses that do not combine into a satisfactory curriculum.
- (8) Interest in courses given in the summer that cumulate into a full year's work. Care should be taken that all conditions are equal to those suitable for a regular library school conducted during the academic year.

We must guard against these evils and base our organization of library training schools on the minimum standards for library schools adopted by the American Library Association in 1926 and now undergoing revision. These "Minimum Standards" concern all types of schools: the Junior Undergraduate, the Senior Undergraduate, and the Graduate, as well as those schools offering summer courses in library science. It is suggested that at the outset the particular type of school be determined upon and the curriculum be planned along definite lines.

It is likewise necessary to give some attention to the number and distribution of library schools. In his article which appeared in *School and Society*, May, 1930, to which frequent reference was made at the meeting of this Library Section last year, Mr. Louis R. Wilson, librarian of the University of North Carolina, calls to our attention several worthwhile precautions. "Institutions," he says, "considering the establishing of them (library training schools) should proceed only after the most careful investigation of what is involved. Quick decisions to enter the field and institutional rivalry should be avoided. . . . If possible, groups of states should provide the constituency for required regional

schools. . . . Provisions for summer-school courses should also be thought through carefully. As far as possible, all agencies should attempt to work out their curricula in such a way as to effect the highest degree of coordination and consequent saving of the student's time. . . ."

It is evident that our broad Southwest is conscious of its library needs and is awake to the fact that now is the time for action. It is making an effort, but those most deeply interested stand almost alone in their endeavor although they have interested on-lookers. However, we are not discouraged; we mean soon to have competent training centers in our own territory.

CHILDREN'S LITERATURE IN PUBLIC LIBRARIES

**MRS. GRACE EDITH CARTMELL, CHIEF, CHILDREN'S DEPARTMENT,
THE QUEENS BOROUGH PUBLIC LIBRARY, JAMAICA, NEW YORK, N. Y.**

The aim of children's literature is to develop a child's literary taste, as well as entertain and instruct him.

Children as well as grown-ups read for information and to get away from everyday life. If their reading inspires them to higher ideals and loftier thoughts as well as added knowledge it has been worthwhile.

The literature in the children's rooms of public libraries is essentially the same everywhere. The titles necessary for a literary background, the titles loved by children everywhere and in all ages form the nucleus of the basic collection. School curriculum and local problems (such as social groups) are the determining factors in completing a well-rounded collection—as well as funds. Duplicating worthwhile titles is far better than adding worthless books.

Terman and Lima in their "Children's Reading," Appleton 1925-28, outline the aims of a desirable book:

(1) It should inculcate worthy ideals of conduct and achievement which can actually motivate the child's life. It is necessary to make a sharp distinction here between the type of book which leads to dreams of impossible accomplishments and that which stimulates the formation of ideals that may be realized. (2) It should serve to cultivate an appreciation of the beautiful. (3) It should add to the child's fund of desirable knowledge. (4) It should arouse a desire for further reading of good literature.

A book may pass but one of these aims and still be worth purchasing.

A book may pass all four aims and still be so poorly bound or in such fine print as to make it impractical for purchase for a public library.

Lists of titles are issued by many libraries, schools, and other

agencies and these lists are invaluable in leading the librarian toward the worthwhile books. It is always better to see and handle the book ones self; read it if possible, for a book may have a chapter or two, perhaps only a paragraph which makes it objectionable to a group in the community.

I feel sure it is never necessary to include a book that insults or slurs any race or religion and such books have no place in a public library. On the other hand, the library cannot pay attention to individual, personal prejudices. If the literary world as a whole commends the book and it is not offensive to any race or religion, it is acceptable.

The content of a book must always be worthwhile. Mediocre books are permissible only when they have a lofty moral tone, and can be used to introduce better titles.

The often quoted example of this is "Black Beauty." A book which though very poorly written has its appeal—the proper attitude of man toward animals. Often the so-called Sunday-school books have a like appeal. They are often poorly written, poorly composed, and though the moral tone is high, the book itself is mere sawdust.

In New York, the Cardinal Hayes Literature Committee is giving a great assistance to librarians. The list of recommended books has been and will continue to be of immeasurable help not only to Catholic libraries, but the Public libraries as well. I am hoping they will take up books for children at some time. There are many splendid stories for children which, I am sure, would be recommended by such a committee and which every library would be glad to add to their collection if they have not already done so.

I recommend that every one of you interested in children's literature or forming a library in your school, read "Library Service for Children," Effie Powers, 1930 ed., American Library Association, \$2.75. Miss Powers is the Director of Work with Children, Cleveland Public Library and Assistant Professor, School of Library Science, Western Reserve University.

On page 107 of this edition is a list of aids in the selection of the basic collection, with budget and division of budget as to fiction, reference, non-fiction, etc. This is a splendid criteria and is used in most library schools as a textbook.

The University of the State of New York issued a pamphlet, "List of Books for Elementary-School Libraries," Bulletin No. 855. This list is of great help to all librarians in New York State. Of course from the Catholic viewpoint there are objectionable books on the list, but in general the list may be relied upon. If a librarian in a parochial school will check this list with the list approved by the National Catholic Welfare Conference, she can be sure that she has a collection that will pass muster in any New York State Community and live up to her Catholic ideals.

The New York State Library issues a pamphlet for each year "Children's Book of ———" a list selected for first purchase. This list helps one spend their current funds to advantage for the list is prepared with the aid of twenty-one of the leading Children's librarians of the country.

In talking of children, we Americans are prone to get very sentimental, but it is far better to be practical and put before them well-selected books that from the viewpoint of Catholic doctrine, authenticity of material, and literary style are beyond reproach.

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ADVENTURES IN BOOK SELECTION

MR. ASA DON DICKINSON, LIBRARIAN, UNIVERSITY OF
PENNSYLVANIA, PHILADELPHIA, PA.

Good nature got the better of good judgment when I consented to address this meeting. A realization of this came to me—too late—when I sat down to prepare this talk. For a quarter century and more I have been a librarian in various types of libraries, on three continents, but I have never worked in a school library, which is I suppose the type in which you are chiefly interested. I shall not waste your time by babbling about a subject of which you know much and I know little, but beg leave to discuss a topic in which most librarians are interested and which happens to be something of a hobby with me—book selection.

WHAT ARE THE BEST BOOKS?

Almost everybody is interested in the answer to this question, for almost everybody reads, more or less. Nobody can read everything—no, not even all the new American books. The average habitual reader, indeed, hardly gets through one book a month, while the average person who merely knows how to read is content with the perusal of less than one hundred volumes during the whole course of his life. And all his lifetime's reading—is just one per cent of the 10,000 new titles published every year in the United States alone.

How important it is then, since we can read only so microscopic a part of what has been written, that we should read the "best" books only. Is it not foolish, as Ruskin said long ago, to waste our few precious hours gossiping with grooms and kitchen maids when we might just as well be holding high converse with the kings and queens of bookland?

But which are the best books? Ay, there's the rub. Who can tell us? What is best for John Doe is not at all the best book for Richard Roe. What is best for Miss Jones today would not have

been best for her twenty years ago, nor probably will it be the best for her twenty years hence. Then again one may ask, best for what? Is our aim mere pastime, or serious study? And so it goes. Despite the difficulties and uncertainties raised by such queries, there is an insatiable demand for clues to guide the general reader through the literary labyrinth. Every few years an epidemic of list-making breaks out in the public prints. Some professed bookman publishes a list of best books which he has complacently prepared at the instance of some young friend who wishes to make the best possible use of his reading hours. Then some other authority sees the list in print and bristles with indignation no less at the inclusion of some titles he considers of doubtful merit than at the omission of some of his own personal favorites. So he sits down and draws up a list of what he is sure "really are" the best books, only to be freely criticized in his turn by some one with a different point of view. This game has proceeded intermittently ever since Sir John Lubbock started the ball rolling half-a-century ago. And what a queer list his was. His first catalog of one hundred, I remember, included a French work on Buddhism, which appealed so little to English-speaking readers that it has never, I think, been translated to this day. I have sought it vainly in some of the very largest American libraries. . . . Doctor Eliot's "Five-Foot Shelf" is probably the most famous, as it has certainly been the most persistently advertised of all lists of best books. And yet—dare I be both candid and colloquial—what a large proportion of downright plugs it contains! Best for Doctor Eliot they may have been at the time the list was drawn up; but few of us have minds of the caliber of his, and probably nobody alive today shares quite all his special crotchets and enthusiasms.

For a long time I have made something of a hobby of best books and best-book lists, but I shall not be indiscreet enough to bore you with a catalog of my own personal pets. It occurred to me some years ago that, though any one man's list is sure to be unsatisfactory because of the inevitable intrusion of his own idiosyncracies and abnormalities, (we all have 'em) nevertheless, if one were to collect and collate many lists—each drawn up by a man of exceptionally good taste and judgment—from this col-

lection of selections, as it were, could be distilled a super-list of the books considered most essential by a goodly number of the best minds. Such a catalog would bar all the freak titles which have found an undeserved welcome in the freakish corners which exist in even the greatest intellects.

This then is my thesis—no single authority is a safe guide to books. One man's meat is another man's poison. But the work which has nourished a dozen fine minds of varying types is pretty sure to be good also for most intelligent readers. I have, therefore, diligently collected and compared scores of authoritative lists of best books. From all these I have concocted a list of one thousand titles. Each one is accompanied by a recital of the authorities who have recommended it, as well as by a modicum of information, critical and biographical, concerning the book and its author. The main text of this list is supplemented by indexes of various sorts, lists of authors arranged by date, by nationality, and by their varying degrees of popularity with the list-makers. One may learn from it in a moment which authors or which titles have found most friends among the list-making critics; which Italian authors are considered most important to English readers; what are the best French novels; which are the most important books in the fields of religion or of political science, etc.

All the golden volumes on this composite list have been collected in the Alcove of One Thousand Best Books at the University of Pennsylvania Library. You are cordially invited to visit this Alcove and browse along its shelves. Reading-table and chairs are at hand. If a book strikes your fancy, sit down at the table and read it. As all are arranged alphabetically according to their authors, it is a simple matter to find the works of your favorite. If you need advice or assistance turn to the printed guide of 400 pages which is chained to the desk in the alcove. This is the composite list I have been describing. The title page reads: *One Thousand Best Books: the Household Guide to a Lifetime's Reading—a Variorum List, Compiled from Many Authoritative Selections, with Descriptive Notes.* It was first published half-a-dozen years ago, has been out of print for a year or two, but has recently been re-issued.

The ten most popular authors (arranged according to the num-

ber of lists upon which the name of each appears), are the following:

Scott, Shakespeare, Dickens, Corvantes, Thackeray, Dante, Goldsmith, Milton, Bunyan, and Defoe; eight Englishmen, you see, one Spaniard, and one Italian. (Shakespeare follows Scott because some of the list-makers take the Swan of Avon for granted, as they do the Bible.) After the Big Ten follow a Greek and a Frenchman, Homer and Hugo; and then comes the first woman writer, George Eliot, along with the first American, Hawthorne. As a world author he ranks fourteenth, while Emerson is the next American to put in an appearance. He ranks nineteenth in this literary Marathon. Barrie and Kipling are the first living writers to breast the tape. They appear together, preceded by no fewer than sixty-one immortal dead men. Tarkington is the first living American on the list, with 166 writers ahead of him. (Let me repeat in parenthesis once again that these summaries only roughly represent my own personal preferences. I have merely harmonized, be it understood, the voices of some scores of critics.)

Four hundred and sixty authors, belonging to 21 different nations, make up the company of those who have written the thousand best books. The list-makers have been most familiar with the English tongue. That fact explains partly but not entirely why there are 220 British writers in this company of 460 and 99 Americans. France follows next with 51 glorious names, then Germany with 20, Greece with 16, Rome with 14, Italy with 11, Russia with 6, Norway with 4, Denmark with 3, Arabia, India, Persia, and Spain with two apiece, and Belgium, China, Holland, Poland, Sweden, and Switzerland with 1 each.

As for the periods when these great men lived and wrote, we find the moderns, very naturally, greatly predominating. Two hundred and fifty-seven of the 460 lived in the nineteenth and twentieth centuries; eighty-seven in the eighteenth; thirty-four in the seventeenth; twenty-two in the sixteenth; and so they dwindle away, century by century, with from eight to one authors in each, until the Dark Ages are entered. The light of individual authorship goes out entirely between the seventh and fourth centuries, with in fact but fitful, feeble glimmerings until we come again into the dazzling sunlight of pagan times, with the glory that was Greece and the grandeur that was Rome. . . .

We have been considering the suffrages of the list-makers as to which are the best authors. But the average reader is interested in books rather than authors, as librarians have good reason to know. If we count the votes for the best titles a slightly different picture is presented.

Various works of Shakespeare, as one might guess, are the prime favorites. Hamlet, Lear, The Tempest, The Sonnets, and Macbeth lead the procession. Then come As You Like It, Cymbeline, Henry IV, Merchant of Venice, Midsummer Night's Dream, Othello, Romeo and Juliet, Taming of the Shrew, and Winter's Tale. Neck and neck with these last nine runs Scott's *Ivanhoe*, the first and only book to be accorded equal honors with some of Shakespeare's plays. If we count out Shakespeare's Works, the ten titles most often recommended are Scott's *Ivanhoe*, Cervantes' *Don Quixote*, Dante's *Divine Comedy* and his *Vita Nuova*, Dickens' *David Copperfield*, Scott's *Heart of Midlothian*, Homer's *Iliad* and his *Odyssey*, Bunyan's *Pilgrim's Progress*, and Defoe's *Robinson Crusoe*. (The old classics, of course, have enjoyed an immense advantage over the new, because they have stood ready to the hands of all the list-makers, with their reputations solidly established.) Emerson's *Essays* is the first American book to appear. Its rank in the procession is thirty-eighth. The first book by an author now living is Rolland's *Jean Christopho*, with more than 200 dead men's books preceding it. The first book by a living American is *The Virginia*, by that good Philadelphian, Owen Wister. On an equal footing stand four works by Englishmen, now living: Kipling's *Kim* and his *Poems*, Wells' *Outline of History*, and Barrie's *Sentimental Tommy*. This last title is a great personal favorite of my own. He who tries it will share my conviction that not all the great books, by any means, are hard to read.

So much for our alcove of One Thousand Best Books. Let us now consider the similar and adjoining Alcove of Best Books of Our Time, with its contents—the one thousand best books published during 1901-25, the first quarter of the twentieth century. These modern books were selected in the same way as the other collection—on the basis of a consensus of expert opinion. To the average person, nay, to the average bookman even, this second

group of books is more interesting than the first. Most of us are not, primarily, historically minded. We are interested in the life, the thought, the people of our own time, rather than in those of former days. This is partly, I suppose, because we understand them more easily. Some readers, it is true, find an enduring stimulus in the quaintness and strangeness of old books. Their eager, energetic minds shrink not from whatever study may be required to apprehend fully the background of authors writing in other times and other climes than ours. But many intelligent people, whose mental energies are more or less depleted by the hurly burly of modern life, are honest enough to confess that they find such books as the *Divine Comedy* and *Paradise Lost* difficult reading. While ready to acknowledge the greatness of such classics they humbly insist that these high matters are not for them.

But, though you and I may not be able to reach back through the ages and enjoy reading the unquestionably important *Confessions* of Saint Augustine, there is no reason why we should vulgarize and insult our brains with the silly babbling of Edna the Pretty Cloak Model, or wallow in the mire of a confession magazine. Let us, rather learn more about ourselves by exploring the minds and hearts and souls of our fellow men and women of the twentieth century.

Would you like to hear the names of the ten favorite authors of our day, arranged according to the number of times each has been endorsed by the list-making critics? They are John Galsworthy, H. G. Wells, Arnold Bennett, G. Bernard Shaw, Edith Wharton, Joseph Conrad, Booth Tarkington, Rudyard Kipling, W. H. Hudson, and Joseph Hergesheimer. Seven Englishmen and three Americans, you see, make up the list. Of the three Americans, one is a Pennsylvanian and one a woman. All the others of the Big Ten are men. Of the ten modern authors second in rank to those just named, no less than seven are Americans. They are Eugene O'Neill, Stewart Edward White, Willa Sibert Cather, Jack London, Winston Churchill, Henry James, and Gamaliel Bradford. The other three are Englishmen: Hugh Walpole, G. K. Chesterton, and Jame M. Barrie.

Perhaps not many of you have read even one book by each of these twenty foremost writers of our time. Here then is a sugges-

tion and an invitation to those who love good reading. Visit the Alcove of the Best Books of Our Time at the University of Pennsylvania Library in Philadelphia. Look over the books by these twenty men which are arranged upon the shelves, and consult the printed guide to the collection which is chained to the desk in the Alcove. This will help you to determine which one of each of these authors' works it is best to read first. In this way one may draw up in less than an hour's time a well-considered program for three months' profitable reading.

Three hundred and seventy-five authors have written the thousand best books of our time, as selected by the English-speaking list-makers. Of the 375, more than half (197) are Americans, while 117 are British. Of the foreign authors on the list, 19 are French; 10 are German; 8, Scandinavian; 7, Italian; 6, Russian; 4, Austrian; 3, Spanish; 2, Belgian; 2, Polish; and 1 each Dutch, Hungarian, and East Indian.

Perhaps you would like to know which are the twenty-five most important books of our time, as selected by the critics. Will it not be worth while to check them over to see how many you have read? While paper and pencil are being found let me fill in the time by noting that, of these 25 most important titles, 17 are novels; 4, poetry; 2, drama; 1, history; and 1, biography. Thirteen of them are by Englishmen, ten by Americans, 1 by a Frenchman, and 1 by a Norwegian. Only three are by women—American women, as it happens. Four authors are represented by two titles apiece on this list of honor. They are Arnold Bennett, John Galsworthy, H. G. Wells, and Edith Wharton.

Are you ready with your pencils? Well, then, the twenty-five most worthwhile books of the first quarter of the twentieth century would appear to be the following. They will be named in the order of their importance, as evidenced by the number of times each has been endorsed by the list-makers. If, as is probable, I am over-stepping my time, I hope your Chairman will feel free to stop me before I begin this list, or at any point in its progress.

(1) Arnold Bennett's *Old Wives' Tale*. (A novel which we must respect because we realize that it is not just a piece of fiction, but a veritable slice of life itself.)

(2) Galsworthy's *Forsyte Saga*. (The perfect shining treasure of contemporary fiction. It would undoubtedly head this list if it had been collecting commendation as many years as the *Old Wives' Tale*, which is 14 years older.)

(3) Kipling's *Kim*. (When *Kim* was published Kipling became a classic.)

(4) Masfield's *Narrative Poems*. (The most widely read poetry of this generation.)

(5) Edith Wharton's *House of Mirth*. (Aptly called the American *Vanity Fair*.)

(6) Romain Rolland's *Jean Christophe*. (A long and supremely good biographical novel—a panorama of artist-life in Europe before the War.)

(7) Hergesheimer's *Java Head*. (A colorful spectacle of Salem in the 40's—the aromatic days of the clipper ships.)

(8) Edgar Lee Masters' *Spoon River Anthology*. (Brief versified monologues in the guise of tombstone inscriptions . . . a literary freak of the first order. Merciless, psychological, original.)

(9) Booth Tarkington's *Penrod*. (Inimitably funny stories of boyhood; true to American life. We may imagine *Penrod* to be *Babbitt's* son.)

(10) Edith Wharton's *Ethan Frome*. ("Wherein," says Carl VanDoren, "she reaches her highest pitch of tragic passion.")

(11) Jack London's *Call of the Wild*. (Best of dog stories, and best of London's books.)

(12) Wells' *Outline of History*. (Though marred by serious faults and contorted by the author's strong personal bias, it received more votes than any other title in the referendum conducted by the *International Book Review*, to determine the ten best books of the Twentieth Century.)

(13) Owen Wister's *Virginian*. (The best and one of the first cowboy stories.)

(14) Arnold Bennett's *Clayhanger*. (Considered by many a close rival to the same author's *Old Wives' Tale*, which stands first on our list.)

(15) DeNorgan's *Joseph Vance*. (A real book this—Dickensy and entertaining and lovable—fine to read aloud—the fruit of a lifetime's genial observation.)

(16) Robert Frost's *Selected Poems*. (With a wry smile, a Vermonter once said of these verses on rural themes, "I can't read them; they're so true they hurt.")

(17) Hamlin Garland's *Son of the Middle Border*. (One of the great autobiographies—American to the core.)

(18) Hamsun's *Growth of the Soil*. (A tale wherein drab living in Norway is transmuted by the author's genius into the most vivid drama.)

(19) H. G. Wells' *Mr. Britling Sees it Through*. (Hailed on publication in 1916 as the greatest and most successful war novel of the Anglo-Saxon world. It was much more important ten years ago that it is today.)

(20) Willa Sibert Cather's *My Antonia*. (Mencken declares that no "romantic" novel ever written in America, by man or woman, is half so beautiful as this realistic tale of a Bohemian immigrant girl.)

(21) Galsworthy's *Justice*. (Hinds says this play, which deals with English law and English prisons, marches with all the inevitableness of a Greek tragedy.)

(22) Thomas Hardy's *Dynasts*. (A monumental dramatic epic of the Napoleonic Wars. It appears on four different critics' lists of the best ten books of the twentieth century, and Williams says: "For a like achievement we can only go back to one thing—the historical plays of Shakespeare." And yet it is caviare to the general.)

(23) W. H. Hudson's *Green Mansions*. (A masterpiece of poetic fiction, is this tale of the tragic love of a young naturalist and a native girl in the forest of Guiana.)

(24) Frank Norris's *Octopus*. (Published in 1901, this novel of big business already seems rather old-fashioned. Norris's little known *Vandover and the Brute*—an appalling study of the moral disintegration of a young man—seems to me a much greater book.)

(25) Edwin Arlington Robinson's *Collected Poems*. (The beautiful but difficult work of him who is by many critics considered the greatest living American poet. The ability to enjoy Robinson is tantamount to a certificate of intellectual competence.)

PROFESSIONAL TRAINING FOR LIBRARIANSHIP

SISTER M. AGATHA, LIBRARIAN, URSULINE ACADEMY,
WILMINGTON, DEL.

To Pope Pius XI, patron of librarians, expert bibliophile, who has modernized the Vatican Library, this paper is reverently dedicated.

Librarianship is, first of all, a new and rapidly growing profession. For the beginnings of its history, we must go back to the year 1876, when Melvil Dewey, author of the famous Dewey Decimal System, advocated the establishment of a school for the training of librarians. As is usual in pioneer work, Mr. Dewey's idea met with much adverse criticism and opposition. He presented before the American Library Association conference in 1883, a plan for realizing his scheme, and after more and heated discussion, the President of Columbia College, where Mr. Dewey held the position of librarian, was directed to appoint a committee "to take into consideration—all projects and schemes for the education of librarians," and to report at the next meeting of the Conference which was held in 1888, at Columbia College. The investigating committee reported favorably, and it was finally decided that the school had "fully justified the opinion of those persons who had fostered its establishment." Thus, almost fifty years ago, education for librarianship began to be recognized, and the library schools of Columbia, Pratt, Drexel, and the school of Armour Institute of Technology, which is known today as the University of Illinois Library School, were opened. So much for a brief background for our discussion.

THE FIELD

There are in the United States today, according to the last bulletin of the American Library Association, 25 universities, colleges, teachers' colleges, and normal schools where pre-professional education, in accredited library schools, is carried on.

(No mention is being made of those institutions giving library courses, during the year or during summer sessions.) Among the accredited schools just referred to, only one is being conducted under Catholic auspices—that of St. Catherine's at the College of St. Catherine, St. Paul, Minn. St. Catherine's ranks as a senior under-graduate school, having an enrollment of 18 students. In other words, only 18 Catholic young women out of 24,692 in 91 women's colleges are following an accredited library course in a Catholic atmosphere. (The Catholic University of America has consulted the American Library Association board on the University's plans for establishing a library school which depends entirely upon faculty, qualifications, financial support, adequate quarters, and equipment.)

The library has become an institution within each institution. Indeed, it is upon the functioning of the library that the scholarship of a school is judged. If we are to recruit for professional service we shall need to make our selection from colleges, fully recognized by local and national standardizing institutions. This does not mean that we are ignoring the fact that armies of library workers in this country today have come neither from colleges nor from professional library schools. To these noble founders we owe all that has been accomplished in the past and in the present. Many of these charter librarians have done outstanding work in the field. They are now holding, with "dignity" and "honor" to the profession, responsible positions as directors, heads of departments, and specialists in various divisions of both public and private libraries. We face a delicate situation in an attempt to make adjustments involving adequate pay, competition, justice, and equity, and above all the kindly spirit which alone can affect any permanent good to the library and its benefactors in service. However, we are living in a transitional stage. Just as in law, medicine, the ministry, and teaching, the profession of librarianship calls for persons having a scholastic background.

DEMAND

The change of standards and the greater facilities for higher education have been the two factors responsible for the new conditions affecting 6500 public libraries, 1000 special libraries, and

an increasing number of libraries of all types, to say nothing of the thousands of grade-school, high-school, college, and university libraries classed as private.

Catholic education comes in for its share of responsibility in the training of recruits for librarianship. In round numbers (according to the latest directory of Catholic schools, colleges, and seminaries) there are 187 seminaries, 163 colleges, for men and women, 77 normal schools, over 2000 secondary, and 7000 elementary schools, a total of over 10,000 schools affecting 2,538,572 students. Allowing one librarian to each institution we should be represented in the American Library Association by 10,000 librarians. Can we, in the face of such a momentous problem, continue to be indifferent towards our duty in supplying our quota to the library profession? Shall we, in the name of Catholic education, maintain a static mind in the presence of so much dynamic energy? If we continue in our apathetic and indifferent attitude we are not in accord with Pius XI, who declares that Christian education takes in the aggregate of human life, spiritual, moral, and intellectual, individual, social, and domestic, with a view to elevate, regulate, and perfect it. In his own phenomenal career His Holiness has set all Catholic educators, and those in charge of developing Catholic culture, an unparalleled example of devotion to higher education by promoting philosophical, historical, and biblical research. Had we, for the past fifty years, made any constructive effort to elevate the position of Catholics in political, educational, and cultural life, we could have made possible, for instance, an Institute for historical research such as Dr. Peter Guilday has been sponsoring. Professional training will do this.

PERSONAL QUALIFICATIONS

Librarianship demands more than ability to do mere clerical work, filing, indexing, and routine minutiae. It calls for business instinct and book knowledge. The public is paying for its service in the form of taxes. (Our students are, or should be, paying for their service in the form of fees. Here is the need for endowment, fellowships, and scholarships.) Wise organization, in the handling of large sums of money applied to the development of improved

methods, is necessary. If the public or our patrons (readers) are to receive a just return, librarians and department heads must have administrative skill.

A library worker needs the qualifications required for success in any profession: good health, pleasing address, courteous and responsive manner; keen intelligence, quickness of perception, accuracy, resourcefulness, good judgment, common sense, neatness, and, above all, the ability to mind one's own affairs, and to get along with people.

(Let me digress for a moment. These traits, if not inherited, can hardly be assumed to fall upon those who happen to be unfit for classroom duties. Neither will a habit or a Roman collar supply for the training of a librarian.) The characteristics above mentioned are equally essential for those who hold positions in Catholic libraries, schools, colleges, or communities. To assign a super-annuated person, or one who has lost alertness, or who does not think it necessary to keep in touch with present-day trends, is to expect too much from human nature. I do not refer to those cultured and scholarly persons who have grown old, but still maintain their lively interest in modern life. These can act in the advisory capacity; they have a distinct contribution to make, but it is decidedly not of the administrative type. Neither will the old-fashioned, though long-experienced teacher, who is living in the past, be any more successful in the library than in the classroom. A good teacher is not, *ipso facto*, a good librarian, any more than is a good librarian a good teacher. Both professions are fundamentally different. Again, social understanding is essential to the librarian for the library is a real social agency. Such characteristics as loyalty to those in authority, and to associates, and the gift of subordinating personal interest to general good are other fundamental requirements for professional service.

PREPARATION

Four years of college supplemented by, at least, one year of training in an accredited library school provide the best foundation for a library career. The American Library Association Board of Education for librarianship has outlined the program de-

manded of any library school seeking recognition as an accredited institution. A student who expects to take up library work as a profession must have a good background of history, American, English, and foreign literatures, a working knowledge of French and German and, at least, a sufficient introduction to economics, sociology, education, psychology, and a science to enable him to read intelligently in these subjects. It is particularly important that he should choose for his major study a subject which will offer an opportunity to learn research methods. Then, again, there is a real need in school, college, and university libraries for those who have specialized in agriculture, art, business, chemistry, economics, education, engineering, journalism, medicine, music, or public health. Wide reading interests and the ability to assimilate information easily should be cultivated. Nor information is "dead wood" to a librarian.

SALARIES

As Religious, we are not concerned about the material return for our professional work, but those among our graduates who need guidance for their future life work should be able to turn to us for such assistance.

The usual library-school graduate begins on a salary of \$1500, and after two or three years of successful experience the income is raised to \$1800, or \$2000. Those who preface a library-school training with a college course, can command salaries from \$2500 to \$3000. In the higher executive and administrative positions of public and university libraries, those in charge receive generally from \$4000 to \$10,000, and some receive more.

TIME ELEMENT

The librarian's schedule varies in different libraries from 36 to 44 hours a week, the median being 42 hours in public libraries. In some positions requiring evening and Sunday work, the hours are irregular; but this is, as often as not, considered an advantage as the time schedule is equalized by free mornings and afternoons. Vacations with pay are usually for one month. Leave of absence for travel and study may be arranged.

PLACEMENT AND ADVANCEMENT

The library profession is far from being over-crowded. While libraries and library facilities are gradually extending throughout the country, nearly one-half of the population of the United States is still without any library service. The demand for more and better qualified workers to carry on the program of extension is daily becoming more urgent. Unusual opportunities are in prospect for students of vision and ability who possess qualities of leadership.

The able librarian has no difficulty in securing a position. The number of desirable openings far exceeds that of the applicants, and the library-school graduate is usually well placed before the end of the school year. The personnel division of the American Library Association gives freely its service to libraries seeking heads of departments and assistants.

Now for our Catholic librarians. In spite of the number of Sisters who have in recent years been enrolled in general library schools, the field of service to Catholic schools and colleges is comparatively untouched. There is a tendency to underestimate the amount of instruction necessary. Some colleges are actually offering library courses with scarcely any credentials for doing so. Such a policy is short-sighted and unfair because students following these courses come to take it for granted that library work is little more than an avocation.

NEED OF A CLEARING HOUSE

There is need of a Catholic central clearing house for carrying on a program parallel to that of the American Library Association. Such problems as surveys for determining standards, curricula, method, equipment, and accrediting are being formulated and applied to existing conditions with a vision to bringing about greater uniformity of purpose. I am not prepared to say that we are ready, or that we can afford such a vast outlay in money, time, and energy as that put forth by the American Library Association, but there should be some understanding about the nature of the work to be offered in schools that have no status for teaching library science. We have our Catholic law, medical, educa-

tional, and sociological schools, why not at least one central Catholic library school? It is out of the question for every Catholic college to attempt to teach library science, but it is to be hoped that before long we twenty million Catholics can afford to found a fully accredited National Catholic Library school where students from smaller colleges may pursue library training under Catholic auspices. Those of us who have taken our library science in secular schools realize the limitations and disadvantages of such a procedure. The neo-paganism of Will Durant, Bernard Shaw, John Dewey, Eugene O'Neill, Watson, Freud, and the stream of atheists whose cult is followed by the professors of secular colleges makes it lamentable that priests and Sisters should find themselves obliged to enroll in these materialistic schools. And how can we consistently attend these schools when we are obliged to teach our students that there is a positive law against Catholics attending schools other than their own?

CATHOLIC LIBRARY DIRECTORY

It would be very helpful to know just how many Catholic young men and women are available for pre-professional positions in our Catholic institutions. But there is no agency for discovering this information. Would it not be well to discuss the possibility of compiling a directory of Catholic librarians? I am speaking to a group of persons who are devoted to Catholic ideals. These are to be found in only one of the 25 accredited schools. Continued manifestations of prejudice and bigotry are far too obvious and numerous to be catalogued here. But on us devolves the duty to give Catholic truth its fullest opportunity to operate. To what degree are we librarians doing it?

These annual conventions should mean the passing away of a negative and passive psychology on the part of Catholic librarians. The State is busy about the body of education, but we must animate that body by a Christian soul. A wider diffusion of our Catholic literature will do this. A body of trained librarians, a well-distributed and professionally administered library in every Catholic institution should be the goal of the Catholic Library Association.

THE CATHOLIC-COLLEGE LIBRARY

MR. IRVING T. MCDONALD, LIBRARIAN, HOLY CROSS COLLEGE,
WORCESTER, MASS.

I am reminded at once of Dennis Shea in Edward Everett Hale's story "My Double and How He Undid Me"; who, whenever circumstances made it necessary for him to speak, would confine himself to the single statement that "There has been so much said, and on the whole so well said that I will not occupy the time." The characteristics of the Catholic Library seemed to have been quite thoroughly canvassed at one time or other and surely little has been left unsaid about the College Library; and unless a marriage of the two breeds traits that were absent or unnoticed in either parent, I might well touch off Dennis's other set piece, and declare that "I agree, in general, with my friend the other side of the room," and retire.

The library of the Catholic college is a distinct type of institution, but its exact definitions are not always clearly perceived. It is obvious that its collegiate character distinguishes it from the private and the public library, and it should be, but seems not to be equally obvious that, being a college library, it is not a university library. Therefore, while it is interested in possessing a reasonably sufficient collection of works in all classifications of knowledge, and in providing for its students a well-balanced assortment of periodicals, it is quite outside its purpose to acquire an exhaustive range of volumes on every topic, or to subscribe to every magazine published just because it happens to be a good one. That rather belongs to the university, where the advanced studies, more mature standards and concentrated devotion to special professional fields demand a complete and highly developed library for each of its curricular departments and one in which literature unrelated to the department's field is expected to be absent.

Furthermore, the college library differs from its university

equivalent in the service it seeks to perform. Its first object as a collegiate establishment is to serve the undergraduate; whereas, whether it is a formally recognized and consciously developed practice or not, I am told that there are university libraries where the facilities are more completely at the disposal of the graduate students and the faculty, than of the poor orphan of an undergraduate, who must have the desperate courage of an Oliver Twist, when he seeks nourishment from the shocked and horrified Bumble at the desk.

For this service of the undergraduate it is required not merely to provide books, periodicals, and reference tools, but to let him know it. The average college freshman, unless he comes from a persistently library-minded high school, needs to be taught library usage in general and the resources of his own college library in particular. This is a simple matter, but like other simple matters can be complicated beyond utility by the type of mentor who is encountered occasionally, and whose professional zeal inspires him to obscure the simple directness with which any library may be used, with a fog of technicalities that so bewilders the poor applicant that he never recovers, and is never able to pursue the simplest search thereafter by his own unaided strength, but wanders dazedly about the premises, broken and dependent, another sacrifice to the greedy god Technique.

There can never be any more to library technique than intelligent order in arrangement and method. Any library system is arbitrarily devised and therefore can't be held as inviolable and sacrosanct as though it had the sanction of the natural law. I am not moved to this digression by any noticeable defection of Catholic libraries in this respect, but I sometimes wonder whether the whole science of librarianship may not some day approach the pass of other sciences, which by excessive devotion to technique, their complete consecration to externals, have rather lost view of their proper objectives, and have actually transposed the ends with the means. If you climb any hill far enough you will come unavoidably to the other side, and find yourself, by a paradox of physics, sliding down from the very momentum of your ascent.

Let me illustrate my meaning. A few months ago I called at a public library with some of whose personnel I was acquainted,

and consulted their index to know what they had in a certain field in which I was interested. Their index revealed an out-of-print book on the subject that I had never heard of and, when I explained to an attendant my desire to obtain it on an inter-library loan, she most cordially assured me that it would only be necessary to make known my request to the librarian at the charging desk. I have ever since wished that I let the matter drop right there, for I know that the System at that library is limping yet from my outrageous violation of its proprieties, and not an attendant of the institution slept a wink that night. When I had sorted out the proper person to address at the charging desk, a business-like young woman who seemed to be in charge of the other business-like young women, I made known my desire with what I considered the right degree of humility in a supplicant. The business-like young woman regarded me blankly and then begged-my-pardon-but-would-I-mind-repeating-it? I wondered if my humility had slipped, and readjusted it carefully before I repeated the request. Now her face changed and became the playground of a large and active incredulity. She regarded me severely and said: "Did you mail an application?" I confessed apologetically that I hadn't; that I couldn't have, in fact, for I had never thought of that library in that relation until five minutes before when I was passing their door; that even if I had thought of it I couldn't have done differently as there was no way of my knowing the title or even the existence of that particular book; and finally I explained brightly that there I was, in full possession of my faculties, recklessly ready and willing to fill out an application on the spot, let the consequences be what they may.

She was a woman of extraordinary perspicacity, and was not to be taken in that easily. She knew a disloyal, heretical librarian when she saw one, and she owed it to the Profession to set her heel upon such looseness.

"We are accustomed," she told me frigidly, "to receive inter-library loan applications by mail. There is a right way and a wrong way to do everything."

I accepted the news meekly and then pointed out in a villainous whisper that, since the "right way" had been defaulted, we might enter into a conspiracy, she and I, whereby I would make out the

application in person, then and there, get the head librarian's approval and take our chances with the police.

The instant the words were out of my mouth I realized I had made a mistake. She was a woman of iron nerves, but when I say that she gasped at the very daring of my proposal, to say nothing of the defilement of her character I had offered, I do not exaggerate—much. Word of my depravity flew through the library like heresies through the Reformation and I began to be conscious of scandalized eyes peering in horror out at me from the corners of alcoves and the ends of shelves.

But it was my bold criminality that saved the day for me. A chief of staff was summoned, and my iniquitous design exposed to her. She took it all in, and then explained kindly, patiently, and in one-syllable words, that inter-library-loan applications "always" came in by mail. Then she gave me an application blank to fill out "and mail" and vanished in an abstract and distant smile.

I began to feel my grip on things slipping. It was all quite weird, and as irresponsible as that scene in "The Beggar on Horseback" in which a character is driven to the brink of madness by having to fill out a requisition for a pencil before he can get a pencil to fill out the requisition with. It must have upset me badly for I acted rashly.

I filled out and signed that application on the spot and handed it right back to the Cabinet Officer who had just given it to me. She looked at it with disbelief, and watching me for signs of violence, said: "I told you this was to be mailed." "But my Good Woman," I argued, "why should it be? You have it right there in your hand. To what purpose should I take it away from you merely in order to mail it back to you? The mailman has plenty of other letters."

She recognized that I was a dangerous character, and that the safest course was to humor me and get me off the premises as quickly and with as little breakage as possible, even at the expense of the System. So arming herself with a Well's Outline of History in one hand and the Librarian's Manual of Arms in the other, she watched me warily over the top edge of Beacon Lights of History and ordered her subordinates in an agitated voice not to arouse me but to let me have my way.

By that time I was too weak to carry the book; and with a howl of fiendish triumph in which the entire staff joined—they mailed it to me.

Now that, I maintain, is devotion to an ideal. But it isn't a good ideal. And were I anything but a case-hardened wretch I'm sure I would have become discouraged half way through the nightmare and taken to reading newspapers, which can be gotten from almost any newsboy, without dragging in the Federal Postal System. And to take a short cut back to my point of departure on this narrative ramble, let me pray that the Library Scientist, collegiate or otherwise, in his pursuit of technical perfection, will not forget that one of his first functions is to be a liaison officer between mankind and the world of books; an interlocutor, as it were, who makes them known to each other, and that on the pleasantest, simplest terms, and who lets them exchange addresses so that they can meet again, and widen their circles of acquaintance thereafter without reference to him.

The exclusively collegiate character of the Catholic-College Library differs not at all from that of its secular sister. It is in the Catholic quality that misunderstandings arise; and most of these misunderstandings parallel the uncertain and inaccurate opinions that obtain among the imperfectly informed as to just what a Catholic College is. We are commonly believed to be monasteries; more frequently, seminaries; occasionally, it seems cemeteries. And the character of volumes that the holders of such opinions expect to constitute our collections is striking indeed. We are interested in Catholic apologetics, but we are interested in something besides Catholic apologetics. We are interested in Church History, but we are interested in profane history, too. We are interested, intensely interested, in St. Augustine, St. Thomas Aquinas, Cardinal Bellarmine, in Cardinal Newman, in Francis Thompson, in Alice Meynell, in Louise Guiney; but we are also interested and with an extraordinary fervor in Aristotle, in Plato, in Homer and Virgil, in Horace, Cicero, and Euripides. For if we were not we would fail signally to supplement the classroom, lecture hall, and laboratory, and our utility would be destroyed.

In other words, we shall take our contour from the character of

training our college professes to give: in addition to an adequate collection in the other classifications, the type of culture that chiefly characterizes the college will be represented by an extraordinary development of books under that classification. We cannot give a well-proportioned service to our clientele if we provide no more for them in the curricular specialties than in any of the other subjects. Obviously, no strictly classical college, for example, could be proud of a library that would be as strong in the publications of the United States Department of Agriculture as it would be in Homer and Virgil, nor would an institution devoted largely to the physical sciences be well advised to develop a library of medieval history at the expense of physics, chemistry, and mathematics.

But what of the Catholic aspect of our library? These things I have been saying and which are so obvious that they need not have been said, are generalities that apply with no more force to the Catholic-College Library than to any College Library. What, then, should be the distinguishing marks of the Catholic institution? There are several, but since I seem to be talking more about library contents than anything else, I will limit myself to the consideration of that aspect of the subject. And I would say that in addition to all its other needs, the Catholic-College Library is required to own, *and to exploit intelligently*, a finely selected deposit of Catholic authority, Catholic viewpoint, and Catholic tradition in each, at least, of the major fields. And for a further treatment of this requirement I can do no better than to refer you to Sister Mary Agatha's very valuable essay on the subject in the June 20th issue of *America*.

There is room in every college library for extra-curricular development, for special collections in fields which, while not directly expressive of a subject taught in the classroom of the college are nevertheless decently associated with the college's character, history, geographical location, and so forth. And here is the Catholic-college library's unique opportunity to contribute heavily to Catholic culture. There is no respectable field of human knowledge in which a fine and important Catholic tradition does not exist. No art nor science has developed without feeling Catholic influence strongly and helpfully, at some vital point in its growth.

Some of these contributions are widely known, but you would be astonished to know how very many more are practically unknown today. Let me cite just a single instance from our recent experience at the Holy Cross Library. Being a Jesuit institution, nothing was more natural than when our organization period was over, that we should interest ourselves in the works of Jesuit writers as a specialty. It seemed to us, in our innocence, that it would be possible to procure, after a time, a goodly proportion of the books that had been written by members of the Society of Jesus, so we began to study the field. We supposed there were quite a few—but I have already referred to our innocence. When at the outset, we encountered Sommervogel's Bibliography of Jesuit writers, we stood in awe before those ten massive folio volumes which enumerates edition after edition of writer after writer—prior to the twentieth century. We decided we'd better limit our ambition to the writers of the first century or two of the Society's history, and we began to search the catalogues of European booksellers to this end. We very soon had to run to cover again. Scientists, historians, dramatists, poets, critics, travelers—we were deluged with possibilities. Finding it necessary to constrict our field very severely, then, we have been delving deeply into the early Jesuit writers of *belles-lettres*. And the things we have discovered have opened our eyes. There is Father Brumoy, for instance, whose exhaustive thirteen-volume treatise on the Greek Theatre, was translated in part by none other than Dr. Samuel Johnson; Father Raderus, whose "Quintius Curtius Rufus" must have been a favorite of Ben Jonson, for Holy Cross has in its museum Ben Jonson's own autographed copy of the work; there is Father Isla, whose satire on the Spanish preachers, "Friar Gerund," was compared by his contemporaries (and favorably) with his better-known countryman's "Don Quixote," and a book after which a Spanish newspaper was named a hundred years after its author's day; there is Father René Rapin, whose four-book georgic, "Gardens" was made English by John Evelyn, the diarist—that same Rapin of whom John Dryden declared that he alone, were all other critics lost would be sufficient to teach anew the art of writing—that same Rapin of whom Gosse, the great historian of English literature, proclaimed the father of English criticism, and of whom he

said that he influenced the course of English poetry for a full century after his death. And so on, I might continue the list indefinitely—and be it remembered that we have only begun our work in this field, and that this field is only a microscopic corner of the literature produced within a limited period by one Order of Religious. Surely the other Religious Orders have their great buried treasures, too. And what more valuable extracurricular specialty could be developed by the libraries of the colleges of these orders; what more pertinent, more glorious contribution could they make to Catholic culture than to dig up their jewels and let them shine anew on an ignorant world? Oh, it pains me, when I hear of some of the inconsequential subjects that are selected for research and theses by aspirants for doctor's degrees! With all these tremendous and untouched possibilities, why, oh why, will intelligent human beings concern themselves over the number of apostrophes in the Confessions of St. Augustine?

To be sure, this requires a study on the part of librarians of something besides externals. But let it be remembered that there is a resplendant Catholic tradition in librarianism, too, and it is a tradition of scholarship, born of the days when the curator of the monastic library was required to know the contents, as well as the hiding place, of his manuscripts. It was of a later day that Edward Young wrote, that

“Unlearned men of books assume the care,
As eunuchs are the guardians of the fair.”

It may be objected that the work which I describe is not strictly speaking a librarian's work; that while a general culture may be part of a librarian's character, it has no more to do with his character of librarian than a lawyer's taste for gardening concerns his practice of his profession. This is unquestionably so. But I am heretic enough to believe that culture in a librarian, and humanity in a lawyer, are after all their more important parts. And to the librarian as an especial heritage belongs

“The love of learning, the sequestered nooks,
And all the sweet serenity of books ”

SECONDARY-SCHOOL DEPARTMENT

PROCEEDINGS

FIRST SESSION

TUESDAY, June 23, 1931, 3:05 P. M.

The first session of the Secondary-School Department was called to order by the President, Brother Philip, F.S.C., who invited Rev. Joseph J. Edwards, C.M., A.M., to offer the opening prayer. On motion of Brother Benjamin, C.F.X., seconded by Rev. Joseph E. Grady, A.M., Litt.D., LL.D., the minutes of the last meeting were approved as printed in the Annual Report. Father Grady then made the motion, seconded by Father Edwards, that the Chairman appoint a Committee on Nominations and a Committee on Resolutions.

To these committees, the Chairman appointed the following:

On Nominations: Rev. Joseph E. Grady, A.M., Litt.D., LL.D., Brother Albert L. Hollinger, S.M., Brother Benjamin, C.F.X., Brother Cassian, F.S.C., A.B., Rev. Edmund Corby, A.M.

On Resolutions: Rev. Percy A. Roy, S.J., Rev. Leo C. Gainor, O.P., A.M., Sister M. Godfrey, S.N.D., Brother Charles E. Huebert, S.M., A.B., Brother D. Joseph, F.S.C., Sister Rose Anita, S.S.J.

The opening address by the President of the Department immediately followed the business meeting, after which he introduced the reader of the first paper, Rev. Gerald A. Fitzgibbons, S.J., whose subject, "Catholic Action in High Schools," was formally discussed by Sister M. Adele, I.H.M., and Brother Benjamin, C.F.X.

At this time the Chairman invited Rt. Rev. Francis W. Howard, D.D., President General, and Rt. Rev. John B. Peterson, D.D., first Vice-President General, to address the members of the Department. Both extended their blessing to the members of the

Department and delivered a message of congratulation for past accomplishments and of inspiration for future efforts.

The second paper of the afternoon, prepared by Mr. G. W. Hoke, Editor-in-Chief, Eastman Film Co., Inc., Rochester, N. Y., was read by Rev. Joseph E. Grady, A.M., Litt.D., LL.D. The formal discussion was by Mr. James G. Sigman, A.M., Director, Division of Visual Education, Philadelphia, Pa.

Before the session adjourned at 5:30 P. M., a motion made by Father Gainor, that Doctor Grady, Father Fitzgibbons, and Mr. Sigman, all of whom had generously accepted assignments at a late date, receive a public expression of the thanks of the Department, was unanimously carried and immediately acted upon.

Father Roy was called upon to close the meeting with prayer.

SECOND SESSION

WEDNESDAY, JUNE 24, 1931, 9:30 A. M.

In the absence of the President, the Secretary, Brother Edmund, C.F.X., assumed the chairmanship of the meeting and asked Rev. William H. Russell, A.M., to open the session with prayer.

A paper, on "The Prayerbook as a Factor in Teaching Religion in High School," was read by Rev. Sylvester P. Juergens, S.M., S.T.L., and discussed formally by Brother B. Thomas, F.S.C., and by Sister M. Godfrey, S.N.D. Rt. Rev. Msgr. William P. McNally, S.T.L., Ph.D., led the informal discussion.

Brother D. Joseph, F.S.C., A.M., read a paper on "Activity Periods and Clubs in the High Schools," and Rev. John F. Ross and Brother Kenneth, C.F.X., led the formal discussion. Lack of time limited the period of informal discussion.

Father Gainor offered the closing prayer.

THIRD SESSION

WEDNESDAY, June 24, 1931, 2:30 P. M.

The President, Brother Philip, F.S.C., called upon Father Roy to offer prayer at the beginning of the session. An announcement from the Chairman at this juncture informed the body that, inas-

much as the members generally had expressed a desire for more ample time for informal discussion, he would put into effect a ruling of the Department Executive Committee that the reading of a paper should not consume more than twenty minutes and that the reading of a formal discussion should not exceed ten minutes.

Papers read at this session were as follows: "Athletics in the High School," by Brother Aloysius, C.F.X.; "The High-School Student and the Library," by Brother Sylvester, F.S.C., A.M.; and "Six Fundamental Problems in Secondary Education," by Rev. William H. Russell, A.M. Father Roy and Sister Teresa Vincent, S.S.J., led the discussion on the first paper, and Father Campbell, Brother Albert, Father Gainor, and Brother Kenneth also participated. The subject of the library was discussed by Sister M. de Iellis, O.M., and Rev. Howard J. Carroll, S.T.D. Inquiries from the floor by various members were referred to Brother Sylvester, who gave the information requested. Sister M. Cuthbert, I.H.M., A.M., and Brother Charles E. Huebert, S.M., A.B., discussed Father Russell's paper.

The session closed with prayer by Father Russell.

FOURTH SESSION

THURSDAY, June 25, 1931, 9:30 A. M.

At the opening of the last session, the President asked Doctor Grady to offer prayer. The first paper, on "Provision for the Poor in the Catholic High School," was read by Mother M. Juliana, S.S.N.D., A.M., and discussed formally by Sister M. Aquinas, S.C., A.M., and Rev. Joseph J. Edwards, C.M., A.M. Rev. Leo J. Streck, Brother Benjamin, C.F.X., and Rev. Sylvester P. Juergens, S.M., S.T.L., led the informal discussion. Brother Francis J. Wohlleben, S.M., M.S., read the last paper of the session, on "The Problem of First-Year Failures in High Schools," and Rev. Louis Emmerth, S.M., began the discussion of the subject.

The Chairman then declared the meeting ready to begin its business session. The Secretary presented a resolution from the Vocational-Guidance group requesting that the Secondary-School Department open its sessions to the discussion of vocational

guidance and education. On motion of the Secretary, the resolution was unanimously adopted. Father Emmerth offered the suggestion that papers and formal discussions be assigned at an earlier date than had obtained in the past. Doctor Grady made a motion, seconded by Father Russell, that the Chairman be empowered to appoint a committee to draw up a set of by-laws governing the meetings of the Secondary-School Department. The motion carried.

The committees were next requested to present their reports.

Father Roy reported for the Committee on Resolutions as follows:

RESOLUTIONS

WHEREAS, The large number in attendance at the sessions of the Secondary-School Department makes desirable a more general participation in the discussions,

Be it resolved, That the Secondary-School Department approves the ruling of its Executive Committee that not more than twenty minutes be allowed for the reading of a paper, not more than ten minutes be allowed for the reading of a formal discussion of a paper, and not more than five minutes be allowed to each participant in informal discussion.

WHEREAS, The Holy Father, Pope Pius XI, has in season and out of season sponsored Catholic Action,

Be it resolved, That this Department pledges itself to promote and foster Catholic Action among high-school students, and

Be it further resolved, That this Department recognizes the importance of developing in all high-school students a deep inner sense of Catholic morality.

WHEREAS, That the Vocational Education and Guidance Group has become affiliated with the Department of Secondary Schools,

Be it resolved, That this Department welcomes to its membership the Vocational Education and Guidance Group and requests the officers of the Department to assign one morning or one afternoon session of each annual convention to the discussion of vocational and educational guidance.

WHEREAS, His Eminence, D. Cardinal Dougherty, the Committee on Arrangements, the Reverend Clergy, the Honorable Harry A. Mackey, Mayor, and the People of Philadelphia, have extended so cordial a reception to the delegates of this Convention,

Be it resolved, That the members of the Secondary-School De-

partment publicly express their appreciation of the generous hospitality which has been accorded them in this historic City of Brotherly Love.

(Signed) PERCY A. ROY, S.J., *Chairman*,
LEO C. GAINOR, O.P.,
BROTHER CHARLES E. HUEBERT, S.M.,
BROTHER D. JOSEPH, F.S.C.,
SISTER M. GODFREY, S.N.D.

The resolutions were unanimously adopted.

After receiving the report of Doctor Grady for the Committee on Nominations, the President entertained a motion from the floor that the Secretary be instructed to cast one vote for the nominees recommended by the Committee. The motion carried unanimously.

The officers elected for the year 1931-32 are as follows: President, Rev. Joseph J. Edwards, C.M., A.M., Chicago, Ill.; Vice-President, Brother Edmund, C.F.X., Silver Spring, Md.; Secretary, Percy A. Roy, S.J., New Orleans, La.

Members of the General Executive Board: Rev. Joseph E. Grady, A.M., Litt.D., LL.D., Rochester, N. Y.; Brother Philip, F.S.C., Washington, D. C.

Members of the Department Executive Committee: Brother Agatho, C.S.C., Notre Dame, Ind.; Brother Benjamin, C.F.X., Louisville, Ky.; Rev. Howard J. Carroll, S.T.D., Pittsburgh, Pa.; Brother Cassian, F.S.C., A.B., New York, N. Y.; Rev. Philip H. Dagneau, S.M., Atlanta, Ga.; Rev. Leo C. Gainor, O.P., A.M., River Forest, Ill.; Brother Albert L. Hollinger, S.M., Peoria, Ill.; Sister M. Godfrey, S.N.D., Toledo, Ohio; Mother M. Juliana, S.S.N.D., Quincy, Ill.; Sister Rose Anita, S.S.J., Philadelphia, Pa.; Sister Rose Quinlivan, Baltimore, Md.; Rev. John F. Ross, Brooklyn, N. Y.; Rev. William H. Russell, A.M., Dubuque, Iowa; Rev. Leo J. Streck, Covington, Ky.

Before turning over the chair to the newly elected President, the Chairman extended congratulations to him and expressed appreciation for the cooperation uniformly accorded in the conduct of the Department. Father Edwards, on assuming the chair,

guidance and education. On motion of the Secretary, the resolution was unanimously adopted. Father Emmerth offered the suggestion that papers and formal discussions be assigned at an earlier date than had obtained in the past. Doctor Grady made a motion, seconded by Father Russell, that the Chairman be empowered to appoint a committee to draw up a set of by-laws governing the meetings of the Secondary-School Department. The motion carried.

The committees were next requested to present their reports.

Father Roy reported for the Committee on Resolutions as follows:

RESOLUTIONS

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BROTHER CHARLES E. HUEBERT, S.M.,
BROTHER D. JOSEPH, F.S.C.,
SISTER M. GODFREY, S.N.D.

The resolutions were unanimously adopted.

After receiving the report of Doctor Grady for the Committee on Nominations, the President entertained a motion from the floor that the Secretary be instructed to cast one vote for the nominees recommended by the Committee. The motion carried unanimously.

The officers elected for the year 1931-32 are as follows: President, Rev. Joseph J. Edwards, C.M., A.M., Chicago, Ill.; Vice-President, Brother Edmund, C.F.X., Silver Spring, Md.; Secretary, Percy A. Roy, S.J., New Orleans, La.

Members of the General Executive Board: Rev. Joseph E. Grady, A.M., Litt.D., LL.D., Rochester, N. Y.; Brother Philip, F.S.C., Washington, D. C.

Members of the Department Executive Committee: Brother Agatho, C.S.C., Notre Dame, Ind.; Brother Benjamin, C.F.X., Louisville, Ky.; Rev. Howard J. Carroll, S.T.D., Pittsburgh, Pa.; Brother Cassian, F.S.C., A.B., New York, N. Y.; Rev. Philip H. Dagneau, S.M., Atlanta, Ga.; Rev. Leo C. Gainor, O.P., A.M., River Forest, Ill.; Brother Albert L. Hollinger, S.M., Peoria, Ill.; Sister M. Godfrey, S.N.D., Toledo, Ohio; Mother M. Juliana, S.S.N.D., Quincy, Ill.; Sister Rose Anita, S.S.J., Philadelphia, Pa.; Sister Rose Quinlivan, Baltimore, Md.; Rev. John F. Ross, Brooklyn, N. Y.; Rev. William H. Russell, A.M., Dubuque, Iowa; Rev. Leo J. Streck, Covington, Ky.

Before turning over the chair to the newly elected President, the Chairman extended congratulations to him and expressed appreciation for the cooperation uniformly accorded in the conduct of the Department. Father Edwards, on assuming the chair,

presented his associate officers and promised wholehearted endeavor for the continued success of the Department. He then asked for a rising vote of thanks for the outgoing officers.

Adjournment followed at 12:05 P. M.

BROTHER EDMUND, C.F.X.,
Secretary.

MEETINGS OF DEPARTMENT EXECUTIVE COMMITTEE

FIRST MEETING

PITTSBURGH, PA., January 2, 1931

The first meeting for the year of the Executive Committee of the Secondary-School Department was held at the Catholic High School in Pittsburgh, Pa., on Friday, January 2. Present: Brother Philip, F.S.C., President; Rev. Howard J. Carroll, S.T.D., Rev. Joseph E. Grady, A.M., Litt.D., LL.D., Rev. Joseph J. Edwards, C.M., A.M., Rev. Percy A. Roy, S.J., Rev. William H. Russell, A.M., Rev. Leo C. Gainor, O.P., A.M., Brother Benjamin, C.F.X., Brother Albert L. Hollinger, S.M., Brother Cassian, F.S.C., Mother M. Juliana, S.S.N.D., Brother Edmund, C.F.X., Secretary.

Father Grady made a motion, seconded by Brother Albert, that the minutes of the last meeting as read by the Secretary be approved. Carried.

A general discussion of topics for consideration at the next annual meeting ensued. Father Russell made a motion, seconded by Brother Edmund, that the titles of all subjects proposed be read by the Secretary and voted upon. Following this procedure, the Committee made a selection of ten topics for the guidance of the President.

At this juncture the meeting was honored by the presence of Rt. Rev. Hugh C. Boyle, D.D., Bishop of Pittsburgh, to whom the members were introduced. The Bishop participated in the discussions and gave the Committee the benefit of his long experience in Catholic education.

The subject of Christian Doctrine came in for much consideration and the importance placed upon religion at the sessions of the Department merited unanimous approval.

The topics selected were then discussed with a view to ascertaining the sentiment of the members as to the phases to be emphasized in the assigned papers.

On motion of Brother Edmund, seconded by Father Roy, a rising vote of thanks was given to Brother Edward, F.S.C., Principal of Catholic High School, for the cordial reception to the members of the Department.

After prayer by Father Howard, adjournment followed at 5:00 P. M.

BROTHER EDMUND, C.F.X.,
Secretary.

SECOND MEETING

PHILADELPHIA, PA., June 22, 1931, 11:00 A. M.

The second meeting of the Executive Committee of the Secondary-School Department was held in the Bellevue-Stratford Hotel, Philadelphia, Pa., on Monday, June 22, at 11:00 A. M. Present: Brother Philip, F.S.C., President; Brother Benjamin, C.F.X., Rev. Howard J. Carroll, S.T.D., Brother Cassian, F.S.C., Rev. Leo C. Gainor, O.P., A.M., Rev. Joseph E. Grady, A.M., Litt.D., LL.D., Brother Albert L. Hollinger, S.M., Rev. Percy A. Roy, S.J., Brother Edmund, C.F.X., Secretary. The opening prayer was offered by Father Roy.

The minutes of the last meeting were approved as read. Brother Albert L. Hollinger reported for the Committee on Regional Division that in the opinion of the Committee regional or divisional meetings were beyond the province of the Department. The report of the Committee was received and the Committee was relieved of further duty.

Father Edwards brought to the attention of the members the proposed consideration of the Library Section. This matter was discussed at some length. Father Edwards made a motion, seconded by Brother Cassian, that the Chairman arrange to present the matter of diocesan or state organization to the Superintendents. Carried.

On motion of Brother Edmund, and seconded by Father Gainor, it was voted that the Department open its sessions at the discretion of the Chairman to papers on Vocational Education and Guidance.

The President then informed the meeting of the program arranged for the Department and of the plans of the Local Committee for the convenience and comfort of the delegates.

Adjournment followed prayer by Father Grady at 12:30 P. M.

BROTHER EDMUND, C.F.X.,
Secretary.

ADDRESS OF THE PRESIDENT OF THE SECONDARY-SCHOOL DEPARTMENT

BROTHER PHILIP, F.S.C., ST. JOHN'S COLLEGE HIGH SCHOOL,
WASHINGTON, D. C.

As President of this Department, I extend to all a most cordial welcome to the second annual meeting of the Department of Secondary Schools in the National Catholic Educational Association. As a teacher who spent twenty-two years in the schools of the Archdiocese, I welcome you to this great City of Philadelphia which has always lived up to its name as the City of Brotherly Love.

Two years ago when this Department was organized as such we "dipped into the future far as human eyes could see" and we felt that our work was to solve every problem of secondary education. However, we all realize that no solutions can be made until the problems are known. So far the Executive Committee of our Department, cooperating wholeheartedly with me during the past two years, have given much time and at some expense, to determine just what are the most urgent problems of the secondary schools in our day. In the program of this convention we shall present papers and discussions on topics which we believe will be interesting to us all. We have no papers on religious instruction, but a paper on Catholic Action and one on Club Organizations will be found helpful to us in our teaching of practical religion.

The Catholic high school in our day occupies a position in the every-day life of our people which is more unique than at any time in the history of the race. Today our boys and girls of the high-school age are more exposed to evil ways than were the young people of any preceding generation. This condition makes our position all the more important. We are engaged in high-school work. We must of necessity strive to have our schools equal or even superior to other schools in academic work. Intellectual achievements is the usual standard by which a school is judged

and the success of the graduates makes the crowning glory of the modern educational establishment. Catholic high schools were brought into existence not for the mental development of our students only. The public school can supply this need without the extra expense which the Catholic high school makes upon those who must bear the burden. We, or most of us engaged in this work, have entered the religious state in order, that separated from the world by our rules and our vows we might give ourselves entirely to the religious and moral training of such young people as would come under our care. The Apostle bids us forget "the things that are behind and press towards the mark." Are we doing it? Is it our aim to train our students to be good men, good women, citizens of a great state whose constitution was established in order "to secure the blessings of Liberty for ourselves and our posterity," or are we losing sight of the mark and striving to make of our students men and women who will excel in other lines even at the abandonment of those principles for which the Son of God died on Calvary's Mount? Does the religious element find place in every lesson we give? Are religious practices and kindred subjects given as much attention as athletics and social activities? Our students proudly display expensive class rings and pins, their football, track, and basketball letters. Do they carry their rosaries? Do they wear the scapulars or a scapular medal with as much enthusiasm? We take pride in having all our students belong to the athletic association, the debating club, the dramatic society, and other such school organizations, but do they get the proper encouragement to be members of the League of the Sacred Heart, the Society of the Propagation of the Faith, and the Holy Name Society? When we have an important athletic contest we expect our students to show their loyalty to the school by rooting for their team. Is the same effort made to have all approach the Holy Table frequently or even occasionally? In short do they attend Mass regularly, do they say their morning and evening prayers? It may be argued that some of these matters are to be spoken of only by the confessor. If we feel that way about it then let us do all we can to get them within reach of the confessor. We can stimulate our students in their religious practices just as we do in their other activities. In the school paper, the local

Catholic paper, and in the daily paper when possible let us give due publicity to religious organizations and their activities.

I do not lose sight of the fact that we must keep our schools abreast of the times in academic, social, and athletic affairs. However, we must bear in mind the fact that our schools are established for the purpose of giving religious instructions and if we fail in this, our main purpose, then the sacrifice we made on our entering religion as well as the sacrifices our Catholic people made to establish our school will be in vain.

There are many problems for us to solve in this Department. We shall never solve them all. The live school like the live man must always have problems to solve. The opposite of this is likewise true. The school that has no problems is dead. I have stated before that our high schools are first of all Catholic. Now I say one of our greatest problems is to keep them Catholic. A cross on the building, a religious garb on the teacher, and a crucifix on the classroom wall do not of themselves make the school Catholic. The priest and the levite who passed down the road to Jericho had been trained in the synagogue, but the Samaritan whose religious training had not been built upon proud traditional theories had the better knowledge of charity and practical brotherly love. The padres who labored among the Indians of California brought to the foot of the cross almost the entire native population and so firmly was their faith grounded that after a century of ruthless persecution which almost exterminated the Indians the remnant have held firmly to the faith taught them by Serra and his companions.

Let us, therefore, make the practical teaching of religion our real problem. Let us study it. Let us put into our teaching some of the spirit of Jesus Christ and we will send out from our schools young men and young women filled with the spirit of the Catholic faith which will guide them through the trials of this life and bring them to the portals of eternity an honor to our Catholic high schools in which they were trained.

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PAPERS AND DISCUSSIONS

CATHOLIC ACTION IN THE HIGH SCHOOL

REVEREND GERALD A. FITZGIBBONS, S.J., *THE QUEEN'S WORK*,
ST. LOUIS, MO.

Modern education has become highly pragmatic. In some respects, this has been a gain; in other respects, a detriment. Practically every form of instruction in the present educational curriculum is supplemented by laboratory experiments for the application of its theories and principles. Modern textbooks have either laboratory manuals or, at least, a synopsis for review at the end of each chapter outlining a practicable method of applying or expressing visually the subject-matter treated. Education is no longer the mere textual study of geology, engineering, the drama, psychology, medicine, or even the classics. Accompanying the doctrine given in the classroom we have geological expeditions, cooperative engineering, dramatic workshops, experimental psychology, clinics, and occasional student expeditions to the scenes of classical culture and antiquity. Even in the kindergarten, this method is employed in a modified form and from an educational standpoint is in itself a commendable one. Harmoniously to combine precept and practice has a decided value and the method has been applied thoughtfully to nearly every branch in the curriculum. But what about our religion courses? Have they been planned as carefully from the workshop or laboratory aspect? Have we given relatively as much consideration to them as we have to the rest of the curriculum, offering a training in Catholic action as well as an academic course in Catholic precept?

There is a letter of our Holy Father which, although not widely heralded by the Press, is of supreme importance to educators. During his pontificate, Pius XI has manifested a remarkable grasp of modern problems and a keen vision in analyzing them and

prescribing a remedy. His recent encyclicals on Christian Education, Matrimony, and Labor are proof sufficient of this. But while the world is aware of his judgment on vital problems such as these, we may not be as familiar with another pronouncement which (while not an encyclical) embodies a program which in many respects is just as constructive and far reaching. I refer to his letter on Catholic Action. Catholic Action, as expressed by our Holy Father, consists "not merely of the pursuit of personal Christian perfection, which is, however, before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate and as such includes every effort of life. It is to live and to do." "For young people," he continues, "the organization should be principally (though by no means exclusively) the work of education and preparation. Those of mature years should direct their apostleship to a wider field so that no type of welfare activity will be excluded or neglected in so far as it pertains in some fashion to the divine mission of the Church."

Now the Church has always been cognizant of what is now a platitude that the most fertile field for the propagation of any doctrine, good, bad, or indifferent, or for the execution of any plan is the field called youth. The epic of Catholic education is a striking proof of this. But the modern destroyers of Christian religion and morality and the propagandists of every kind are likewise aware of this fact, and I believe that they are sometimes more practical than we (even though not ethical) in utilizing this truth. Undoubtedly the principle is immutably true, but the manner of applying it is not necessarily a fixed thing. In one age it may be a protective program; in another a definite program of organization against a specific moral danger; again it may be a combat against a deadening spiritual apathy. The problems of modern youth, however, are more complex than any of these and the method of meeting them must be modified accordingly. It is no longer a question of a merely protective program, nor solely a spiritual apathy to be quickened, nor is there only one specific danger to combat. The entire fabric of religion, morality, and law is being torn to pieces and almost every medium of propaganda—the printed page, the lecture platform, the theatre, the

classroom, and social life, carries its own particular poison. Modern youth faces enemies to his faith and morals on every side and he cannot hide from nor escape contact with what at least threatens to be a moral pandemic. The only antitoxin to the disease is the nurturing of a spiritual vitality that will be sufficiently healthy to withstand the poison virus. Some kind of spiritual antitoxin must be developed within his own soul, for without it there is no protective policy sufficiently effective to save him. Home training as we know in too many instances, instead of supplementing the training received at school often counteracts it, and the world of external contacts is not of a nature to be a spiritual or moral tonic.

In plain language youth needs not only Catholic instruction but Catholic inspiration; not only must Catholic principles be planted in his soul, but some kind of a laboratory course must be introduced in which he may be trained to give practical application to these principles in a simple but effective way. What is needed is a Catholic-Action course, and to my mind the Holy Father has outlined its purpose, its need, and its general method in his letter on Catholic Action.

Isn't it rather strange that there are relatively so few Catholic lay leaders in a country that boasts of nearly 21,000,000 Catholics? Strange, because of the fact that each year we graduate so many thousands of Catholic young men and women from our high schools, colleges, and universities. This month we have sent out in the world thousands of Catholic youths, all with an academic training in the Catholic religion and many with a training even in Catholic philosophy. Some of them have had brilliant scholastic careers, and still, I repeat, the percentage who manifest a Catholic leadership in the religious, social, or even civic world is very small. This is true regarding even the defense of the Church. Several months ago a book was published on the life of the founder of a modern sect. It was highly praised in literary circles as a masterpiece of research and modern biography, and was extensively advertised. Although the sect whose founder it portrayed in a rather uncomplimentary manner numbered, according to the last United States Religious census, about 250,000 souls, sufficient pressure was brought by them on the publishers and the book-

sellers to cause considerable worry. In fact the biography was removed from sale in the book department of two of our largest department stores in the East within six weeks. I am making no comment on the method employed, nor am I urging precisely its adoption. I am simply relating the fact of the action taken by those who felt that the book was a libel on their sect and its founder. But prescienting from the motive and considering only the action taken, I wonder whether a scurrilous attack even on the Divine Founder of our own faith, would occasion such a concerted campaign amongst our own people.

What is the reason for this? Can we say it is entirely lack of appreciation? I do not think so, since our Catholic lay-folk personally practice their religious duties even at the cost of sacrifice and that demands appreciation of them. Is it a lack of organization entirely? Well we have, theoretically at least, a perfect organization in the Hierarchy, the pastors, the parishes, the Catholic school, and the religious lay-organizations. Isn't it possible that the fault may be due largely to faulty training, placing too much emphasis relatively on the academic instruction and not enough on demonstrating how practically it can function. Isn't there a possibility at least, that our religious training of youth, splendid as it is, and carried on at the cost of such sacrifice, could be improved practically? Couldn't we, for instance, compliment Catholic instruction with a laboratory course of Catholic Action where in the religious principles learned in the classroom might be carried into execution in a simple way, suitable even to high-school students? In some respects we do this. For instance, we not only teach the economy of Divine grace as exemplified in the Sacraments, but we endeavor to have the Sacraments received. We not only urge an appreciation of the apostolate of the missions but devise ways and means of spiritual and material help. We not only preach devotion to Mary, but we have our May-days, and recitation of the rosary and so forth. But there is a broader aspect to it all. Catholic Action is not only the pursuit of personal Christian perfection nor merely the offering of prayer or financial aid to others, but it is "a participation of the laity in the apostolate of the Hierarchy," and that apostolate is as wide as the apostolate of the Church itself. It embraces every field of endeavor,

every profession, every art, and also the individual, family, and civic life. And, surely, even the very purpose of Catholic Education which, as Father Maurice Sheehy puts it, is to make the student realize Christ, take hold of Christ and His doctrines, to give the students the entire Christ—demands that no aspect of the Christ and His work on earth be omitted.

And now to the problem. Can the Catholic high-school student practice Catholic Action and is it possible to devise a practicable method of exercising it? To both of these questions I emphatically say "yes" and I do not say so because of any pet theory or any enthusiasm, but because I have had the privilege of working with Catholic youth and have seen what his capabilities are in actually executing a very definite and worthwhile Catholic-Action program. But to organize Catholic youth for such an apostolate demands, I believe, two things. First, we must inspire an appreciation of the need, the opportunity, and the worthwhileness to him personally of such a program. We must sell him a plan and fire him with an enthusiasm for it. And surely this is a possibility since we have in our curriculum courses of religion, chapel services, prayer, the reception of the Sacraments and so forth; and especially since our Catholic high-school students are taught by those consecrated to the apostolate, either in the priesthood or in the religious life. With all these opportunities, if we do not impart an enthusiasm for Catholic Action, the fault probably is in the method of presentation. Perhaps we insist too much on the Ten Commandments as an ideal of life and too little on the Eight Beatitudes. Perhaps by some psychological process there is born in the youngster's mind the fallacy that a program of Catholic life consists not so much in living and living vitally, as in struggling spiritually not to die. We may put too much emphasis on what we must not do instead of a positive program of life. There is little of inspiration to any one in a thing that is negative and especially for the young mind which cannot reason always to the positive goal to which it leads, and sees only the negative aspect of the plan. We all need an ideal, not an empty thing of gossamer that floats away in the bright sunlight of reality, but something that can inspire, enthuse, and color with beauty even the humdrum things of life. And no one needs it to elicit his best efforts

more than Catholic youth. Not that such an ideal is lacking. Thanks be to God, we have it, not only as an ideal, but something that can be crystallized into a definite plan of Catholic Action, if we but subject it to a laboratory process in the alembic of effort and experience.

Secondly, there is need of a program, simple, definite, concise. A program that is suited to the ability of a high-school student, that is not elaborate, that is not theoretical, and that has a definite orientation. Without these qualities it will not function permanently, nor will it be a student activity. In suggesting such a program I am well aware of the conditions in the Catholic high school and the problems that the average high-school teacher must meet. For instance, there are the many other school activities, curricular and extra-curricular, the difficulty of finding students with a natural ability for leadership, the apathy at times of a considerable part of the student body towards things spiritual, the harmful home influences to be counteracted, and the time element so necessary for organization and execution. I do not even suggest a program that would require for its proper functioning a time element that is impracticable or a faculty supervision that would make the school nothing else than a laboratory of Catholic Action. There must, of course, be direction. There must be a faculty director of the Catholic-Action program. By "director" I mean one who will confer with the students, listen to their plans, advise and direct them, but not one who must personally carry out, or even organize "entirely" such a program. For if it is to be a training for the students and instill in them a sense of responsibility and an appreciation of things Catholic, the program must be theirs to plan under direction as well as to execute.

Finally, is there such a program? Right here I ask your pardon if I seem to become personal. I say, seem to become personal, because I am suggesting a program with which I have had for five years an official connection. The motive, however, is not personal. I did not come before you to advocate any personal program of ours but simply to urge the necessity and value of having some program of Catholic Action in our high schools.

My only reason in suggesting this program to you is because it is the only complete spiritual program with which I personally

have had experience and contact and I would not care to suggest to you something that might prove purely speculative when I have the privilege of proposing a program that has been tried and proved. It has objective qualities, not merely enthusiasm, to recommend it, has been tested in over 700 schools, and has been developed into its present status by actual field work. I refer to the Catholic-Action program of the Catholic Student Spiritual Councils. I shall not take any more of your time in the effort to explain. Even if I should, it would not be possible at this meeting to give a sufficiently detailed explanation for its proper understanding. Let me just sketch in a paragraph its outline. First of all, it covers practically every field of Catholic Action-catechetical work, the missions, Catholic literature, the poor, study clubs, parish and school interests, and social life. It is simple, and adaptable to the abilities of the ordinary high-school student. It is not of a nature to magnify its relative importance in relation to other items in the school curriculum. It is definitely spiritual, has a concise purpose, is directed to modern life as youth actually finds it, and is unified and inspired with the only thing that will make sterling any program of Catholic Action—the personality of the Christ and His Blessed Mother. Without love of Christ and Mary as the motivating forces, there is no inner appreciation nor divine spark and we become, no matter what efforts we make for others, simply tinkling cymbal and sounding brass. If this seems like a personal enthusiasm again I ask your pardon. All that I can say is that I have watched the program work in schools in all parts of the United States in the last five years and know what it can accomplish for the students personally, for the school, and for developing splendid Catholic leadership if properly understood and directed. What we have seen attempted and even achieved in the field of Catholic Action where youth has been organized and a workable method given to him has made us confident that even the most sublime ideal, if supplemented by a practical program, is not too high for a large portion, at least, of our Catholic youth. Youth will respond, we have found, if not 100 per cent at least more than sufficiently to justify any possible effort, and he still has, despite all his modern ways, a generosity toward and a fine appreciation of the things of God. All that is necessary, we be-

lieve, is to inspire, direct, and organize that generosity and appreciation to unleash a much-needed apostolate of Catholic Action for Christ and His Church. And that sterling apostolate, my own experience has convinced me, is offered to the Catholic high-school student in an effective, simple, practical method, in the Catholic Action program of our Lady's Sodality.

I wish to say by way of postscript that if any one is interested in or even sceptical about the plan, a detailed explanation and literature on the program will be sent on request. Write to *The Queen's Work*, St. Louis, Mo.

DISCUSSION

SISTER MARY ADELE, I.H.M., Ph D.: In the scholarly paper which has just been read to us, Father Fitzgibbons, out of an experience garnered through five years of close connection with the Student Spiritual Council, has shown the necessity for a program of Catholic Action in the High Schools.

Catholic Action, as a technical term, belongs peculiarly to the Pontificate of His Holiness Pius XI, fittingly designated "The Pope of Catholic Action." No movement is dearer to his heart, as is evidenced by the fact that over a period of seven years, from February 1922, to September 1929, only in three months did he fail to speak publicly of Catholic Action. His utterances during that time alone fill a volume of approximately six-hundred pages. Repeatedly he defines, explains, and urges Catholic Action, the primary purpose of which is to make good Christians. But the Christian, once trained, must spend outside of himself the life that he has received. He ought to carry everywhere the treasure of Christianity and make it live in every field of life."

Catholic Action, then, is the part of the laity in the apostolate of Bishops, priests, and people working together for the coming of the Kingdom of God in the hearts of men, in their actions, and in their institutions. And this participation, our Holy Father teaches, is not a new development, but is in keeping with Catholic practice and tradition, originating in the Apostolic Age of the Church.

In his letter to the Archbishop of Breslau early in 1929, His Holiness stresses the universality of Catholic Action, which should include in its activity persons of every age and condition, the lettered and the unlettered, the poor and the rich. The response awakened in our own country by his reiterated appeals is manifest to all who are familiar with the vital functioning of the departments of the National Catholic Welfare Conference, particularly the National Council of Catholic Men.

The aspect of Catholic Action which Father Fitzgibbons has so admirably treated is Catholic Action in the High Schools. The determining years of ado-

lescence furnish fruitful soil for inculcating vigorous loyalty to the Church, which loyalty will be a dynamic force in making Catholicity a life, not a creed, that will impart to other lives the spiritual energy which is its own.

No better plan of Catholic Action could be devised than the Sodality of Our Lady in the schools, or the Spiritual Council, with its manifold activities. For the academy and for the Catholic high school, which is at the same time parochial, the program as outlined by Father Fitzgibbons is ideal. However, it would seem that where diocesan high schools, rather than parochial high schools, exist, a difficulty is encountered. The number of boys and girls attending the diocesan high schools constitutes only a small proportion of those of adolescent age in every parish. Were these to be grouped in sodalities distinct from those of the parishes in which these students reside, it would lead to a class division not at all desirable, detracting inevitably from interest in the parish itself. Sodalities whose members are young men and women of high-school age might be formed in the parishes. The natural leaders in these should be the pupils in the diocesan high schools, who through representative membership in some central association, such as that existing in Pittsburg and other cities, might instill into the parish sodalities a common end and spirit. Too often the complaint is heard that the high-school pupils are not sufficiently prominent in parish activities. The advantages of advanced Catholic education which they enjoy should empower them to assume a leadership rightfully theirs. Therefore, the sodality movement, where it exists in central high schools, should exist as a unifying and vitalizing factor. The sodality members should display their greatest activity as members of the parish sodalities.

But there is another phase of Catholic Action in the High School which might merit consideration. I refer to the preparation of Catholic leaders through the course of Religion in the high school. Even a cursory glance at any State syllabus affords proof abundant of the importance attached to the aim and purpose of History teaching in the high school—training in citizenship, in enthusiastic devotion to the State. The high-school student is urged to active participation in the life of the Nation in the present through knowledge of its glorious past; ambition for leadership is aroused through familiarity with his country's heroes.

Could not we, children of light, learn wisdom from the children of the world in this respect? Is there not a Catholic consciousness as well as a civic consciousness which might well be cultivated?

Knowledge of the history of the Church, the rightful heritage of every Catholic child, is frequently meagre and perfunctory. The college freshman, the erstwhile high-school senior, should he attend a non-sectarian college, finds that in spite of his Catholic training, his store of information is sadly inadequate. Books designed for the undergraduate student are often a challenge to his faith and belief. A recent text on the Middle Ages written by a scholar of national reputation, gives to Christianity a unique treatment. In a chapter entitled "The Church in the Roman Empire," the author traces the rise and growth of the Church, without a single reference to Christ, its

Divine Founder, throughout the entire chapter. The same author states "not until 381 (Third Council of Constantinople) was the primacy of Rome recognized." Even these two examples would warrant the conclusion that sound training in the history of the Church is an essential part of the duty of the Catholic high school, if our young men and women are to revel, through abundant knowledge, in the glorious history of the Church, and not assume a half-apologetic attitude, through woeful ignorance, with respect to the Church and her history.

For the high-school student, whose school life must end the day of the high-school commencement, this knowledge is no less necessary. The influence of well-informed Catholic men and women can not be over-estimated, and if the lay apostolate is to function with the most productive results, each layman must help to extend the Kingdom of Christ through diffusion of a knowledge concerning that Kingdom.

Therefore, it seems that it might be possible for the high school to find some place on its roster for a course in Church History, which extending throughout the four years, probably one period a week, would cover the salient features in the history of the Church, according to the Unit plan of instruction. Teachers, as highly trained in this subject as in the purely secular subjects, with a rich apperceptive background, applying the most advanced pedagogical principles, and using every device that would add interest, could arouse an enthusiasm and love which would cause the hearts of their students to burn with zeal for Christ's Kingdom on earth. Through such instruction, the Catholic high-school student, fully convinced of its priceless value, would carry everywhere "the treasure of Christianity." Neither would he be content until he had made "it live in every field of life." Thus would he contribute a generous share towards the realization of the motto of our Holy Father: "The Peace of Christ in the Kingdom of Christ."

BROTHER BENJAMIN, C.F. X.: The wonderful and interesting paper to which you have just listened is but another proof of the splendid and authoritative wisdom of our good Father Fitzgibbons. He is to be highly congratulated for his masterly style and concise rendition of his subject "Catholic Action in the High School." His corrective methods for what he deems essential if Catholic Action is to be kept alive are timely and should be productive of much fruit. I listened attentively to his Catholic-Action Program for the Students' Spiritual Council of the Sodality of Our Lady and think it a saving beam for the slowly ebbing away of the Catholic Action in our High Schools.

I refuse to believe that the intelligence of you, Principals and Teachers here assembled cannot see that Catholic Action if it is to prosper must rest on sounder basis than favoritism or inspired guidance from the daily press. Catholic pupils should look to the Catholic schools and its teachers as the source from which their strength and safety springs and as the arch and security of our Catholic activities. With our undying faith in our thousands of religious Sisters, Brothers, and priests, filled with the spirit of enterprise and

initiative we will assure the greatest of Catholic Action if they but make their boys and girls feel that they have equality of opportunity and free play for their free energies in our Catholic high schools.

Everything depends on individual energy, courage, upon the determination of each to do his share. The waters of the mighty Niagara, the wide spread of the Atlantic Ocean mean only so many drops of water. This greatest, richest, most powerful nation of ours, simply means 123 million separate drops of humanity. What the nation depends on is what individuals do, how they feel, and primarily on their courage. What the nation needs, the Catholic high school needs. Have we, as religious teachers, the courage to begin something new in our school or classroom? Have we the courage to begin a new project; to foster Catholic Action where no Catholic Activity has had a bud? I believe we have. Let me cite one specific example which occurred in one of our own schools. You will, I know, pardon the personal reference but I must cite concrete facts. In a high school taught by the Xaverian Brothers and of which, incidentally it was my lot to be principal, one of the Brothers came to me and asked if he might start a little society to be called "The Knights of the Sacred Heart," among the members of his freshman class. I readily gave him the permission and assured the Brother that he could depend on my assistance at all times. The new project was started and the first meeting date was announced on the bulletin board which was on the wall to the left of the students' main entrance. The only requisite for membership was clean speech and a promise to participate energetically in all meetings. The boys took to the new society with a vim, for it was something new and bid fair to be a good thing. Meetings were held bi-monthly during the last period of Friday afternoon.

The question of relation between teacher and pupil is a cardinal question of our Catholic high schools. At every turn of our intellectual development, we have been brought face to face with Catholic Action and we must meet it and meet it squarely. We must be leaders in our field of endeavor, for from us the souls over whom we are placed must reap a harvest of information, and that information can be in many ways. Standing out foremost is example—with intellectual achievement running a close second. Urge on your pupils to get the very best out of their school life. Be a good refined mixer among your pupils and let them reap from your conversation and example the correct manner of sizing up situations and gradually developing them into likenesses. Catholic boys and girls of all ages are sold on the doctrine of success. The winner has their admiration. The loser is considered a failure; yet, we know, the loser who has done his best is, after all, a better man than the winner who has done second best. It is the effort, not the result, that counts. If we would keep this maxim before the minds of our pupils in our Catholic high schools, they would strive for Catholic Action rather than stay in the background for fear of failure.

My friends, the Catholic schools have never had a panic of Catholic Action where the wide-awake teacher or principal strove to inculcate the spirit of

every one voicing his opinion. Never yet have the Catholic high schools had a spell of depression from which it did not rise stronger and more prosperous than ever before. The time for us to begin to think of what we shall do in the way of fostering Catholic activities in our 1931-32 scholastic year is right now. We wish for all here today that they begin this coming year as it should be begun and as they would wish to have had it begun when it terminates. Begin the coming school year with energy and determination to overcome depression in Catholic Action by refusing to be depressed or to allow anything to cause depression through any fault of ours.

What has become of leadership and leaders in the world today? The sad truth is that since the collapse of the reckless boom in speculation, those heroic cheerful qualities which characterized our great figures of the past have been lamentably lacking. Do we want our future Catholic leaders both in civic and religious affairs to be on a par with our present or partially past leaders? Certainly not. Then it is time for us to "snap out of it" and act seriously with regard to Catholic activities in our high schools for as the twig is bent so will it grow.

Courage then, my fellow-teachers, mingled with a sturdy fearlessness, the spirit of daring, should animate us in our Catholic Action. Let us give to our pupils those same ambitious tendencies which moved our Catholic forefathers and is moving our Catholic leaders today. No program of scholastic training should be more enthusiastically, more courageously, more efficiently, and fearlessly cultivated, developed and conquered, than Catholic Action in our Catholic high schools.

In conclusion, therefore, let there be engrafted upon, incorporated into that idea, the privilege, the possibility, the responsibility of teaching the boys and girls of today what Catholic American manhood and womanhood will need tomorrow. Let us ever remember that there is no avenue other than the avenue of the schools by which to reach the man of tomorrow; we need no other if each of us will assume the responsibility of Catholic Action in our high schools as religiously as we assume the right to demand of our pupils the very best that is in them.

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TEACHING WITH FILMS

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The art of teaching is an exemplification of the art of living. A double responsibility, therefore, for the exercise of wisdom and skill rests upon teachers. They have not only individual lives to live, but are also engaged in shepherding the plastic material of childhood as it moulds itself into a pattern of living which, in its turn, exhibits wisdom and skill in the conduct of life.

With a fortunate blending of wisdom and skill, teaching becomes both good and effective. In considering the use of films as an aid to instruction, wisdom demands, in the interest of both good teaching and effective teaching, an answer to two questions: "Why use them?" and "How use them?"

WHY USE FILMS

This paper presents a statement of the help that films give to teaching. The wise teacher focuses attention upon what pupils can do and makes that the beginning point of instruction, instead of probing about to discover what pupils cannot do and making that the excuse for their destruction. In like manner an adequate contribution to classroom practice justifies the use of films and we can well afford to disregard the fact that they cannot function in the capacity of teacher, textbook, or laboratory.

Films help to bridge the gap between school and life. If they rendered no other service than this, their use in schools would be amply justified. Adjustment to environment is a major function of education. Rightly or wrongly this function rests more heavily than ever before as a burden of responsibility upon the schools.

In pioneer days children got a large amount of practical experience in helping with the work at home. Minute divisions of labor and complicated machines were not in existence. Ways of thinking and doing were simple and changed slowly. When the child

left school the world was very much the same as it was when he entered it.

Today, the numerous and involved elements of life are in a state of constant change. Materials for classroom instruction cannot be incorporated in teaching procedures until after they have become current in the practice of the outside world. When the pupil leaves school his equipment of knowledge and skill is, of necessity, more or less out of harmony with the thought and practice of the day. At the best, some gap stands between school and life, and the need for having instruction as timely as possible is imperative.

Field trips, by bringing the pupils first-hand and up-to-date experience, render a service quite similar in many respects to that rendered by films. Each child, in the course of his school life, should have opportunity to study a limited number of situations directly on the ground. But field trips are time consuming and disorganizing to the school program, only a few of them can be made during the school year, and it is quite out of the question to visit all the places that would contribute important elements to the experience of the child. Fortunately, films serve as an adequate substitute and, in certain important respects, are superior to most field trips.

In the making of a classroom film essential features are selected and arranged to give a comprehensive view of the situation, while accidental relations and inconsequential details are eliminated. The value of this selective service will be appreciated by any one who has visited a steel mill or examined a complex machine in action and found himself lost in a wilderness of detail, helpless to discriminate between the essential and the non-essential, and unable to follow clearly the sequence of events.

In certain situations a climb into the rafters of a mill or an airplane flight may be necessary to get a view of the significant action. Obviously these procedures are not open to pupils from school, but they can sit in comfort in the classroom and in a few minutes see upon the screen the result of hours of work on the part of the cameraman in overcoming the difficulties.

In flour milling, and in many other situations, most of the operations occur completely out of sight, but models or a series

of drawings may be photographed and projected in the motion-picture screen to show the action of essential parts.

Laboratory or other demonstrations involving expensive apparatus and a large amount of time to set up cannot be shown at all in most schools, and cannot be repeated year after year in any school. Such demonstrations may be recorded, however, on motion-picture film, and made available anywhere, and at any time for classroom use.

When an action is too rapid for the eye to follow, the motion-picture camera may be so speeded up that a film which takes only one minute to expose may require five minutes to project, thus making the action on the screen one-fifth as fast as it originally occurred.

A series of pictures of a growing plant may be taken on motion-picture film at intervals an hour or more apart. When these films are run through the projector at the rate of sixteen pictures a second, movements that have taken weeks to complete may be shown on the screen in a very few moments. Any one who has ever seen, on a screen, a plant push through the ground of the forest floor, extend its stem, unfold its leaves to the sun, and open its flowers to the bees, can never again walk through the woods and fields where everything seems motionless, without a vivid sense of life throbbing all unseen about him.

The motion picture is thus able not only to bring the world into the classroom, select and emphasize essential features, follow at a sitting the round of the seasons, and compress a month into minutes, but it can show movements and processes that are entirely beyond the range of vision of a class on a trip to laboratory, field, or factory.

Helpful descriptions of processes in the world about us may be secured from the printed page. Such sources of information are invaluable for the extension and enrichment of old experience, but they are impotent to contribute really new experiences, and to depend upon them entirely is to leave us with an artificial, pedantic, and bookish equipment.

Films afford a foundation, in concrete experience, for language building. One of the major functions of the school is to give children effective training in the use of words as a mode of com-

munication. The achievement of this result involves, however, vastly more than the acquisition of a vocabulary and a mastery of the rules of grammar.

Among the several uses of verbal language, by far the most important is the exchange of information and ideas by means of words which stand as related symbols. In this capacity the words make reference to something outside themselves. In the primary school the necessity is recognized of attaching the symbol to the thing symbolized. During the first days at school the words "dog, cat, and horse," for example, are learned in connection with the things to which they refer. Words thus anchored may be used ever afterward as mental shorthand.

In the course of time a considerable body of words is thus acquired. It is a slow process, and the attempt is soon made to speed up vocabulary building by adding new words, defined approximately by words already known. This is an invaluable procedure, but if the definitions are not well grounded in first-hand experience the words acquire inaccurate or inadequate meanings, and may even creep insidiously into the vocabulary without definition, bringing with them nothing but a familiar sound.

The child, having possession of the word, may be deceived into thinking that he knows the thing to which the word refers. An unstable vocabulary pyramid is thus built up. At the base of the pyramid rest a comparatively limited number of words that are attached in the mind definitely to the things to which they refer. The great bulk of the vocabulary is composed of words defined by words, which were themselves defined by other words. In this game of verbal gossip it is not surprising that many words become twisted and transformed out of all semblance to their current meanings.

When a child discusses experiences gained from a field trip, an experiment, or a motion picture, first-hand impressions are translated into words for purposes of expression. By virtue of this process of translation the child earns the words used, and they are anchored firmly in concrete experience.

On the other hand, when impressions gained through words are expressed in words, the performance is likely to be a matter of repetition from memory, with little or no translation of the sym-

bols into terms which represent individual experience. Awareness of meaning may be lacking even when the words refer to matters within the range of experience of the child. When the word refers to matters outside his range of experience the only thing the child can do is to repeat them by rote without any real comprehension of their meanings.

Motion pictures, like field trips, demonstrations, experiments, or construction work furnish mental impressions which must be translated into words before they can be expressed verbally. By means of words we can profit from the experiences of others to extend previous experience. While this extension of experience is an essential function of teaching, the addition of new experiences to the equipment of the child is equally essential to his development.

Films present total situations for discussion. One of the limitations of verbal language is that it can deal with but one part of a situation at a time. In describing an elephant, for example, the legs, ears, head, trunk, body, and tail must be dealt with one after the other. When the description is completed a notion of the elephant as a whole must be built up out of these discrete parts. Under these circumstances no two individuals will have the same idea of an elephant, and in each case the mental picture is likely to be a more or less grotesque caricature. To the three blind men of Hindustan an elephant seemed a wall, a tree, or a rope. These bizarre conclusions grew out of the attempt to reconstruct the whole out of impressions derived from a knowledge of the parts.

Motion pictures show objects in action in their setting and thus set up true mental impressions rather than synthetic reconstructions built up mentally from piecemeal descriptions. The principle involved in the presentations of total situations is illustrated by the use of Models in Motion in drawing classes.

It is a common practice to pose a model before the class. The position is held rigidly by the model. The pupil facing the model draws a little, looks up, corrects, draws a little more, and thus piece by piece builds up the drawing, without ever having really seen the model as a whole with its various elements organized into a functional unity. The result is usually a stilted figure with faulty proportions and with little unity of composition.

When a motion picture is made of a model going through some round of movements the identical action may be repeated over and over again as the film is projected on the screen. Under such conditions the pupil has opportunity to decide the exact point in the action to be drawn. He is then faced with the necessity of drawing rapidly with sweeping lines. His mistakes in each drawing stare him in the face, but before he can look up to correct his impression the point in the action which he is drawing has passed, and he must wait until it comes back again before he can revise his impression. Drawings made under these conditions, each one complete without additions or corrections, show remarkable improvement in proportion, unity, and dynamic quality.

Unfortunately, it is not as easy to detect, in the verbal report of a pupil, faulty impressions derived from words. Each individual item may be stated with clearness and accuracy, but the mental impression of the situation as a whole may be as lacking in unity and proportion as beginners' drawings made from posed models.

Still pictures give a static view of a finished product quite superior to a verbal description, but they cannot present a connected succession of views from different angles such as may be gained by turning it about in front of a motion-picture camera, or by carrying the camera around it. In still graphs, charts, maps, and diagrams which are designed to show a series of progressive changes, selected intervals in the changes are presented and the intervening stages must be reconstructed in the mind. The ability of children to fill in the gaps and see clearly the direction of change, is facilitated by a motion picture which shows the lines flowing from form to form in a continuous movement of change. For example, after seeing the "highs" and "lows" in a weather map take shape, move across the map and disappear, it is easier ever after to reconstruct, from a consecutive series of weather maps, a mental picture of the progress of weather conditions across the country.

Verbal descriptions of motion-picture situations must be presented item by item, but back of the description there is always a mental impression of the situation as a whole. Moreover, this impression of the whole resembles closely the impression gained by the teacher and all the pupils in the class, and a common

ground for discussion and mutual understanding is established.

Films bridge the gap between school and life, furnish a foundation in concrete experience for language building, and present total situations for discussion. Any one of these three contributions is an adequate answer to the question "Why Use Films?"

HOW USE FILMS

An analysis of any effective teaching performance will reveal that an approach to some situation was made by focussing attention upon it, the data was presented, discussed, and interpreted, and the findings were integrated with previous experience. That, same procedure characterizes effective teaching with films.

In teaching with films the first problem of the teacher is to determine the direction in which attention is to be pointed. Each scene in a motion picture may be approached from many different viewpoints. A farmer might see, in a field of waving wheat, grain in the bin and money in the bank; a hunter might see in it the hiding place for rabbits; an artist might see, in the billowy play of golden light and shadow a masterpiece to be hung upon the walls of an art gallery.

There is no one best way to secure the desired fixation of attention. Related items from previous experience, or appropriate current incidents of interest to the children may be brought to the forefront of attention, and the film shown immediately thereafter. In other instances the teacher may submit a list of questions, oral or written, to be answered after the showing. These questions may ask for descriptions of objects or events or they may direct pupils to look for evidence as to the purpose or cause of the action shown.

The diversity of approaches to an episode in a motion picture makes it possible for the teacher to use the same episode in various connections as instruction progresses, and it will be equivalent to a new picture since attention is focussed upon a different set of features in each case. For example, a film showing glass making may be used as the concrete basis for a discussion of the uses of sand and clay, the properties of glass, industrial process, or the economics of industry.

The approach having been made with all the skill possible to secure alert and concentrated attention, the appropriate data is then presented by the projection of the film upon the screen.

It is in just this matter of presentation that the characteristic contribution of films to classroom practice appears. Compare, for example, the difference between seeing on the screen how bags of silver ore are brought up from the mine, loaded on the backs of llamas, and carried over the mountain trails to the seacoast, with reading about the same situation. In eight scenes, requiring fifteen seconds each to show, more can be seen than can be presented in many pages of reading. Moreover, the difference is not confined to quantity. There is a striking difference in the quality of impression received. The total setting, relative sizes, proportions, and attendant features are presented. After seeing the llama episode on the screen, reading about llamas is ever afterward enriched by this background of concrete first-hand impressions.

The very richness of content of a film in both quantity and quality makes it advisable to show only a limited amount of film at any one time. It takes about sixteen minutes to run a reel of motion picture at normal speed through a projector. Sixteen minutes of concentrated attention upon a rich assemblage of related materials in beyond the span of attention of most adults to follow through effectively, and children can get only the most vague and general impressions from the presentation.

Most topics rich enough in action situations to merit presentation in sixteen minutes of film projection may be broken up into from three to five sub-topics. These sub-topics are called "Film Units." When there are four units in a picture it requires four minutes, on the average, to project each one upon the screen. This span of attention is within the limits of intermediate and upper-grade children, generally. Of course, this varies with the complexity of the subject, the familiarity of children with it, and the diversity of impressions conveyed. If error is to be made in either direction, it will be found better to show too little film, rather than too much film, before the picture is stopped and time taken to discuss the things seen.

It is impossible to lay down any rules for standard practice in deciding how much film to show at any given time. Upon occa

sion the teacher will find it wise to show first the whole reel to give an overall view of the topic, taking up afterwards the various units in succession, and ending by showing the full reel again to give unity and proportion to the topic as a whole. At times the teacher will find it useful to project only one unit, or even part of a unit from a film, when that section contributes definitely to some topic in hand.

The discussion will include a description by the pupils of objects seen and of actions presented. At first children will note many items not pertinent to the center of interest indicated in the approach. As they gain experience in the use of films they will display an increasing ability to concentrate attention upon relevant matters.

It is the practice of some teachers to give, before showing the picture, a vocabulary drill on words that are likely to be needed in the discussion following the showing. When such a drill represents a review of words associated with previous experience it is a useful procedure. When, however, the words refer to objects or actions previously unknown, it will be found much better practice to let the children struggle through with their descriptions, furnishing the appropriate word only after they have tried to report their impressions and find that they need certain words in order to express themselves clearly. A performance of this type will not show the snappy responses that come from children when they are reciting a patter of words previously stamped in. Back of their halting and faulty expressions, however, alert mental processes will be going on, and the outcome will be a form of expression which the child has worked out for himself in his attempts to convey his impression to those about him.

When the discussion indicates that the objects and actions have been seen clearly, the meanings of the things seen may then be discussed. It seems that children are first interested in the "what" of things. It requires some time and experience before they become able to give a consecutive account of how things happen. When asked to give the "why" of a situation they naturally explain it in terms of purpose. It is only after they have achieved a considerable degree of mental discipline that they are able to look backward along a sequence of events and identify

antecedents as causes. In interpreting the meanings of things seen, the discussion should fix attention first upon purpose and intent. The question of how far, if at all, the discussion will consider antecedent causes, must remain a matter of individual judgment on the part of the teacher, who should be conservative on this point. The injection of discussion of causes too early in the experience of the child is prone to result in fixing abstract theories and principles in the mind without adequate anchorage in concrete experience.

The teaching process is not complete until the new experience has been related to the body of old experience as an integral part of it. This process of integration, by which one item of experience is seen in its relations to a wide range of situations, and several items of experience are seen in their relations to one situation, is essential to rounding out the educative process. This ability to see the same feature in many situations, and many features in one situation is a distinguishing mark of the cultivated man or woman.

In verbal instruction much time is, of necessity, devoted to the task of reading or hearing. The teacher must devote a large part of the teaching performance to quizzing the class to discover how completely they have learned the lesson. Having discharged this part of the teaching task, there is little time left for interpretation, integration, or effective assignment of the next lesson. The result tends to be an accumulation of information about details, with little understanding of their meanings or relations.

In teaching with films, direct, concrete, and vivid impressions are gained rapidly. Relatively little time is required to report the facts in the case. The time saved by presenting the data on the screen, as compared with the time consumed in reciting and correcting impressions gained from the printed page, may be devoted to the real business of teaching; namely, to reports on readings, to the interpretation of the meanings of impressions, and to the integration of the new experience with the old.

It may be gathered from this discussion that the use of films is not likely to make teaching easier for teachers or to render study painless for pupils. The attainment of such a result is unworthy of the consideration of any one really interested in education.

The considerations presented indicate, however, that the use of films in classroom practice contributes definitely to effective study and teaching, the outcome of which is a growing measure of wisdom and skill in the conduct of life.

DISCUSSION

MR. JAMES G. SIGMAN: The development of this outline will be forwarded by Strayer's Business College, Philadelphia, Pa.

PART I—THE AUDITORIUM (35 mm.) PROJECTOR

A—BOOTH EQUIPMENT FOR STANDARD MACHINES (35 mm.)

- (1) Fireproof construction with metal door.
- (2) Fan and flue (for removing fumes and gas).
- (3) Asbestos shutters over port-holes (with string or fusible links for fastenings).
- (4) Switch to control auditorium lights.
- (5) Fire extinguisher and bucket of sand.
- (6) Asbestos shelving for rewinding or repair work, also for rheostat or transformer.
- (7) Metal container (for extra reels).

B—ADVANTAGES AND DISADVANTAGES OF STANDARD MACHINES.

Advantages:

- (1) Larger choice of subjects to show.
- (2) Entertainment and theatrical options.
- (3) Power and brilliancy of illumination.
- (4) Size of pictures in auditorium use.
- (5) Greater strength of film and ease of repair.

Disadvantages:

- (1) Difficulty of obtaining auditorium on demand.
- (2) Difficulty of getting licensed operator.
- (3) Danger of nitrate film.
- (4) Prevalence of too much advertising in films.
- (5) Greater expense of projector and of film and booth.

PART II—THE CLASSROOM (16 mm.) PROJECTOR.

A—STANDARD MAKES ON THE MARKET.

- (1) Eastman Kodascope—Model A—\$180. List.
- (2) Bell & Howell Filmo—Model 57E—\$205. List.
- (3) Victor Cine-Projector—\$200. List (with rheostat).
- (4) De Vry 16 mm.—\$95. List.
- (5) Ampro 16 mm.—\$165—\$195. List (with rheostat).

B—ADVANTAGES OF THE CLASSROOM PROJECTOR.

- (1) No booth construction required.
- (2) Uses safety film only.
- (3) Shown mostly in the classroom.
- (4) Reversing and stop devices.
- (5) No license required for operation.
- (6) Lower cost of film and machine.
- (7) Better correlation with classwork.
- (8) Fewer roster complications in its use.
- (9) Portability and lightness.
- (10) Ease of adjustment, connection, and operation

C—COMPARATIVE VALUES OF MOTION AND STILL PICTURES
(For Educational Purposes).*Motion Pictures*

- (1) Better for dramatic action of all kinds.
- (2) Greater interest and possible motivation.
- (3) Portray the processes of commerce and industry.
- (4) Superior for scenes including action and animation.
- (5) Reproduces history with more realism.

Still Pictures

- (1) Better use of color.
- (2) Excellent for showing landscapes or buildings.
- (3) Absence of motor mechanism.
- (4) Daylight showing with less darkening room.
- (5) Better for instruction because of fixed character of still picture.

THE PRAYERBOOK AS A FACTOR IN TEACHING RELIGION IN HIGH SCHOOL

REVEREND SYLVESTER P. JUERGENS, S.M., S.T.D.,
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I am strongly of the opinion that if we Catholic teachers and priests are dissatisfied with the results which we are getting from our high-school courses in religion, we have reason to lament a weakness on the part of our students not in doctrinal matters so much as in a sincere, convinced practice of the Faith of Our Fathers. I feel just as strongly, too, that we have a means at hand which, by judicious use, we can convert into a powerful factor for making religion practical, that is real, in the lives of our young people, and that means is the prayerbook.

To obviate any misunderstanding let me say at once that I am not going to speak of a daily or of a Sunday missal, that is, of a prayerbook which essentially contains the Ordinary of the Mass together with the Proper for Sundays, feasts, and ferials. Such books are used today. I know of several schools in which they are studied in one or the other class to teach the Mass; in each case, however, their use depends upon the zeal and discretion of a particular teacher. The missal will thus be used with growing frequency and doubtless will lead many to a better assistance at the Holy Sacrifice. I am not, therefore, here urging the use of the daily missal. It has unnumbered champions and deservedly so. I wish to present the case for a prayerbook of the general size and character usually connoted by the name, "vest-pocket."

Most teachers and pastors encourage their students continually to wear a scapular and to carry a rosary upon their person. Every year, at least during the month of October, every teacher will make sure that the students own a rosary and use it on occasion. Zealous teachers will even order a stock of rosaries which will be put up for sale at reduced prices in the classroom and which will be blessed for the purchasers, in order to challenge the excuses

that the indifferent might offer for not having their beads. Moreover, since the revival of the sodality in our high school, the book-rack is receiving a deal of deserved publicity. Pamphlets and papers written to meet the needs and mentality of our high-school students are advertised and offered for sale. They are likewise recommended not only in the sodality and mission meetings but in Religion, English, and History courses as well. Certainly, if we wish to train our students to solve the Catholic problems of the future we must train them first to become interested in Catholic literature and the Catholic press.

Now, I hold that at least as much effort should be expended in urging a prayerbook, the right sort of a vest-pocket prayerbook, upon every individual of our high-school classes. The reasons seem to me to be quite evident.

Every Catholic student must assist at Holy Mass on the fifty-two Sundays of the year and on the six Holy Days of Obligation. A high-school student is expected to go to confession at least once a month. Moreover, once or twice during the four years of high school he should make the nine First Fridays. Considering only this bare minimum of church attendance, a Catholic boy goes to church seventy-five times a year, let us say for a period of at least one half-hour, to put down a minimum again. In other words, during thirty-seven hours the boy is left, for the most part, to his own initiative and devices. What are boys or girls doing all that time in church if they have no prayerbooks? We teachers have been well grounded, I presume, in at least the one pedagogical principle that the teacher's greatest duty to the student is to teach him to do without a teacher. Every year during thirty-seven hours in church our students in religion must shift for themselves. The least we can do for them is to provide a suitable text, one graduated to their mental and spiritual capacity, one that will be a "practical" guide to prayer. Older folks, nuns, Brothers, and even priests would be hard put to it, were they obliged to spend that time in church with no more immediate preparation for prayer than the average Catholic youth gives to it. What is the use of spending hour after hour in the Christian-Doctrine course dilating on the nature of prayer, its kinds and qualities, if our immature young people have no suitable formulas

for directing their thoughts at the time when the principles of those carefully elaborated instructions are to be applied?

Let us put the problem in the form of this alternative: Which would a practical boy choose, one-year's course in religion without a practical prayerbook for church use, or a reasonably edited prayerbook without any further help from the religion course? When I ask the question thus I feel confident that boys, at least if they really desire to pray, would over-whelmingly choose the prayerbook. I feel that our religion courses would become doubly effective if the instructions would be reechoed Sunday after Sunday by the live text of a wisely edited vest-pocket prayerbook. *Repetitio est mater studiorum*. The prayerbook drives home its lessons by reiteration, in some matters at least fifty times a year. What better ally could we demand for impressing essentials concerning the most practical matters, such as assisting at Mass, receiving Holy Communion, going to confession, and the relation of these acts of religion to daily life?

I do not imagine that many teachers would deny that it is possible to make a prayerbook a telling factor in training to the spirit of faith, to the proper reception of the Sacraments, and to Catholic Action.

It is far from sufficient, however, if we wish to obtain the results desired, that "any old prayerbook," to borrow the boys' phrase, be put into a student's hands. It seems to me little short of a crime for parents, pastors, teachers, or whoever is responsible for the purchase of the children's First-Communion prayerbooks to be governed solely by price or by external appearances. It is criminal to foist upon children, who are eager to pray, those deluxe editions of the Key of Heaven which another Iconoclast has aptly characterized as "inadequacy leatherbound." "For the greatest day in a child's life, she continues, "they offer adult books cut down and masquerading in innocent white celluloid covers, books which if administered in even small doses might be of use to cool the ardors of immoderate ecstasies." (Lillian Clark in *America*, March 8, 1930, p. 525.) And it seems that those same dry-as-dust prayerbooks with only a more sober cover, (perhaps in order to triple the price), of "Rutland Roan, flexible, divinity circuit," are imported by the boat-load for anybody who

needs a prayerbook after First-Communion day. The presumption upon which the wholesaler acts is, once a child has had a First-Communion book it can digest any other. Is there any wonder, then, that religion becomes unreal, and that church services become dull, meaningless wakes over a dead or dying faith?

Publishers may be partly to blame for the poor quality of the general run of prayerbooks. That fact does not excuse us. Considering the matter dispassionately, I cannot see how we may blame the public for patronizing indecent moving pictures unless we hold ourselves responsible for the similar apathy of those who purchase prayerbooks. If theatre-goers and movie fans are responsible for making filthy plays profitable, we Catholic priests, parents, and above all teachers, are to blame if prayerbooks for high-school students do not meet the needs or wants of American Catholic youth. How many of us have ever moved a finger for the right sort of prayerbook?

We Catholic teachers demand quality in both the physical make-up and the content of our textbooks. We should never be content with the texts of half-a-century ago. Histories, science books, language and literature manuals must be not only masterpieces of the book-maker's art, they must be as well the fruit of research and the crystalized conclusion of years of practical experience in the classroom. Insistent demand and judicious patronage have brought such textbooks upon the market. Texts in Church History and Christian Doctrine are laboriously attaining the same high pedagogical standards that those of secular branches have reached long before them. Our Sisters, by the intuition of prayerful lives and by the experience of years of unselfish observation in the classroom, have been flooding the market recently with inexpensive but helpful prayerbooks for the tots whom the Saviour invites to their First Holy Communion.

Now, after the child has outgrown the First-Communion prayerbook there must be a book for his adolescence. If only general prayerbooks are edited, such as try to meet the needs of all classes of Catholics from their first day at the Holy Table until the far-off night when the octogenarian's weak eyes call for the large-type book, all individuality, everything that makes a prayerbook appealing and practical for the particular needs of each class, in-

evitably will be wanting. Separate books must be edited for special categories of people. A mother of a family should have a book of prayers that fit her needs. Such needs are not those of a light-hearted and care-free freshman son nor even those of his older sister on the threshold of a broader, freer, and more dangerous life.

Two points, then, must stand out clear to any Catholic educator who gives the matter even the most cursory thought: (1) A prayerbook can and ought to be a vital factor towards developing the practical Catholic spirit; (2) that a prayerbook have a real influence on high-school students it must be edited to meet the peculiar and special needs of adolescent years.

What constituents or qualities should such a prayerbook for high-school students have? I laid blame a few minutes ago on the parents and teachers who choose First-Communion books on the sole merits of a celluloid binding and possibly the added lure of a mother-of-pearl crucifix enshrined inside of the front cover. Now, it may be inherited prejudice, or it may be that they do not wish religion to interfere too much with their clothes or their swagger, but boys, at least, will demand a small, thin, flexible-covered book that fits snugly, (imperceptibly perhaps suggests the idea better) into the inside coat pocket. Until a Sunday missal is published that is readable and imperceptibly convenient, I consider it impossible to interest even mildly the average boy who must carry a prayerbook to church. Anybody that has the least acquaintance with a boy's prejudices knows that he can never be persuaded or even forced to carry to church a missal in the form in which most missals are now published. Till the physical proportions of those books are reduced you will wage a useless campaign to popularize the missal among high-school boys. When pressed they will retort, "You might win out if you provide a Ford to carry me and the book to church!" Besides, if the book is meant to appeal it must likewise be attractively arranged and printed. If a prayerbook is got up less tastily than his history or language texts a boy will not be naturally drawn to it. He has a right to have his "book of books" as artistically and as conveniently arranged as his Christmas souvenir books or his daily class texts. I know that the size of a book will not be so critical

a factor in a girl's choice; the taste, however, of the general appearance, both within and without, surely will be as decisive in appeal to the girl as to the boy.

More important, from our point of view, than the format is the content of a high-school prayerbook. To keep such a book within the above-mentioned physical limits, there must be assembled a minimum of essentials. It would be excellent, if we could arrange a well-selected course of reading that would furnish food for spiritual reflection during the entire four years of high school. Likewise, the Little Office of the Immaculate Conception, the Litany for a Good Death, the Proper of the Nuptial Mass, or other similar prayers for exceptional occasions would be desirable features. However, space will not permit indulging any preference except among what we consider absolutely essential prayers for the average religious life of the average student.

The first essential prayer must be, of course, the Ordinary of the Mass. Then, a Mass in preparation for Holy Communion would be necessary together with a series of Thanksgiving prayers. A short prayerful explanation of the Mass, allowing the reader to follow the priest step by step meditatively, would, it seems to me, be the best possible stimulus toward "Praying the Mass" in the spirit of the present liturgical movement. A detailed questionnaire as a guide to the examination of conscience for confession is most desirable. Of course, there should be a suggestion for suitable morning and evening prayers, a choice of litanies, indulgenced ejaculatory prayers, the Way of the Cross, the mysteries of the rosary, and a short selection of other traditionally popular prayers. All these prayers ought to be found in every prayerbook for every Catholic.

Some of these prayers, for instance, the Our Father, the Angelus, and the indulgenced litanies, are fixed formulas. They could not be altered without causing endless confusion and the loss of indulgences. In the others, however, there should enter an element of personality varying according to the persons for whom the manual is prepared. In a high-school text, the tone of these prayers is important. It must not be sentimental. For the young people of our modern American homes a masculine Christianity, what the boy would call "common-sense religion," must prevail.

Besides that, however, no particular note can be called essential. The prayers, in other words, must read out the point of view of normal high-school students. They should give voice to their moderate aspirations, and at times even to their highest ambitions in the service of God. The prayers must not only reflect but also suggest ideals and motives to the users of the manual. Such suggestions and urgings will find place, for instance, in the thanksgiving after Communion and the confession prayers. I will cite a few prayers by way of illustration.

Here is in part a boy's paraphrase of the Confiteor in a Mass preparing for Holy Communion:*

"My God, I am burdened with the countless sins of my boyhood: sins of carelessness, sins of thoughtlessness, sins in which I sought only my comfort or pleasure and forgot You entirely. I labor in the slavery of a weak will and a light head, inclined to let my whims and my passions have their way. Conscience and Your grace tell me regularly what is right and best to do; my evil inclinations, however, especially my love of pleasure, get the upper hand when I begin to act.

"I regret all my failings of the past, particularly the sins of . . . I am sorry for them all because they are insults to One to whom I owe all that I am and have.

"I am accepting your invitation this morning, dear Lord, to gain new strength from your sacrament in the fight for the mastery of my own soul, to make it a slave to none other than to You. Your encouragement is my greatest comfort, for you say: 'Have confidence, I have overcome the world!' "

The Offertory of the same Mass reads thus:

"Almighty Father, I offer myself in union with this sacrifice of the priest. I have been created only for Your service, dear Lord. I dedicate myself entirely to it. From this day forward I will suffer anything rather than commit a mortal sin. Temptations against purity in thought and act may become most alluring and even violent at times; but You never allow them to be beyond my strength. Such pleasures, for temptations always are baited

*The following prayers are quoted from "My Father's Business," edited by the author, published by the Bruce Publishing Co., Milwaukee, Wis.

with pleasures, are forbidden to me. Besides they bring no happiness but only a remorseful conscience and bitter regret. My body and soul are Yours alone, dear Jesus. Take them, keep them pure. Without Your grace my will is weak.

"Mother of Purity, Queen of Virgins, accept the offering of my whole being in the service of Your King."

The Memento of the Living:

"In union with the priest I beg of You, dear Lord, to bless all those persons for whom I ought to pray. Bless, above all, my parents for the countless favors I have received at their hands; bless my brothers and sisters that I may never be a cause of scandal to them, but only of good example; bless my relatives for all the interest they have taken in me; bless my teachers . . .; bless our pastor and assistants . . .; bless my chums . . .; bless all those whom I have in any way injured or who have done me any harm. Bless our Holy Father the Pope, our Bishop, our School, our Parish, our President, all the men who govern this country, the state, and this city. Bless the missionaries out in the foreign fields. Bless also all Americans that they may one day see the truth and acknowledge Your Church. Bless all sinners who are to die this day. Grant to all of us the graces that we need to perform our duties and to make greater progress towards salvation."

This is how I think a girl's prayer for vocation should read:*

"Dear Lord, You have created me to know, love, and serve You in this world and to be happy with you forever in heaven.

"I am of an age when I must think of my place in the world and seriously prepare to fill it. There are various callings open to a young lady. Most of them are good in Your sight. You have special work for me and I must do it.

"Show me my place in the world. Prepare me for it. Let me not only think of pleasure, fine clothes, good looks, a graceful form, or the smiles, the approval, and the flattery of others. The one thing necessary, the greatest thing in the world, is to do Your Holy Will. Direct me only to that.

*The following prayers are from "Martha, Martha," by the same author and publisher as above.

"If you want me to become a wife and mother, prepare me rightly in body and soul, mind and heart. What a great calling to be the mother of children, to teach them to love You and Your dear Mother! I know that it is the Christian mothers of this world that have the greatest influence in moulding the characters of men and women of the future; it is they, too, who by their Catholic example and convictions can set the religious tone for entire nations.

"If You have destined me for a life of virginity in the world, keep my virtue spotless and my faith bright. You may want me at home, or as a nurse to work for others, or as a woman of business or of some profession. May I never, by any weakness, be an obstacle to the virtue of the men and women around me, but on the contrary may I ever by my sterling modesty and fearless religious spirit inspire them with an esteem for purity, faith, and unselfishness.

"If you prefer me to enter a convent, make me good enough. Make me brave enough to leave home. You said, 'He that loveth father and mother more than Me, is not worthy of Me.' Give me the courage to leave the attractions of the world, its ease and pleasures, its show, its honors, the dreams of luxury and vanity that women so often adore and to which they not seldom become slaves. Make me wise enough to spend my energy, talents, and life in establishing Your kingdom in the hearts of others. Let me become a martyr like St. Agnes, or a noble, charming nun like the Little Flower. Make me sufficiently heroic to bury myself, if it is Your wish in the plains, or jungles, or mountains of mission lands, with the thousands of nuns who are working among the heathen, caring for infants, school children, the sick, the aged, the abandoned. Or let me be a heroine of the quiet kind like the Sisters who are spending their lives in our convents in prayer for all men, in our hospitals for Your helpless ones, or in our schools and colleges to make young American boys, girls, and young women, good, fearless, inspiring Catholic leaders.

"Whatever vocation is mine, dear Lord, keep it open for me: Make me worthy of it! May I not regret my step when I am ready to die."

A practical American prayer to St. Agnes might read like this:

"Dear Saint Agnes, you led a life of sweetness, kindness, and purity, a life of love for Jesus, in the heart of pagan Rome, even in its worst days. Though the cherished daughter of a family of wealth and rank, and sought after by rich pagan suitors, faith and virginity meant more to you than did pleasure and social standing.

"Your example, dear Saint Agnes, is an encouragement to me. What you could do with the grace of God and the help of the Blessed Virgin in those pagan surroundings of Diocletian's day, I can do in this worldly, indifferent, sensual twentieth century through prayer and frequent Holy Communion. Obtain for me the grace of imitating your purity of heart, the strength of sacrificing anything rather than to enter into a dangerous marriage. Teach me to be ever patient and gentle both at home and among strangers. Above all, dear Saint, give me your burning love for Jesus, the Spouse of our hearts. Amen."

To St. Anne I imagine a girl would prefer a prayer in this style:

"God was good in giving us Jesus through Mary; and He was wise and kind in making you, dear Saint Anne, the mother of the Immaculate Virgin. You are the model mother of a perfect daughter. How, then, can a Catholic girl help loving you and having confidence in you! Your immaculate, saintly daughter Mary was chosen by God even from the first instant of her life in your sacred bosom to become the mother of the Son of God, the Queen of Heaven and Earth: You are by the fact, and I love to think of you in this way, the grandmother of the Child Jesus. That is why I love to pray to you.

"Dear Saint Anne, obtain for me the grace that a daughter needs. Obtain for me the spirit of obedience, of respect and love for my father and mother, of kindness to my brothers and sisters, of all-around helpfulness about our home. Teach me to be interested in everything that I need for my future life as a wife and mother, as a working girl in the world, or as a nun in the convent. Your virtues make you a patroness of all woman; besides, you are interested, you must be, in all that interests Mary and Jesus. Your prayers, therefore, are surely heard. So pray for me. Amen."

I quoted these prayers at some length to show precisely what I mean by being practical and by taking the point of view of young

people. I know that some priests and nuns who have thrown themselves wholeheartedly into the liturgical movement may whisper in disapproval, "man-made prayers!" I am an ardent supporter and promoter of the missal but I am sorely afraid that, if the prayers of our young Americans (and their prayers are few and far between) are only the lofty and often complicated prayers of the liturgy, they will never learn to "pray their lives." "Pray the Mass" by all means but religion is not limited to the sixty half-hours of Mass a year. To put the case fairly. Here is a boy who wishes to go to Holy Communion each Sunday; should he use the missal or would you urge a different book? I know Religious who find great difficulty in adapting the missal to the reception of the Blessed Sacrament.

Besides the prayers before and after confession which should express sentiments and convictions proper to a sincere young Catholic who is making a monthly or weekly readjustment of his life, the examination of conscience, above all, should and can be an object-lesson in practical religion. Most questionnaires for confession that are found in the ordinary prayerbooks are too brief and too vague to offer much help in an examination of conscience. For a high-school student such a questionnaire should be fairly exhaustive. It will then serve as a negative norm of conduct. It lends itself also to clearing up hazy notions by a word. For example, under the Second Commandment the question "Did you blaspheme?" might be supplemented with "i.e., insult God, His saints, or religion? After "Did you take an oath (that is swear) falsely or rashly?" a parenthesis might be inserted to define swearing. Boys especially are easily bored in church when the lines of penitents before the confessionals are long. If their prayerbook offered sufficient practical suggestions for reviewing their conduct and also supplementary hints for occupying the time properly, the book would serve the double purpose of preparing for the sacrament and of affording instruction.

Here I urgently suggest that the prayerbook should present a short set of practical principles of conduct to Catholic young men and women. Religion may often seem only a system of negations. Some young people seem to see only the "thou shalt not" of the commandments and the numerous "don'ts" of Church law. A

brief summary of positive suggestions put down as principles or resolutions, given prominence in the book, and referred to in appropriate places could help create a truer view of the business of living for God and of saving one's soul. Allow me again to illustrate what I mean by positive principles as contrasted with the negative norms of the commandments.

Here are three principles that fit both boys and girls: (1) "My confessor is one of my best friends; he is the physician of my soul I will ask his advice in doubts, troubles, dangers, and before any important step in life." (2) "I will be a lay apostle at home and among my friends in pushing God's interests when I know I can help." (3) "I will give the question of vocation serious study; I will pray for light in Holy Communion, ask for advice, and think over any hints that may be thrown out to me. I will never ridicule the idea of entering religious life or studying for the priesthood; especially will I never try to discourage a friend who has such inclinations. On the contrary, I will pray that all my friends be brave enough to follow God's grace and will encourage any whom I know so inspired."

I think suggestions like the following one belong in a high-school boy's prayerbook: "My girl friends shall, as a rule be good Catholics. I will never marry a girl who is not a Catholic."

Practical hints like these will help our girls just because they will be read repeatedly:

"My boy friends shall, as a rule be good Catholics. I will never become friendly with a young man who is not a Catholic. I will never, at any cost, marry a non-Catholic. Most non-Catholics have no definite idea of sin; I may be at their mercy before or after marriage. They consider or may at any time come to consider divorce as permissible. They may thus with the State's approval free themselves from a contract to which Catholics are bound before God until death."

"I will help set a Catholic fashion in modest dress. To this end I will respect and follow the admonitions of the Holy Father by keeping to these rules: a suitably high neck; some kind of sleeve; stockings; skirts well covering the knees; dress of such material as to conceal the form. I will never wear men's clothing. A girl can dress modestly and still be in fashion.

"I owe this attention to modesty if it helps keep clean the minds of boys and men. Surely the Church through her confessors has a right and a duty to direct and command me in this matter. Thereby she is really protecting me."

"The use of liquor by a girl leads to recklessness, intemperance, and impurity. I will not tolerate its abuse by any young man who wishes to keep my company. My girl friends must not drink. Smoking I know is harmful to a girl."

There is really a demand among young people for a fairly complete summary of principles of conduct prudently and zealously chosen whose spirit will pervade the various formulas of prayer. Such principles will be read eagerly if they are referred to here and there in the book, say, after the confession examination or after the Communion thanksgiving, particularly if the number of penitents or communicants is large. Most of our students honestly desire suggestions and outlines for right living.

I have thus far briefly expressed my conception of the format and content of a high-school prayerbook. An editor who keeps in mind the tastes and needs of our young Catholic Americans, in both the body and soul of a prayerbook will reap abundant fruit by merely getting the book around. And there is a vast field open for such an apostolate.

There remains one other matter for consideration. Once such a satisfactory prayerbook has been edited and has come to the notice of the teacher of a high-school class in religion or to the principal, can anything further be done besides putting that book into the hands of every boy or girl in the class or school? Will it suffice to let the book work of itself? The teacher who puts the right prayerbook into a student's possession is indeed granting him a boon. Lincoln, our model self-made man, is said to have ever considered that man a friend who told him of a good book he had not yet read. Whether students will manifest their gratitude to the teacher is aside of the question. They probably will not, though he or she richly deserves it.

However, to bring out all the resources for teaching religion that lie potentially in a proper prayerbook, that book should be made a required supplementary text of the religion course. Such a measure will solve the problem of getting the book to the indif-

ferent student who, despite all recommendation and urging, is often so apathetic that nothing short of direct compulsion will move him. If it is not unjust but a duty for a mother to make a boy eat wholesome food for his physical good, it cannot be wrong for a principal of a school to compel a boy to spend what may be equivalent to a cent a week for a necessary spiritual treat, seventy-five times a year. I am more inclined to think that those responsible for a boy's religious training are doing him a grave injustice by not compelling him to use practically the only means that will stir him up, at least occasionally, to better praying and more prayerful living.

A uniform text in the hands of every student could be used at the opening of the term to insure the perfect knowledge of the basic Catholic prayers: the Pater, Ave, Credo, the Memorare, the Angelus, the act of contrition, the acts of faith, hope, and charity, the Ten Commandments, and the Commandments of the Church. At the annual retreat this official school prayerbook will be in demand and will be used most profitably for the Dialogue Mass the Mysteries of the Rosary, the Way of the Cross, the singing at Benediction, and for other devotions performed in unison. At five or six other periods of the year each teacher could check up on whether the students still have their prayerbooks by calling for them in class when he gives a practical explanation of the Mass, of confession, or when he conducts a commentated reading of the principles of conduct. During May and October or at sodality meetings the various prayers to the Blessed Virgin could be analyzed and their meaning discussed and clarified by assignments or informal exchanges of views. It would perhaps be practical to hold some such discussion in class on First Fridays as the boys would have their books in their pockets still. Time and again without demanding the book, a zealous teacher will allude to the book or quote from it.

In this way, at school and in church, the principles and spirit of the prayerbook will grow into the mind and heart of a high-school student much as the Constitutions of a Religious Congregation become ingrained into a Religious. *Repetitio est mater Studiorum*. In this way the close alliance of Church, school, home,

and life in general will be emphasized; religion will mean not merely a dreary half hour on Sunday morning.

The conclusion to which these considerations have led me is that I do not know of any more powerful single factor, beside God's grace, of course, and the personality of zealous parents and teachers, than the right prayerbook, rightly taught and rightly used, to develop the one thing that we Catholic teachers are striving for, the practical religious education of every single student who comes under our influence.

DISCUSSION

BROTHER B. THOMAS, F.S.C., A.M.: In the discussion of Father Juergens' very excellent paper, "The Prayerbook as a Factor in Teaching Religion," I shall try to confine my comments to its two salient theses as I have analyzed it.

First, the use of the right kind of prayerbook is a vital factor in the development of practical faith and a real piety in the high-school student.

Second, the proper kind of prayerbook is one that is fitted to the student's mental and spiritual attainments.

Without great effort it seems to me, the writer has shown that if we hope to have the youth of our classes make anything more out of our religion course than just another memory lesson of dogmas and moral codes and liturgical symbolism, we must place in his hands a supplementary book, a laboratory guide, we may call it, in the practice of his religion—not merely the theoretical, dry-as-dust text of Christian Doctrine. The paper is not, as the writer clearly states, a plea for the use of the missal, nor even a plea for the strict adherence to the liturgical prayers of the Ordinary of the Mass. In fact, most of his illustrations are practical prayers to be used while hearing Mass. Reflection upon the first thesis that I have formulated, in the light of these illustrations that he has used, will fairly compel us to admit its truth. That is, that the use of the right kind of prayerbook is a vital factor in the development of practical faith.

As he has aptly put it in a laconic manner—the boy must "pray his life" and "pray the Mass." Now praying one's life is beyond question, a most practical kind of faith and piety, and this is to be effected in the youth to a great extent by means of "praying the Mass," to a great extent. The Mass—the central fact and essential act of religion is fittingly made to bear upon the life of the Catholic high-school youth. It is here that he examines his conscience, confesses his guilt with the priest at the foot of the altar, begs for the graces for his spiritual as well as material welfare, adores and thanks his Heavenly Father and offers his life to God as a perpetual and pleasing sacrifice in Union with the Divine Victim.

"There is really a demand among young people" says Father Juergens "for a fairly complete summary of principles of conduct prudently and zealously chosen, whose spirit will pervade the various formulas of prayer."

This need, fulfilled in his excellent prayerbook: "My Father's Business," is that which gives strength to his contention that the prayerbook can and ought to be a vital factor in developing the practical Catholic spirit. Thus it is that at the Confiteor in the prayers at the foot of the altar—the youth does not merely recite the conventional text of this prayer, but by means of an appropriate, common-sense formulas of prayer he is induced to realize the true meaning and important significance of this act of humility and contrition as a preparation for the Divine Sacrifice. Specific failings are recalled and specific or particular resolutions of amendment are suggested. This (as I interpret it) is an example of the reference to "principles of conduct," "whose spirit should pervade the various formulas of prayer." And while Father Juergens' paper may be mildly criticized by some strict adherents to the "liturgical-prayer" wave, I believe it retains the liturgical spirit—while it adds the practical element which an exclusive adherence to the liturgical formulas might not always effect, due to the lack of the student's maturity—intellectual or spiritual.

As further illustrations of the practical element which should pervade the prayer forms the Offertory and the Memento of the Living might be quoted from his prayerbook.

At the present writing I am not prepared to say whether or not the prayerbook recommended first quotes the offertory prayers of the Ordinary of the Mass verbatim before giving the ones quoted in his "paper." If this is not done, I would strongly advise it in a later edition, and this for two reasons first, because of the inherent excellence of the liturgical prayers of the Ordinary and secondly to encourage their use and memorization in view of the future when the high-school students' manual will give place to one of a more mature style or to the missal

Then, there is another value attached to the prayers of the Ordinary of the Mass which although not slighted exactly in the paper, is not greatly emphasized. I refer to the fact that the liturgical prayers will help the student to realize that he has his own proportionate share in that sacerdotal power by which Christ offers himself as a Victim to God through the ministry of the priest. Besides the Offertory prayers which reminded me of this advantage—with their plural pronouns, the *Orate Fratres* is another striking illustration of the union of priest and congregation in the role of sacred priesthood with due regard to the latter's proportionate share in this sacerdotal power. These and other prayers will stimulate true devotion at Mass by showing the real significance of its various parts. They will keep in mind of the the student that he should be a participator in the real sacrifice, not merely an observer of a ceremony. They are the expression of that spiritual offering of the soul which sacrifice has always symbolized.

Without changing the theme of this discussion to one at variance with Father Juergens' paper, I cannot let this opportunity pass without quoting

from the preface to "Liturgy the Life of the Church," by the Abbot of St. John's Abbey, Collegeville, Minn., when contrasting our approach to Faith through the Catechism as compared to participation in the Liturgy:

"The liturgy is the expression, in a solemn and public manner, of the beliefs, the loves, the aspirations, the hopes and the fears of the Faithful in regard to God. It is not a cold, theoretical exposition of these things, as we have it in the catechism and theological books. It is the product of soul-stirring religious experience; it throbs with the life and warmth of the fire of the Holy Spirit, with whose very words it is replete, and under whose inspiration it came into being. Like nothing else it has the power to stir the soul, to vivify it, and to give it savor for the things of God. Its center is the Holy Eucharist, and the other Sacraments through which supernatural life and strength are imparted to the soul."

Further under the heading of active participation, and not merely passive audience, let us strive to profit by the advice of the Reverend J. F. McMahon, who in his report as Diocesan Inspector of Schools of January, 1931, reminds us: That "the Mass may be for us the sun of our spiritual lives, shedding light and warmth and fruition on our work as religious teachers. We must look on the Mass as an action in which we, and the children we teach, must participate." The present Pope calls for a more active participation by the laity in the Mass. "The Faithful come to the sacred places of worship he says, "to draw piety from its chief source by active participation in the Eucharistic Sacrifice. It is really necessary that the Faithful should not assist at the sacred ceremonies like outsiders or mute spectators." The Mass is a combined offering of priests and people. The social note in the text of the Mass, e. g. "we," "our," "let us pray," "let us offer," clearly indicates that.

The students are present physically but often remain occupied in their own private devotion. Most of them remain merely the audience. The Mass is something done for them by the priest, not something done by them in union with the priest. They hear Mass by being present, but they cannot be said to participate in the Holy Sacrifice. They are called, then, to active participation in the Mass, and that can only mean that they participate as rational creatures, knowing what they do, and willingly doing it. Perhaps this one emphasized will be the greatest help to the students' devotion. It conforms also to the best kind of pedagogical method, in which activity not passivity is encouraged.

In one part of his paper Father Juergens says that he thinks not many teachers will deny that it is possible to make a prayerbook a telling factor in training in the Spirit of the Faith to the proper reception of the Sacraments and to Catholic Action. But, of course, it must be the proper kind of prayerbook.

This is what the prayerbook referred to makes its object in very specific ways. Appropriate instructions and reflections are used in connection with the various phases of the youth's acts of daily, Sunday or occasional religion. Accordingly for example—the boy is reminded in the "Daily Rule of Life" that he should begin the day, even before he starts his formal prayer by thanking God for his life, and offering Him all his actions of the day. A prayerful

life is recommended in a common-sense manner, by means of ejaculatory prayers and purity of intention in his action. This is to be renewed from time to time during the day. These means alone are powerful ones, we cannot deny, in developing a spirit of faith and religion—and they are injunctions which, with due respect for the Catechism or Christian-Doctrine manual, are not to be found, at least not so directly in such texts. The zealous teacher of religion will undoubtedly exhort his students to these practices; but the prayerbook perused at his convenience and of his own volition will often accomplish—by means of suggestion, as much as the advice of the teacher. Moreover, it will be a reminder of the good advice given and as such will act as the teacher's coadjutor or the student's good angel in time of need.

The morning prayers are very practical and of course most appropriate. Though the author does not specifically mention that all of these should be said each morning it is fairly well understood to be suggested. In this connection it is my opinion that they are a bit too lengthy. It is expecting somewhat too much to ask a boy to use a prayerbook for his usual morning and evening prayers. Possibly more would be accomplished by recommending the morning offering and some of the conventional forms of prayer—known by heart with a few memorized ejaculations, some appropriate ones being inserted and suggested for memorization. Most of the prayers recommended for "during the day" are short and very appropriate.

These or similar ones may and should be used to renew purity of intention and to form the habit of remembering the presence of God, and for the creation of the practically-pious atmosphere which it should be our earnest effort to do.

The two types of prayerbook condemned by the leading speaker surely need no further words of censure from me. The "too-childish" one and the "guide for ecstasies" as we may designate them certainly should give place to the more practical useful kind of prayerbook so ably championed by the leading speaker. I am sure you agree with me that he deserves our hearty congratulations for initiating this timely subject for the edification of our students.

SISTER M. GODFREY, S.N.D. · Father Juergens has given us a very effective means of supplementing and knitting the truths of our holy religion—the prayerbook, not one possessing mere formulas or hard and dry-cut prayers and devotions, but a prayerbook specially designed to meet the needs of boys and girls of high-school age.

No one would be so presumptuous to think that doctrinal and religious truths could or should be taught even in any one year or part of the year through the medium of a prayerbook only, but all of us know that even with the best of texts and the best of teachers, transfer of knowledge is and remains a subtle thing. In other words, children forget easily what they have learned and perhaps more often are credited with knowledge they never possessed. Because a boy or girl had a certain course in religion is not at all a proof that he or she knows even the maximum essentials of that course.

Besides, knowledge is no criterion of religion. Christian moral character is something more than mere compendium of theology; religion to be vital must be practical; it must make for cleaner living, for better and more frequent reception of the Sacraments, for higher and more Christlike business and social standards, for deeper and more prayerful thinking, for keener self-knowledge, and for greater precision in doing the right in face of all opposition.

This achievement, without doubt, would be greatly enhanced through the proper and persistent use of a prayerbook edited in accordance with the suggestions Father Juergens so clearly and systematically explains in his excellent paper. But what is more encouraging is the fact that Father Juergens has not offered a beautiful hypothesis which is pleasant to listen to but impossible of demonstration; Father's paper is based on a plan which has already materialized. His book for boys, "My Father's Business," is in strict conformity to the requirements he deems essential to bring about the results he purposes, and his book for girls, "Martha, Martha," promises to be no less inspiring and practical.

I see various reasons how a book of this nature could be very influential in the teaching of religion.

First of all, religion is being imparted to the boy and girl outside the religion period and through the silent teacher of the printed page. Somehow or other, all of us at times, and children always detest formality, or what seems to be synonymous with formality—a set time for a given thing, imparted on stated days, and by the same authorized or unauthorized person. In the religion period, the student knows that the class meets, that it continues in session say for 45 minutes, that during this time he must maintain a more or less stilted posture, and that he will be held responsible for certain recitations, or may be called upon to answer questions on matter which he happily has or unhappily has not prepared. Last but not least, he may be forced to give undivided attention to a very exacting but poorly prepared teacher.

All these factors are done away with in the use of the prayerbook. The boy can read when, where, and as long as he pleases. He can pick up, lay aside, ponder over and digest at will.

And what boy or girl will not feel himself drawn to a book which is essentially his own, i. e., one which he feels is written exclusively for a boy or girl of high-school age. "Here," he soliloquizes, "is an author who has understood my needs, he seems to have read my very thoughts; he has embodied my youthful desires, aspirations, and longings, in the prayers at Mass, confession, Holy Communion, and the like, and seems to have sensed my very hopes and fears." We are all more or less selfish. We like to feel that some one takes a personal interest in us and the same feeling holds true of the things we use. Who would ever think of handing a pupil in the grades classics or even fiction stories designated for the maturer mind of the high-school or college student and expect him to enjoy their reading? If we are careful to let the element of personality enter into our selection of other reading material, fitting the book to the child and not the child to the book, why should we not be just as care-

ful to allow our manuals or prayerbooks to vary according to the persons for which they are intended?

I agree wholeheartedly with Father Juergens that with the growing enthusiasm for the use of the missal, we teachers cannot afford to lose sight of the special need of prayers not essentially liturgical in nature and content, such as morning and evening prayers, prayers for confession including an exhaustive examination of conscience, prayers for the choice of a state of life, for certain graces needed to overcome the dangers and temptations that assail the youth in his teens, and lastly, prayers for strength to meet the problems peculiar to adolescence. The missal could never embody all of these without adding to the already undue proportions or physical make-up of the book. Besides, as Father explains, and a point he clearly exemplifies in his own book, the manual placed in the hands of our students might profitably contain object-lessons in practical religion, and many other valuable hints and principles for life.

These latter could well serve as matter for brief reflections and our boys and girls would imbibe a love for simple meditation, a method of prayer which surely need not be confined to the priest or Religious.

But I must admit I do not see the feasibility or even advisability of making this prayerbook a required supplementary text of the religion course. I fear this would frustrate the very purpose for which the book was intended. In other words, I have not yet been converted to the idea that direct compulsion would be an expedient measure to take on the part of the teacher.

As I said before, I think that the real value of this specially designed prayerbook with its practical lessons and hints for good living and its all-around personal appeal to the younger generation, lies in its silent eloquence to impart knowledge and salutary lessons which might be resented if they came from any other source, in its forceful but tacit way of arousing the conscience of the reader if his life did not conform to the principles laid down in the book, and hearty approval if they did. A boy or girl might chafe under the same reproach or resent the same rebuke which he is inclined to believe and accept from the printed page. It is getting away from the text whether basic or supplementary which I think constitutes the chief advantage of the prayerbook. Somehow or other, perverse nature abhors doing the things it is forced to do and boys and girls of high-school age are no exception to this inherited dislike of "you must." Why not give the book as premium at the end of the year, or by appraisal and commendation of the merits of the book, create interest to such a degree that at least some of the students would "want" to buy the book and then make those who are the happy possessors of such a volume, become, in turn, the advertising agency for its further sale?

And if it be true, as Father seems to fear it will, that this method would fail to make the indifferent student buy the book, would a direct command produce the desired results? There certainly is nothing wrong and there may be no harm in forcing a child to pay 75 cents or more for a supplementary religion text, but would it be advantageous? The same objection holds true

of using the prayerbook as official text even for certain religion periods unless its use were prompted by the students themselves and not by the teacher. I think frequent allusions to the book on the part of the teacher would be highly profitable, but I am inclined to believe that these would be far more effective and spontaneous if they originated with the student. Here is where I think the apathetic may be aroused, if they are at all capable of being aroused. If they noticed how some one or other of their classmates led a discussion on a muted question or opinion and finally reached in a vest pocket to produce the source from which they could prove or corroborate their statement, do you not think the indifferent might sit up and take notice?

This is no advertising platform, but, because of the intrinsic value of the book edited by Father Juergens and the author's modesty to make mention of it in his paper, I would conclude this discussion by advising all principals and high-school teachers present to purchase a copy of "My Father's Business," convince themselves of the untold good it is bound to effect, encourage and recommend it to their students, but once they have put it into their hands let it be the silent but potent factor it is bound to be.

ACTIVITY PERIODS AND CLUBS IN THE HIGH SCHOOL

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As in other fields, so also, in the affairs of the great educational world, we find that institutions, people, movements, and tendencies are classified under the titles "conservative" and "liberal." In our country, there have grown up two fundamentally different notions of how best to organize subject-matter for teaching purposes. According to one conception of teaching, that of the die-hard conservatives, the best method of training boys and girls is to set them to the mastery of logically organized subject-matter as presented in standardized courses, textbooks, reference books, and lectures. According to another notion, that of the radical liberals, the best method of training boys and girls is to set them to the thoughtful performance of various activities. Lying between these extremes are all kinds of plans, some representing more, and some, less, of the one or the other of these concepts of teaching.

There are educational institutions of today that adhere strictly to the curricular subject-matter required by the standardizing agencies, excluding the consideration of all extra-curricular activities. Such schools are few; for, in this age, even small schools have some extra-curricular activities. In the larger schools, the activities are proportionately greater in number. The drift seems therefore, to be in the direction of the activity periods as a means of securing reasonable participation by students to the end that usable knowledges, skills, and attitudes may be developed. The tendency is of such importance as to require careful consideration.

Although activity periods and projects are coming into their own, yet the movement is based, for the most part, upon theoretical considerations. The work of such activities is not, generally, recognized for scholastic credit by the standardizing authorities. They merely look with complimentary pleasure upon such reasonable extra-curricular developments.

Fortunately, our Catholic schools have not fallen into the excesses of activities that have confused other systems. There are so many problems connected with the theory and practice of activity periods, and the advantages so doubtful until the practice is perfected and recognized, that Catholic educators proceed with caution. We know, too well, that the history of education is replete with fallen projects, all of which appeared promising at one time or another.

The activity periods may be defined as periods for the meeting of clubs and other organizations, home-room activities, and pupil assemblies, all within the school day. Because the fatigue element does not seem to affect the activity period, the general practice schedules it in the afternoon rather than in the morning.

The arguments for the activity period may be summarized as follows:

- It gives pupils greater interest in regular class work.

- It helps pupils find themselves.

- It often supplements regular class work.

- It often provides valuable instruction which is not touched upon in school subjects.

Many things can be done in the activity period which would otherwise have to be done in the classroom; thus, it saves school time.

- It often serves to keep pupils in school.

- It creates a more wholesome relation between teachers and pupils.

- It makes possible a fuller use of the equipment of the school.

- It offers many opportunities for the practice of the good qualities of citizenship.

Because the richest source of material for home-room programs and school assemblies, is to be found in the school clubs, these units of extra-curricular activity will receive the dominant attention of this study. That school clubs are being more and more encouraged by educators is evidenced by the increasingly large number of schools that have included them in the schedule of activities. In these clubs, the urge of gregariousness is capitalized for definite specialized educational aims.

The multiplication and strengthening of pupil interests, the

motivation and enrichment of school work, the development of worthy ideals, and the better acquaintance of teacher and pupil—these are some of the objectives of the school club.

The accepted underlying principles in the organization of school clubs appear to be the following:

- (1) The club should be based on definite and worthy objectives.
- (2) The purposes and activities of the club should spring from the students under the direction of the sponsor.
- (3) When possible, club work should grow out of curricular activities.
- (4) Proper balance should be preserved between the club activities and the curricular activities.
- (5) The club program must fit the local situation.
- (6) Club membership should be voluntary.
- (7) Individual abilities should be capitalized.
- (8) All pupils should have equal opportunities for club membership.
- (9) There should be no excessive fees.
- (10) The clubs should be limited in size.
- (11) All members should be active.
- (12) The club meetings should be scheduled on school time, in the activity period.
- (13) Meetings should be held on school premises.
- (14) Club sponsors should be carefully chosen.
- (15) The faculty sponsors should be counselors, not dictators.
- (16) The club program should be financed adequately and in a business-like way.
- (17) The faculty should be thoroughly educated in club ideals, objectives, and activities.*

If clubs are to vary according to local needs, their number and kind will be without limit. At present, there are over four hundred different regularly organized clubs to be found in the schools.

In the Catholic schools, the distinguishing feature clubs should be those which have specific religious purposes. These religious clubs may be confraternities, sodalities, oratories, leagues, student-

*McKown, H. C. *School Clubs*, 1929.

mission units, adoration circles, Catholic-truth guilds, and similar projects. What a possibility is here for the development of the lay apostolate and Catholic action so dear to the heart of our gloriously reigning Supreme Pontiff! In these days of the radio and the multiple press, our youth, in emulation of prominent Catholic men, such as our own Philadelphian, the Honorable Michael J. Ryan, wish to explain their faith to their fellow youth. Practice in school clubs will fit them for such mission work.

The clubs existing in any school are the result of local needs and the administrative policy. Needless to say, in the Catholic school, those clubs which are not specifically religious in purpose will, nevertheless, be permeated with the spirit of religion. A review of the principal clubs that are organized in various schools may be suggestive.

English clubs, on the basis of general material, fall into three main groups: reading, as the booklovers' club; writing, as the writers' club; and speaking, as the dramatic club. There are clubs entitled poetry, mythology, story-telling, photoplays, public speaking, debating, library, and literary. Then we have the foreign-language clubs under the classification of Latin, French, German, Spanish, and others found less frequently.

The arts and crafts clubs are numerous covering the interests of metal, leather, cabinet-making, basketry, drawing, architecture, bookbinding, pottery, art, camera, and the like. Music clubs for the enjoyment and production of music are many under the distinctions of music appreciation, band, orchestra, musical instrument clubs, glee and singing clubs.

Science and mathematics clubs may be divided into "pure" and "applied," although the common practice is to combine the aims under the general types of chemistry, physics, surveying, and mathematics. The whole world is the field for numerous nature clubs such as nature study, furs and feathers, botany, forestry, conservation, zoology, bird, astronomy, geology, and museum clubs. The main objectives of the social-science clubs are to supply and increase the pupils' knowledge of society and its institutions. Such is attained in history clubs, citizens clubs, and excursion clubs.

Commerce clubs offer work similar to business affairs. Corre-

spondence, commercial, advertising, salesmanship, banking, and thrift clubs are typical of this class. The interests of industrial-arts clubs are found in painting, masonry, sheet metal, machinery, printing, electricity, inventions, motor cars, and handicraft. There are rural project clubs studying agriculture, gardening, poultry, bees, horses, and the dairy.

Of particular interest to girls are the home-making clubs which attend to needlework, clothing, millinery, cooking, candy, and nursing. Health clubs, junior red cross, scholarship clubs, safety clubs, camp, aircraft, radio, archery, marksmanship, chess and checker, and collectors clubs are very popular. Service as boosters, senior guides, traffic and social directors is the objective of other school organizations. Finally, we list the personal-culture clubs, specializing in honor, vocational guidance, courtesy, personality, travel, and aims having a religious nature. More recent evolutions that have been appended to the school-club program are the mothers club, fathers club, parent-teacher associations, and various types of alumni and alumnae clubs. Such groups are to be encouraged, for they complete the circle which encompasses the young.

This article would be unduly lengthened by the enumeration of the advantages and disadvantages of school clubs in reference to their influence upon scholarship, in the development of personal traits, in social development, and upon the school management and control. In summary form, it may be stated that administrators seem to be of the opinion that the disadvantages are offset when consideration is given the great benefits resulting from these activities.

Any attempt to answer all the problem questions on school clubs will demonstrate just how little we really know about the club program. The club program is not completely developed, nor are all the problems of organization, administration, and supervision of school clubs solved. The changes in community life and ideals will demand new adjustments in the program of clubs. Probably the common dangers menacing the school clubs are formalization, overemphasis, underemphasis, and misdirected emphasis.

In the modern school, both the class and the club program are linked in the school day. The club activities are now in the peda-

gological repertoire, whether we personally approve of them or not; they do exist, and they seem to have justification for their existence. Their future will be determined by the use or abuse they meet with at the hands of educators.

For the accommodation of those interested in the study of the subject, the following references, mostly recent periodical, are appended:

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DISCUSSION

REV. JOHN F. ROSS, A.M.: Brother Joseph's paper is a clear and accurate exposition of the movement to assign a place on the daily schedule for the extra-curricular activities of high schools. He rightly points out that progressive administrators recognize the valuable contribution of such activities towards the realization of the generally accepted aims of secondary education. The informal training derived by students through actual participation in activities of a cooperative nature is so practical a preparation for after-school life that it should be linked up with the formal training gained from curricular studies.

Brother well describes the present attitude of standardizing agencies as one of complimentary pleasure. At present administrators must be content with the plan of allowing points towards the gaining of certificates usually awarded at graduation. Higher institutions of learning and business men now regard these certificates as a valuable indication of the possession of desirable traits of character.

Though activity periods offer many advantages particularly in securing a wider participation of the student body in extra-curricular activities and by relieving the teachers of the burden of much after-school work, caution in their adoption is a wise counsel. In other lines of school administration experience has taught that any new program inaugurated without adequate preparation fails to achieve its purpose. The successful operation of activity periods demands thorough training on the part of the faculty as to their purpose and the ideals to be realized. Their introduction should not be attempted in our Catholic high schools without careful planning of all the details of administration. Very great barriers to their adoption are the present crowded schedules and the limited supply of teachers in most Catholic high schools. Assemblies and home-room periods are not subject to the same schedule difficulty. They contribute in probably the same manner as the activity periods in serving student interests and in fostering a healthy school spirit. Home-room periods are especially valuable for discussions between teachers and pupils upon matters of school administration and in cultivating a better understanding of the purpose of regulations. These periods may also be utilized to instill worthy ideals of conduct through informal discussion of students problems which may not be so readily considered in the more formal religion period.

Brother Joseph's treatment of the objectives to be attained by school clubs may not be improved upon. In the matter of their adoption in our high schools, I regret that I am not in complete accord with his program. Organizations that supplement or motivate class work should be utilized to the fullest extent. As to societies with definite religious purposes I wish to put forth the view of many pastors who are genuinely interested in fostering a program of Catholic Action among their young people. Where societies exist in a parish with definite objectives, pupils should not be withdrawn from them to recruit the ranks of a similar society in high school. The school is prepar-

ing its pupils for an active parish life, and the sooner it can introduce them to that life, the more efficacious will be its efforts. In the case of the day high school particularly, endeavors should be made to encourage pupils to join and take an active interest in their parish societies. It is only in this way, that leaders may be trained. Too frequently those that have taken an active part in the affairs of the school societies show no interest in the parish after graduation. Moreover, the school sometimes deprives the parish of active and intelligent society members. The role of the school is a supplementary one. It should supply those societies for which there is a real need and for which there is no counterpart in the parish. The great objective is Catholic Action on the part of our students. Their lives should be centered about the parish where such action finds its natural outlet. School life at most is confined to a few years; while parish life extends over a lifetime.

BROTHER KENNETH, C.F.X.: As an introduction to his paper, Brother D. Joseph gave us a digest of the educational tendencies that have influenced the content in the present school program. As an introduction to my discussion, I shall try to summarize briefly the spirit that has led to the present trend and how that spirit has transformed the whole fabric of modern educational systems. Liberalism has affected our social, industrial, business, and political life, and has dominated our literature. Schoolmen, regarding education as life or as a training for life, have endeavored to adapt the school training to this new spirit, and, believing that liberalism finds its very foundation in the supremacy of the individual, have abandoned the conservative standard of subordination of the individual to the group. The idea, of course, is not new, but never has it so strongly controlled world thought as today.

The experimentation that followed the new concept of child development has met with varying degrees of success. What educators, in many cases, believed would be a perfect symmetrical pattern often proved to be a crazy quilt of aimless, unbalanced speculation. Hundreds of plans were adopted with enthusiasm, and forsaken with despair. But success is often built upon a succession of failures. Selecting the system of proved worth schoolmen have been working with some predetermination, and if they have suffered failure it is because of the difference in the nature of the student material with which they have been obliged to work. Today the high school, particularly in its earlier years, is faced with the problem of individual difference in race, probable vocation, environment, habits, age, intellectual development, and economic status, with which high schools of former times rarely had to contend. Greater responsibility has been shifted from the home to the school. The latter must recognize and provide for individual differences, it must prepare for adult life, and it must offer equalization of opportunity to all.

The classroom activities are by no means adequate. Limited class periods, crowded conditions, shortage of teachers, and rigid requirements of study, particularly in our Catholic institutions, are factors in the hindrance to the school's achieving its purpose.

One outgrowth of the changed viewpoint as to the school aim has been the organization of activities outside the recognized curriculum. Formerly, extra-curricular activities were confined to organized athletics within the school; now these activities have been broadened in nature and aim. The possible intellectual and moral development supplementing class work has been recognized and the work undertaken. Avocational clubs were from the start encouraged by school authorities, who, after considering the benefits derived from the awakening of interest in the students, incorporated these activities into the school program. The creation of the activity period, or seventh period, as it is often called, has given greater impetus to the movement, raising it to the dignity of school work with the sympathy of the administration, and support of the faculty.

The position of this activity period in the program, and the possibilities of the period as an agent in training have been set forth clearly by Brother D. Joseph. The points that he has outlined in favor of the period, the summary of the principles underlying the organization of the period, might be taken up one by one for discussion. Father Ross has given his views on the position of religious societies in high school. I shall limit my discussion to those clubs that are the direct outgrowth of classroom activities, and the possible dangers and advantages in the direction of these clubs.

The widespread organization of school clubs throughout our country has caused many of our Catholic schools to rush headlong into the movement. Often the work has been undertaken with little forethought, with no definite plan or even professional knowledge. In not a few instances the apparent necessity for news in the school newspaper has called into existence quasi-organizations that have no practical function. Again, many teachers, fresh from courses in extra-curricular activities have taken up the fad with no objectives in mind, and have practically coerced their often indifferent students into clubs. In both cases the very principles on which any successful activity is based have been disregarded; for first, there must be an actual need for such activity, and secondly, the activity must spring from the conscious choice, the true proposing of the students themselves.

The interest span of the high-school student is short, often but a few weeks, rarely more than a few months, unless there are challenging interests—not the easy amusing interests with which he likes to toy, but interests that completely absorb. These clubs, therefore, must grip and stir if they are to remain alive.

For convenience we might divide club activities into the academic group, the arts group, the social group, and the general school organizations. The arts group brings together those who are talented in artistic pursuits, vocational and avocational. Under the social group are classified those organizations that meet for purposes of social efficiency in the school or for recreation.

The academic group, which will be discussed in this paper, include those organizations that might be called intra-curricular or semi-curricular. These

are clubs growing out of the class work. They include in their membership those students who are particularly interested in a special branch of studies, and are directly concerned with the departments of the high school. Some subjects lend themselves readily to the formation of outside activities, and furnish a broad field for the development of the students' aptitudes. They give to the student of greater mental development the opportunity for broad application of the classroom theory and research into his favorite study. Other subjects furnish little material for club activities and unless cleverly directed tend to distract from the aims of education rather than to supplement and aid.

For example, many clubs based on the study of the ancient languages are of little genuine benefit. The Classical Investigation Report sums up ten objectives of Latin teaching. The first and chief aim is the increased ability to read and understand Latin. If this one objective is accomplished, most of the others, which are really by-products, will be accomplished in the one process. Now, in the activities of Latin clubs we too often find the whole attention paid to background. Discussions on Roman games, dress, footwear, hair-dressing, and diet are the substance of the club meetings. The dramatization of Roman themes in English, the keeping of scrapbooks containing pictures of Roman architecture and costumes are also features of the Latin club. Though these have some connection with the study of the language, they can with greater benefit be reserved to the work in Ancient History. Why not devote the energies of the club to the actual mastering of the language itself. For younger students, Latin games and puzzles involving the rudiments of the language, and for the older, initiative reading, while having the elements of play, provide genuine intellectual progress.

Science clubs, often because of misdirected emphasis, become uninteresting sessions of no benefit whatever. Students appointed for discussions bring in as reports biographies taken bodily from encyclopaedias, with perhaps some doubtful increase of knowledge to the compiler, but of no practical advantage to the bored fellow-members. Far better would it be to have the members present scientific ideas or information in which they are interested, or work out supplementary experiments. In chemistry, for example, members might submit reports on the principles studied in class as they are applied commercially in local industries. In this way enthusiasm for science is stimulated.

The different types of History clubs may augment the necessarily limited class work, and can help the teacher to achieve the objective of training students for their adult life as citizens, as active participants in their government. Historical research clubs, civic clubs, contemporary history clubs, historical pilgrimage clubs, all can be utilized to practical advantage.

Modern language clubs can accomplish in some degree what the classroom practice is prevented from achieving: to furnish the opportunity of speaking informally the language studied. Some clubs of advanced students allow to be spoken at the meetings only the language to which the club is devoted. We can see here the urge of a strong motive and possibilities of increased knowledge of the language. Newspapers published for school use, songs,

games, and plays are of the greatest service in the program of club activities.

The mathematics clubs that have proved to be of greatest influence are those based on associated subjects such as surveying, finance, office practice, business correspondence, and even chess. The advantages of these clubs to the student interested in mathematics and business are inestimable. Boys need little incentive in this type of activity; theirs is a natural inclination.

No department in the high school offers a more extensive and diversified field for extra-curricular activities than the English department. There are possibly fifteen clubs that might be devoted to the various phases of this study. Here I shall limit the discussion to the more broadly inclusive divisions that may be formed as the outgrowth of the English class. First let us consider the clubs devoted to creative writing. Incentive for writing is lacking where there is no opportunity for publication of the students' product; but where there is a school paper or magazine functioning we find great enthusiasm among the young writers. No agency in the school has been more conducive to better writing, alertness of observation, and general improvement in the teaching and learning of English than the school magazine. Students do not produce their best work for a mere grade, but, given an incentive, prose writers and poets will develop quickly. Of course, we realize the fate of many school papers at the hands of an apathetic student body and a hostile faculty; and we are, therefore, cautious in striking out into the field; but if administrators could appreciate the service rendered by the school paper in bettering our English classes, there would be more general sympathy. Though the school paper, like all other activities, should never be an end, it can be a most powerful means to the attainment of an end.

Another offspring of the English class, the literary and debating society, is an important factor in directing into the right channels the debating instinct of the adolescent. In a properly conducted club the youth is taught to study a problem, and to suspend his judgment until a valid conclusion is reached. The result is obvious: enlarged knowledge and clearness of vision are bound to be the outcome. Unfortunately, debating in many of our schools is misdirected. Undue formalism, and over-emphasis on the victory does more harm than good. In the craze for trophies, directors of debating cast aside all consideration of the mental and character development of their charges. Inter-scholastic debates become a battle of coaches with the student-team as weapons, resulting in the departure from the very aims of the society: development of thought, sincerity, and moral purpose. By all means let us have public debates, but let them display the training received in the debating club: thought and vision, alertness and sincerity. If education is life, let us create situations that will train the student in the living we wish to inspire.

A third type of English activity, an old institution in our schools, is the dramatic club, an organization that has proved of great value to the student members, to the school, and to the community. Closely allied to the debating urge is that strong desire in most students to display their talents in public. Imitation begins in childhood and grows stronger with age. An outlet for this

inclination is furnished by dramatics. It not only solves the problem of the student with unusual talent for acting, but it furnishes a teacher with an effective tool for developing character. It has been recommended by specialists of the art to assign roles directly opposed to the natural inclination of the student. Thus the shy often become more self-confident, the boisterous more dignified.

But dramatic presentation is not the only purpose of the dramatic club if it is to supplement curricular work. We are not training the students for acting, but for the appreciation of what is good. We are trying to develop taste for the refined and cultural, that will carry over into adult life where selection and discrimination is becoming more and more imperative. These objectives are, of course, impossible of attainment if success in dramatics is to be measured by the box-office receipts of the periodical plays presented for the benefit of the school or parish.

It is, therefore, evident that all clubs depend for their proper function on worthy objectives, as mentioned in the main paper, and unless these motives are ever present success is impossible.

I have confined this discussion to the chief academic clubs that are the outgrowth of the curriculum, and therefore first in importance from the standpoint of intellectual aims. If these clubs are properly conducted, based on actual needs and prompted by worthy motives, the effects are far reaching. Above all they must be educative. Their vigor cannot depend on financial turnover, successful dances, or other social functions. Let us be sure that there is a need for them, that they are the conscious choice of the students. If they help to solve the problem of individual differences, if they direct emotions in the right directions, and if they afford opportunities for life situations that train through experience, if they concentrate attention on the real end of study rather than detract from it, let us bend every effort toward their perfection. But if we are not convinced that they are not a passing fancy, a mere fad, let us avoid or abandon them as we have the fads in the past.

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ATHLETICS IN THE HIGH SCHOOL

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The subject of athletics in the high school was treated of in a most comprehensive manner by Brother Francis Meyer, S.M., at the Twenty-fourth Annual Meeting of this Association in June, 1927. To rehearse the many points which were developed in the forementioned paper would, to my mind, be wasting useful time. I will endeavor to avoid, as far as possible, repetition of what has been said in detail on this subject before.

This is a question in which I am deeply interested, and I hope that time will permit not only for the two discussions on this paper to be read, but also for open discussion from the floor, for I am sure there are several here who have many good points which they would like to put before this body. To my mind, the real benefit to be derived from a paper read at such a meeting is the points which it brings forth for discussion from the floor. One's own private opinion may be an essential part of organized thought on such a question, but seldom is it the single element of success.

The question of athletics in the high school has so many angles that several papers could be written on the many phases of it. I hope to stress a few of the objectionable features of our present system of athletics, and also to make a few suggestions of a constructive nature.

OBJECTIONABLE FEATURES

(1) *Over-emphasis*: This is surely a point where the iron is hot. We have heard much on this phase of the question during the last two or three years, particularly in football, but the over-emphasis which we hear so much about is the result of under-emphasis of athletics, paradoxical as it may seem. We have over-emphasis of victory at any cost, with under-emphasis of the cost

of such a victory; over-emphasis of the physical perfection of play, with under-emphasis of the player's perfection physically; over-emphasis of the few to the detriment of the many, with under-emphasis of the many to the detriment of the few; over-emphasis of the drawing power of a schedule to fill our stadiums with spectators, with under-emphasis of a program to fill our campuses with participators. Too much stadia influx; too little stamina complex. Give us more ground for play and less ground for display; more emphasis on mass, less emphasis on class, and this cry of over-emphasis will sing its swan song.

(2) *Rules:* We have too many rules, too many foolish rules. Our athletic associations in the different states and localities have fallen into that national hobby of rule making, with the result that we need a handbook of rules for reference purposes. Some of them are as foolish as some of the amendments which we have with us today. The line of demarcation between amateurism and professionalism has broadened into a highway along which we may find the sign "it pays to be an amateur," as well as the sign "it pays to advertise." Hamilton Holt, President of Rollins College, says: "Why it is considered proper for a boy to work his way through college by waiting on a summer-hotel table, and improper to receive money for playing on the hotel nine, is beyond my intelligence." He further states: "What I object to is this hypocrisy of pretending to one thing and doing another. It is this disrespect for law which is demoralizing our colleges, just as it is demoralizing the country at large on other issues."

Rules which have such technicalities that the Supreme Court would have a problem on its hands if it were obliged to decide if such and such a rule had been violated, are entirely out of place in true sportsmanship. I know of cases where high-school boys had to sit in judgment for hours before a board of governors where affidavits were shot across the table as if life and death were at stake, and all over some little technicality of an unimportant rule. When we need a legal staff on our athletic boards, our rules are in dire need of the sunlight or the violet ray. When affidavits enter into our athletics, respect for honesty in sportsmanship withdraws from the scene. Such an atmosphere in athletics produces a bad moral effect on the student body. When they see

rules broken, violated, privately interpreted to suit the occasion by the coach or those in authority, their ideas of honesty and clean play must drop to a very low standard.

(3) *Too much work in play:* Too much time is often given to the technique of play. Practice becomes a grind, the game becomes a show, play becomes work, relaxation of muscles is supplanted by taxation of the last ounce of physical strength in some cases, and all to win a game for dear old Rutgers. To quote Hamilton Holt again: "Football has the merit of being the only thing really well taught in our colleges. Imagine a coach keeping a duffer or quitter on the squad. Imagine a candidate being granted six cuts from practice. Football is taken too seriously for that. The coach demands and gets the best in a man, or fires him. No such standards are attempted in the classroom."

(4) *Schedules, tournaments, post-season games:* Our schedules are often too long, over-crowded, and unbalanced. Particularly is this true in basketball. We rush the athlete from the soggy gridiron in late November onto the hardwood floor in early December, with hardly a breathing spell between times, and then send him through the grind of twenty or thirty basketball games. Mid-week games should not be allowed if we are to be consistent in our plan of education. Many states have already adopted this plan of no mid-week contests. Oftentimes the schedule is arranged with a total blindness in regard to the unevenness of the contesting teams. Scores totaling fifty or more are nothing less than slaughter, especially in football, and if the poor underdog dares let up in play, he is called a "quitter." Many schedules entail trips which take days from class work.

State tournaments may have their place, but they are a strain on the physical powers of a growing boy. National tournaments are an over-emphasis and, to my mind, a waste of time and money. I speak from experience. Unless a team is in the proximity of the place of tournament play, a whole week is lost from school work by the participants and rooters who may go; the faculty is over-burdened by the absence of the coach, the athletic director, and perhaps another member; an outlay of money sufficient to finance the whole season is spent in one week, and all, perhaps, to

play just one game. It is surely an over-emphasis despite all the arguments which may be summed up in its favor.

Post-season games used to be quite popular. At best they are usually financial gambles or gains for some person or group of persons.

(5) *Girls in athletics:* With the advent of the so-called emancipation of women, the demand for this so-called freedom of the weaker sex, which seems to consist in many instances of a desire to have both sexes on an equal plane, we find the girl athlete in our midst very much, too much for her own good. By nature, the girl is physically the boy's inferior. Man never has and never will accept the doctrine of both sexes being on an equal plane. He either looks up to woman with admiration, or looks down on her with the attitude that she is a plaything. The equal sign just doesn't exist in the mind of man when he thinks of woman. Therefore, exercises for our girls should be only of such a nature that they will not over-tax her physical powers, and never should her feminine charm be set into a masculine background. Particularly in basketball has our present-day girl become a masculine spectacle. In many instances their uniforms are more masculine than the boys, and assuredly not as modest. Certainly there is another way of giving our girls the necessary physical development besides this mode of exploiting them before the public. The very fact that only a handful of the student body takes part in it is sufficient to condemn it. No one who loves sports for sports' sake, could be interested in a feminine brand of a masculine game, for any good eighth-grade boys' team could defeat the best girls' high-school team. Then, why is it done?

To confirm my views on this point, I will quote a few ideas of some very good authorities. Mr. C. H. Whitten, Secretary of the Illinois State Athletic Association, in his address at the N. E. A. convention in 1925, said:

"The best authorities I can find agree that both the physical and mental health of high-school girls are seriously endangered by interscholastic contests. In my judgment any such contest must be based in large measure upon the exhibition motive, and amounts in effect to the exploitation of our high-school girls in the interest of the gate receipts."

Dr. A. G. Ireland, Director of Physical Education in Connecticut, says:

"I do not believe in interscholastic competition for girls as conducted in this state. To a great extent it is limited to basketball, and the prime object seems to be to satisfy the spectators."

Dr. J. F. Williams of Columbia, says:

"There are some people who feel that the girl should attempt to do the same physical feats of which the boy is capable. Such theory is distinctly contrary to the teaching of nature, and if one desires to progress one must remember to act in harmony with nature's laws and not contrary to them. Girls should not seek to do the events in which boys excel because they are boys' events, but rather try to excel in performances belonging peculiarly to women. There is need to provide for girls' types of activity that are suited to their needs on the one hand, and in harmony with their powers on the other."

And stronger than all of these are the words of our Holy Father, Pius XI, found in his encyclical on education, namely,

"These principles (speaking against coeducation) with due regard to time and place, must, in accordance with Christian prudence be applied to all schools, particularly in the most delicate and decisive period of formation, that, namely, of adolescence; and in gymnastic exercises and deportment, special care must be had of Christian modesty in young women and girls which is so gravely impaired by any kind of exhibition in public."

These words are plain. No one can misunderstand them. We either believe in them, or we do not, and actions reveal our belief.

These are a few of the objectional features of our present-day system of high-school athletics as I see them. I will suggest a few constructive uses in their stead.

CONSTRUCTIVE SUGGESTIONS

Athletics has gone through three periods of development; namely, the period of opposition, the period of toleration, the period of cooperation, and is now ready for the final period of growth. Many of us here can recall when this child of athletics was kicked around from pillar to post when found knocking for admittance

into our high schools. Most of us can remember how this athletic orphan kept up his knocking and finally gained admission into our schools. He was tolerated and allowed to amuse himself in an athletic way at his own expense, but he finally grew up, gradually dove-tailed his ideas into the very life of our high schools, and finally received cooperation at almost every turn. He is with us today not as an athletic orphan, but as a giant, and his place in our household constitutes one of the biggest worries of our high-school principals of today. Since we have this problem with us, we must face it. The longer we wait to attack it, the more complicated will its solution become. What was opposed, then tolerated, and finally given cooperation, now threatens to become a body incorporate.

At present in most cases, athletics is neither fish nor flesh, not in our school's curriculum, nor yet out of it; not dependent, nor yet independent. In many instances the athletic board is a name for an individual; often it is a law unto itself which manages to give nothing but gray hairs to the principal, but can and does arrange to have the coach receive the highest salary on the school's payroll. Such should not be. It is time for readjustment; time for right thinking; time for a balancing of accounts; time to make this problem become a real part of the school by making it a vital part of the physical-education department, otherwise the tail will soon be wagging the head. Some of our best-known colleges and universities have already taken steps in this direction. And why shouldn't athletics be a part of our educational plan as suggested? If such were the case and games were interspersed among the calisthenics and other drills of our gym classes, the physical department would not be just a dull bit of monotony after the first few weeks. The head of the physical department would be directly responsible to the principal, and all the coaches for the different sports would be members of the faculty, chosen for their work not because they can turn out winning teams, but because they are real character builders who can alloy the physical with the moral and mental into real types of manhood and womanhood. This would be the dollar sign in their pay envelope.

Prof. Samuel M. North, Superintendent of the high schools of Maryland, says:

"No subject (athletics) mishandled in the schools has so many and so patent capacities for evil; none, wisely and prayerfully administered, has done more for the school, the pupil, and the community."

With such a plan we would have mass athletics, something woefully wanting at present. If athletics is necessary for the development of youth then, why not develop all? Why give all of the care to the group which is in all likelihood the healthiest group in the school? To have mass athletics we would have to have fewer interscholastic contests and more interclass competition, or else more interscholastic games by having a much larger number of teams competing. Why not senior, junior, sophomore, and freshman competition between schools? Why not different weight teams, different age teams? Some will say that they won't draw? That is the point. Are our athletics mere drawing cards, something in which success is measured by the gate receipts? There is no reason in the world why 18 or 20 boys, usually those physically fit, should do the playing while hundreds of students who are the ones in need of play, watch them. The picture should be reversed, and we know it, but have we the courage to reverse it? Neither is there any reason why one hundred or more times as much money should be spent on the already healthy athlete as upon the average student. In fact much of the money expended on the athlete comes from the annual athletic fees collected from the average student. He pays while the other plays, for often the athletes are exempted from such fees. Is it just? Why cannot all take athletics just as well as English or any other subject?

This plan of mass athletics would not do away with the representative teams, rather it would make these teams the goal for the most highly developed of the participants in general athletics, but this development would not be through the prevalent system of highly efficient specialization for the few. This plan of choosing representatives for competition with other schools is followed out by the universities of Cambridge and Oxford in selecting their crews. There is no outlay for high-salaried coaches, and I am sure the grind of daily practice for months has no place with them. Play is not work in such a plan.

I have said little on the part religion has in our athletics, for I

feel that all of us know that the trade-mark of our educational system is MIND, MORALS, MUSCLES. And since such is the case, we should give credit for athletics if they are made a part of our curriculum. Just why we follow our present plan of credits is beyond me. We demand thirty-two credits, or sixteen units for the completion of our high-school course, but the whole sixteen are given for work of the mind. Where does the moral and physical come in? We can hardly call our education an alloy for moral, mental, and physical fibers if we make it one hundred per cent mental in our plan of high-school units. I know that we demand religion as a requisite for graduation, but that is the end of it in most cases. No Catholic college to my knowledge demands credits for religion as entrance requirement. Religion is not even listed on the certification blank. I see no logic in ignoring the moral and physical when it comes to credits for graduation. A mental genius doesn't mean an educated man in our terminology.

What I have suggested may seem radical to some, but it will eventually be the solution of this question. The tide is beginning to shift. Some have already taken the initiative, others will follow. Let us not be the last to put away the old.

In conclusion, I wish to voice what I am sure is the feeling of all here; namely, a tribute of gratitude to him who did more than anyone else to lift our athletics to a higher and nobler plane of sportsmanship. He was often accused of over-emphasis, but if he did turn out winning teams, it wasn't victory at any cost for he had boys by the hundreds in training. He came nearer the idea of mass athletics with the fittest doing the outside competition, than has ever been done by any one else. Often he was an intense spectator at an interhall or interclass game, giving every encouragement that he could for all to play. I once heard him tell a group of high-school students that he would far rather have his boy out on the campus in a red-blooded game than to have him driving a car with one hand. With all of his genius he was humble; humble enough to learn a lesson from those whom he taught; humble enough to learn from his boys the part that religion played in their play, and through this humility their faith came to him. He was not just a coach, the greatest of them all, he was far more. If the moral was ever alloyed with the physical into the true metal of

manhood, it was done by this genius master builder. In his last and final rush across the goal line of life's gridiron he scored his last touchdown, not with the leather oval so familiar to his touch, tucked under his arm, but with the oval of a rosary bead which had also become familiar to his hand, grasped between his fingers. The genius of character building, the most popular idol in the sport world, the moulder of great teams, the Norseman who gave us the "Four Horsemen," this "Rock" of Notre Dame has taught us all how to chisel true manhood from rough stones with athletics as the tool in one hand, and religion and character as the driving power in the other. He learnt his lesson well, he taught it well, and it will live on after him through those whom he taught. Such should be said of all true educators.

DISCUSSION

REV. PERCY A. ROY, S.J.: All of us are indebted to Brother Aloysius for his splendid paper. He has criticised in a constructive manner the main objections to our present system of high-school athletics.

I believe that all agree with Brother Aloysius that the ideal state of high-school athletics is the combination of mass athletics for the entire student body and interscholastic competition by teams composed of those students who show the best ability in the mass sports. But there is a serious difficulty that makes the attainment of this ideal very hard for some, impossible for most. That difficulty is the lack of funds to conduct mass athletics properly.

Most of our Catholic schools, if not all, are conducted on the lowest possible financial margin. We have no source of revenue, such as the public schools have. If we make a profit one year, we try to use it the next year to improve our buildings or equipment, or to do further charity work by taking more free students. Mass athletics, if conducted properly, requires a considerable amount of money. There must be a very spacious playground. At once, that eliminates a large number of schools. They have no such playground and are not able to buy more property to enlarge their grounds.

Again, in many schools the teachers have so many duties outside of classroom work that they can ill afford to devote the recreation hour or hours after school to conducting athletics. Hence a certain teacher or certain teachers would have to be relieved of other duties to have time to conduct the mass games. That means additions to our teaching staffs, which in turn means extra output of money.

Then the question of equipment must be considered. Properly to equip our students for mass athletics means more expense. We need not provide uniforms; but surely we should provide balls, goals, baskets, bats, bases and so on. That is not a small item of expense.

Some may say, increase your athletic fee. Unless I am greatly mistaken, all of our schools are now charging athletic fees just about as high as they think it safe to make them from the viewpoint of ability to collect the fees and retain their present enrollments.

Again it may be suggested, reduce your budget for the equipment of the school teams and spend on mass athletics the saving made thereby. Personally I am against this. I think your school teams, that have to stand the hardest and most trying competition, should have the best equipment that the school can afford. It is quite possible that you disagree with me on this point. But then it is also possible that you never have had the misfortune and sorrow of having one of your students seriously injured or killed while playing on the school team. Let our teams have the best equipment that can be bought. I have often trembled at the thought of how I would feel for the rest of my life if any boy were seriously injured or killed as a result of a desire on my part to save a few dollars by buying inferior equipment. No, I do not think that plan should be followed.

If you will pardon my doing so, I wish to propose a plan that is being followed successfully at Jesuit High School in New Orleans. It is not mass athletics in the strict sense of that term, but it is a fairly near approach to it.

Each year the Assistant Principal forms his Intramural Athletic Cabinet, the members of which are selected from among the leading athletes in the school. This Cabinet consists of twelve members, a President, a Speaker, five Secretaries, and five Under-Secretaries. Each Secretary with an Under-Secretary is put in charge of a sport in which they have achieved the greatest success. The five sports are football, basketball, baseball, handball, field and track. Each Secretary with his Under-Secretary must organize and conduct inter-class leagues in their sport throughout the year. They must see that every class in the school is entered in leagues of that sport. The schedules are arranged by the Secretaries with the Speaker. The President supervises the work of the Cabinet members and decides all disputes, his decision being final. In this way we have daily as many as twelve to sixteen games going on at the same time, without any member of the faculty having to bother about them at all. The necessary equipment is provided by the school from the discarded equipment of the school teams. The Cabinet members report to the coaches on all students who show any ability to play a sport well. These are then put on one of our four teams which we carry in each sport and, as their ability warrants it, are gradually advanced to the first team of the school.

There is no doubt that the multiplicity of interscholastic athletic rules, which Brother Aloysius deplores, is certainly an evil. But I wonder if it is not a necessary evil? If, in spite of all those rules and the investigations and affidavits that they often lead to, we still have the hypocrisy and false representations which the Brother enumerates, and many other forms of unsportsmanship; what would we have were there no such rules and investigations? In athletics, unfortunately, we are often dealing with human nature in an exclusively human form. There are coaches and principals who are masters

in praising sportsmanship and past-masters in secretly violating it. Were all coaches and principals real sportsmen, we would need no rules. But we certainly do need rules as matters now stand.

I believe that every Catholic school should make it a point of honor and a matter of conscience to observe all the rules of their respective athletic organizations, that we should take the attitude that no organization can make too many rules for us to observe, and that we should keep a sharp eye on other schools to see that they do observe all rules, and if we find violations, we should bring the matter before proper authorities. Only in this way can we ever hope to have clean athletics and keep our own students' ideas of honesty and fair play on a proper high level.

It is sincerely to be hoped that much thought will be given to the excellent suggestions which Brother Aloysius has made on mass athletics, on schedules and on tournaments. They are sound suggestions—ideals difficult to attain, as what ideal is not? But they are ideals at which we can aim with great profit to the betterment of sports in general, and in particular of our own students' development in true sportsmanship.

SISTER M. TERESA VINCENT, S.S.J.: To attempt to discuss such an able paper as that of Brother Aloysius' is a somewhat discouraging undertaking, since there can be, it would seem, practically no opposition to the views therein expressed, nor is there omitted anything significant in this comprehensive and thorough survey of the situation in regard to athletics.

Just an additional word, therefore, to emphasize some of the outstanding points that have been made. This plea for temperance and sanity in athletics should unquestionably prevail. Consideration for the welfare of the young people committed to our guidance, rather than concession to the doubtful values attached to publicity, should be the only motive determining our athletic set-up. Athletics as one phase of the health-education program should embrace the great mass of the students and should, as part of this program, receive due credit in a rating scheme.

In the event of the adoption of the type of competition suggested, that is, intergrade contests, or contests based on any other factors that would insure wide participation and fair matching, there would be afforded an excellent opportunity to choose a representative school team without dooming to disappointment many unsuccessful aspirants under the usual try-out system. Never should there be an attempt to force a reluctant student to compete; likewise, credit for real sportsmanship must be given the many students who are willing to return for practice time after time in spite of the certainty that they will never be chosen for the team. Satisfactory results have been secured in some places by substituting for athletic contests among schools a play day during which teams containing members from different schools are organized. Thus two schools do not play against each other, but each team contains members from both schools. This avoids the bitterness that sometimes attends competition and makes for broader and more friendly contacts.

There is some ground for belief that with the refining of rules the number of accidents has decreased. Nevertheless, there exist inconsistencies that might be eliminated—some, if necessary, by international agreement. Why should it be permissible for an amateur golfer to write for the paper in England and contrary to rules for one in America? Why should there be mixed tournaments of amateurs and professionals in golf and not in tennis? Is it not unfortunate that such gifts may be bestowed as to render an amateur unwilling for financial reasons to relinquish his amateur status? Why should it be impossible for a sturdy young athlete to act as vacation playground instructor without losing his amateur status? This survival of the days when gentlemen sought to keep out of sports all who earned their own living is hardly a suitable standard in these days of democracy. Of course, it must be admitted that it is difficult to apply a satisfactory measuring stick to fix the boundary line between the amateur and the professional.

There is great room for improvement in the relation of the general staff to the athletic program of the school. It is a matter of common knowledge that instead of active cooperation there is at times on the part of some members an over-critical attitude towards the participation in school athletics of the academically slow pupils. One of these unfortunates is penalized to a far greater extent than one equally deficient who does not engage in sports, though the chances often are that his withdrawal from physical contests would not in the least improve his mental achievements. This prejudice should disappear in the presence of the modern tendency to recognize types of ability other than purely mental. Far from being a detriment to school success in other lines, provision for physical activity may stimulate a discouraged child by giving him an opportunity to exercise such powers as he possesses and to experience the joy of success. There can be no doubt that a coach who is a member of the faculty, understanding both phases of the question, is much more capable of making satisfactory adjustments in such cases than is one who holds his position by producing winning teams. I know of an instance in which an habitual truant was all unnoticed captivated by some lessons in club-swinging given by a resourceful instructor who was much surprised by a request from this usually reticent pupil to be allowed to perform at a school demonstration. When told to show what he could do, the boy astonished his teacher by surpassing the latter in skill. He had not only perfected himself in the exercises taught, but had invented others. That boy was kept in school by club-swinging and, receiving satisfaction from the commendation given him, was led to aim for and to achieve success in other lines.

In our own high school is a boy who possesses such unusual skill in baseball that he attracted the attention of the sports writer of the local paper. This gentleman took him to Philadelphia to the far-famed Connie Mack who permitted him to play a practice game with his team. Mr. Mack told the boy to complete his term of another year in high school and promised to send him to college at the end of that time. It is noteworthy that when the other boys are heard discussing this momentous event, they appear most impressed by the

fact that the local hero was advised to complete his high-school course. No one can calculate the good that may result from this recommendation coming from a sportsman of such standing.

I believe that no topic treated in the splendid paper of Brother Aloysius is of greater importance than the one having to do with athletics for girls. The criticism of basketball as a girls' game seems well founded. While it is a strenuous game requiring few players, only two of these have a chance for much exercise. Volley ball should make an acceptable substitute. It permits of more entrants, offers more real exercise, can be played in a more restricted area, and does not require so much time. Care should be exercised in the selection of girls' sports. A woman coach should be a more competent judge of the capabilities of girls and select with greater discernment the activities suited to their physical powers. I have been told that, while the Americans succeeded in having the half-mile race for women eliminated from the last Olympic contests, this event has been reinstated in the 1932 program. There can be only loss when the prowess of women is tested through competition beyond their strength.

The question of public exhibitions for girls is a very serious one. We teachers in Catholic schools have the confidence of the parents of our pupils largely by virtue of our unique function as builders of character and guides of the young in the paths of righteousness. If we, in an attempt to provide what the secular school offers, fall in line with common practices without critically evaluating them, we are forgetting the primary reason for our being and falling short of the ideals that have animated a long line of predecessors. There should be no compromise when there is the least question of womanly dignity on the part of our girls. It may well be that the recent condemned modes in dress were the result of the increasingly greater freedom prevailing in athletic costumes. Without unnecessarily retarding girls in their activities, we should firmly establish correct standards of dress and conduct and permit no deviation therefrom, that we may say with St. Paul, "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we are incorruptible."

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THE HIGH-SCHOOL STUDENT AND THE LIBRARY

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My original plan in this paper called for a consideration of the secondary student's needs, interests, attitudes, and reactions in relation to his school's library and how that institution might meet them. I proposed to treat these various items in the light of the major objectives of secondary education and in view of some of the more outstanding characteristics of adolescence. As I proceeded, however, I found it necessary to shift my viewpoint somewhat. I am still keeping in mind needs, interests, attitudes, and reactions, as well as peculiarities of youth, but I am not placing them in air-tight compartments. As a result, my present interpretation seeks the answer to the question, "What may the high-school student rightfully expect of his institution's library in terms of the major objectives of secondary education?"

Objectives—

There are, of course, well-defined major objectives. The attainment of these determine a high school's usefulness to God, to the student himself, and to society. The library, we believe, should be the power house of the secondary school's activities. Hence, the student may legitimately make strong and insistent demands of the library towards the realization of these objectives.

As a working basis of discussion we may accept the objectives of the National Education Association, with the substitution of religion for ethical character and the addition of general culture. They may, then, be listed as: (1) health; (2) command of fundamental processes; (3) worthy home membership; (4) vocation; (5) citizenship; (6) worthy use of leisure; (7) general culture; (8) religion. If the high-school student is to receive the benefit he may rightfully look for from the library, it is important for our library program to articulate with these principles. The specific skills entering into each objective have not, of course, been laid

out as yet. However, librarians, as well as teachers, must keep these ultimate goals in sight, at least in a general way. It is true that "our Catholic-school program differs from others in its greater breadth and in its insistence on accounting for the spiritual nature of man and his supernatural destiny. What we have to do, as a consequence, is to insure complete coverage of our special problem, in both theory and practice." We can, I believe, accept, without misgiving, the standards for high-school libraries proposed by the North Central Association, even though they do not go far enough. They care for all the work of the high-school library as ordinarily conceived. It is entirely our problem to provide, in addition, what is necessary to complete the fulfillment of our own objectives.

Let us now turn to a consideration of the library in its relation to each of the objectives of secondary education. To be sure, I am not so foolhardy as to imagine that I may set forth all, or even a fair number, of the manifold ways in which the high-school's library may function in the attainment of these objectives individually for the student. My fondest hope is that I may partly open the road to discussion that may result in the establishment of ideals and techniques that may render the library more useful in its efforts in behalf of the secondary student. In my treatment I have taken much for granted, even in relation to book selection. I have not intended to mention a large variety of classifications that may be beneficial. Rather I have called attention to such literature as may possibly be overlooked at times in reference to objectives. Librarians, as a class, will know very well what classifications to include in their collections. Besides, a greater or less space devoted to an individual objective in this paper does not determine its relative importance in my mind. It simply indicates that in one instance I have been unable to think through any further, while in another I have been sufficiently bold to add more detail.

Health—

In regard to the first objective mentioned (health) perhaps the library's office must be quite limited. It may be that the most that it can be expected to accomplish must come from its book and

magazine collection, from its bulletin-board displays, and from general propaganda on its part in behalf of good health and physical well-being as a whole. I will not presume upon your patience by suggesting what works or classes of works dealing with health topics and bodily care should appear on your shelves. Suffice it for me to remark that very often our librarians and school administrators fail in not providing attractive and adequate reading matter relative to health-giving and body-building recreations. Indeed, they seem, at times, so intent in viewing the library's function in reference work and general recreational, inspirational, and cultural reading that they lose sight of its place in the health program of the school. Of course, it may be argued that the biology, physiology, and hygiene classes suffice. But what of the pupils who do not elect any of these subjects? And how many of our schools have properly organized health-education and guidance departments? If the school conduct well-managed physical-education courses, the library may, indeed, be relieved of part of its responsibility in health education and guidance. Even in that case, however, it must provide plenty of reference and inspirational reading matter along the lines of good health and sane bodily development. A side thought it may be. But librarians should not fail, I think, to display prominently on their bulletin boards notes, clippings, pictures, and pamphlets concerned with physical well-being, in general, such as health-week programs, health hints, health mottoes, and the like. On the other hand, they ought not to be so obsessed with the health idea as to make their bulletin displays wayside or highway billboards, advertising every breakfast food or nostrum imposed upon an innocent public. "Let us keep to the middle of the road."

Command of Fundamental Processes—

The second objective (command of the fundamental processes) seems to me to lie outside of the sphere of library influence, save in so far as the library provides suitable reference material and its officials and attendants are exemplars in the command of these processes. I must confess that that after much reading, consultation, and reflection I am obliged to leave the development of this point in more capable hands.

Home Membership—

Worthy home membership is the third objective. What may a high-school student demand of the library on this subject? Evidently, the crux of the problem here is the book collection. To say that abundant and worthwhile literature in this line should be at the disposal of the student is but a truism. The real librarian, however, the one filled with the professional spirit, animated and sustained by the idea of service, will not cease in his efforts to provide and popularize books, articles, clippings, pictures, and other material pertaining to ideal home life. Much of the work of our Catholic libraries in the matter of home membership must parallel the labors of the teachers of religion. Administrators will see to it, then, that much of the general religion and spiritual-reading sections of the library offerings treat more or less directly with worthy domestic life. They will ever be alert in their purchase and perusal of books, magazines, pictures, and other library treasures to keep in mind this important subject. Home economics, domestic sciences and arts, and the useful arts in general will be generously represented on their shelves and in their racks and files. Books and periodicals which emphasize hobbies, such as the care of home gardens and pets, help, too, in the development of worthy home membership.

One branch of the library which may in a very decided manner contribute towards the realization of this important objective is the fiction department. In these days of the problem play and the salacious novel in which the Christian concept of unselfishness, of purity, of the marriage bond, and of true home life is condemned either openly or suggestively, the librarian's task in excluding from his collection anything that besmudges in the slightest degree the sanctity of these precious Catholic heritages is indeed a most responsible and burdensome one. Moreover, he does not rest satisfied with exclusion. Perhaps a more important phase of his duty is to include in the fiction section attractive and gripping stories which bring out in colorful and holding fashion the beauty and dignity of Christian marriage, of fatherhood and motherhood, of filial devotion, and of worthy and happy family life. These he will constantly seek and with the aid of many skillful devices with

which he is familiar he will sell them to his reading public—the high-school student body.

As has been said, he must popularize articles, pamphlets, clippings, and pictures relative to worthy participation in home activity. In particular, would it not be feasible and profitable to have our Holy Father's recent Encyclical on Marriage framed and placed in a conspicuous place in the reading room where the students might, without difficulty, frequently read and ponder over the words of human and divine wisdom of Christ's representative on earth? Other important periodical and pamphlet literature might also be permanently displayed for the student's perusal. Indeed, such display might, if necessary, be made to the exclusion of other bulletins and frames. Yes! Save the home and you have done much towards the attainment of the other objectives of secondary education, at least for the future.

Since much of the success or failure of home relations is dependent upon the sex attitudes and practices of its members, I can almost hear the unspoken query, "What can or should the library do about it? Should that institution hold in its collection works instructing in sex matters?" I feel very safe in answering that, in the opinion of practically all of our Catholic-school people, works dealing with the subject after the fashion of many well-meaning educationists not of our group should not be open to free consultation and circulation among our Catholic high-school students. It is even doubtful as to the advisability of placing works written in a thoroughly Catholic spirit, such as "Educating for Purity," on our library's open shelves. Let us not fail to heed our Holy Father's words. With regard to safe works which it is deemed prudent and profitable to include in the library's collection, I think it would be better to place them in the reserve sections of the library and to issue them to students only upon the request of a teacher or a school counsellor. On this point, however, I am not positive. Let us hope that others with a real competence can and will settle this vexing problem.

Vocation—

A consideration of vocation leads, whether one will or not, to a discussion of the question of guidance. In the educational world

the term "guidance" has come to stand for "the wise direction of the activities of the individual that he may attain a well-rounded development. The various "forms" of vocational, remedial, civic, cultural, personal, and social guidance are commonly understood to comprise educational guidance." Every high school, we have come to believe, should have a definite guidance program and an educational counsellor. It is, however, probably true that even with the wisest possible guidance program and the best counsellors attainable the problem of guidance will always be surrounded by a maze of difficulties. Yet, the high-school teacher and the librarian (who is fundamentally a teacher) can at least "stimulate the student to think about his vocation in life, encourage him to read about the careers he likes, and above all urge him all through his course to talk it over with his parents." Yes, the school owes the student guidance. The library, the school's laboratory of laboratories, naturally stands in a strategic position in reference to this important problem, whether as reference agent or independent inspirer. Unquestionably, the book collection must contain as wide a range as possible of works dealing with the nature, the end, the requirements, and the possibilities of each of the various occupations and professions, if it is to function in the field of guidance. A wise librarian, I am sure, will never reject a book, magazine article, pamphlet, or clipping, containing information about any worthy vocation. Do we fear to clutter our shelves and files? Well, let us reject material along less important lines. What, after religion, is so vital to man as his being set in the proper occupation or profession in life?

In thinking of vocational guidance Catholic educators do not, of course, take a narrow materialistic view. They realize most keenly that vocation is not merely or principally a matter of worldly occupation. They are aware of the fact that man's ultimate vocation is his position in the next world. Hence, they do not fear to stress the doctrine, moral, and worship, as well as the spiritual-reading departments of a Catholic-school library. On one score, however, they may sometimes fail. Their libraries do not always hold sufficient literature pertaining to the priesthood and the religious life. A suggestion to the point is that we Catholic librarians gather all the reading matter we possibly can regard-

ing the different religious congregations individually. Surely, we are not so selfish as to give our boys and girls opportunity for information concerning our own order or institute alone. Nor do we fear the hidden sneer of a rare, but possible bigoted visitor or inspector. So long as the curricular portions of our libraries conform to standards his sneer can do us no harm.

The question of marriage, which is patently vocational, I have touched under the heading Worthy Home Membership. Since most of our students are destined to live in the world as secular lay men and women, economic matters will constitute a large part of vocational instruction and guidance. Librarians must, of course, bear this in mind in preparing their budgets, book lists, periodical racks, and pamphlet and clipping files. In regard to this matter of economic life, the library might take due note of the Encyclicals on Labor of both our Holy Fathers Leo XIII and Pius XI, and give them permanent and prominent place among its treasures.

Citizenship—

From the Catholic viewpoint worthy citizenship ought to be the "natural outcome of religious training, which results in character development through the intelligent appreciation and practice of our duties towards God, neighbor, and self." It is, perhaps, better for our purpose, however, to accept "worthy citizenship" as a separate objective. Here it might be well to recall that "we list objectives separately only for the sake of clearness. It is not as if we were to have many and separate and mayhap distracting aims. In reality our aim is single: to produce the good man, who by the very fact will be the good parent, the good citizen, and the good servant of God." The library must, aside from its contribution towards the realization of the home membership, the vocational, and the religious and moral objectives, strive to give something pertaining distinctively to good citizenship. This, of course, must be done chiefly through its reading matter, its spirit, and its administration. It is not at all my purpose to enter upon a detailed exposition of the book collection concerning citizenship. Every librarian is entirely familiar with the kind of books, periodicals, and other matter most suitable to accomplish the end in

view here. I might, however, make brief and very inadequate reference to the spirit of the library. Where the real professional spirit of service, joined to unfailing courtesy, on the part of the librarian and his assistants prevails, much has already been realized towards the development of a good citizenry. Professionally trained librarians are thoroughly imbued with the spirit of service, but they do not often think of it in terms of good citizenship. Let them do so.

In its administration, too, the library may be one of the most powerful of school influences in the setting up of proper ideals and attitudes of good citizenship. In a government like ours the administration of any school activity should be as democratic as is consistent with the best interests of the pupils. With this in mind we might naturally inquire if it would not be feasible to constitute the whole student body one large library club, with power to elect a student library board, student officers, and library assistants, operating with the librarian and under his guidance. I know of two such institutions, and they seem to function easily and efficiently. To insure proper training in citizenship students must be held to full and unfailing observance of library rules, especially such regulations as are made for the best service of the greatest number of the library's patrons. Infractions which infringe on the rights of others absolutely must not be allowed to pass unheeded. Besides, the guilty one must be made to realize that the payment of a fine does not discharge his responsibility. Failure on the part of the library authorities would likely tend towards encouraging him in the notion of trying to buy his way through life. This should be checked as inconsistent with American ideals and standards of fair play. It would not aid in the training of the good citizen. Another practice easily adaptable to the library's work: at election time, the library bulletin boards might carry notes and other material on the duties of citizens to vote, in the first place, and to vote intelligently and conscientiously.

Training for good citizenship seems to demand specific attention to worthy leadership and intelligent followership. Leadership holds a strong glamor for the student of high-school age. He craves very strongly to stand out prominently at least in one line. The library can and must do its part in properly directing, and per-

haps at times in curbing, this entirely legitimate urge. Reading matter must be provided in abundant and well-chosen manner. In this regard it would be well for the librarian to make certain that the biography sections of his institution be not only adequate and suitable for reference in curricular work, but that it contain literature which really attracts the students and inspires to the heights of excellence in many and varied, but worthy, lines.

The idea of citizenship with us is, of course, not limited to the citizenship of this world. Hence, in our efforts to realize this objective of secondary education, so far as the library may, it might be more profitable to remove our collections of lives of saints, ecclesiastics, and Religious, as well as holy men and women of the world, from the religion sections of our library and place them side by side with the world's heroes. We must not forget that our saintly men and women, boys and girls, lived in a workaday world.

There is another important phase of the question of leadership. Every adolescent needs a hero to worship in the flesh. His very nature craves it. If, then, the library is to play the part it should in the education of the high-school student, it is necessary that library administrators and assistants be of such mould as to satisfy this demand. Consequently, in the first place, the librarian ought to be of the same sex as his clientele. A boy's hero is a man; and the girl's model is the woman. Besides, as is required of the leader of youth in every field, the librarian must meet other very rigid specifications. High standards of character, ability, scholarship, vision, and technical training are requisite for his profession. For boys he ought to be such a man as to draw and lead them in a man's way towards the building up of virile and worthy masculinity; for the adolescent girl the library leader must be a womanly lady, possessed of all the best and noblest qualities we are wont to associate with the lady of character, forcefulness, and refinement. But what of the mixed, or co-educational school? A real difficulty arises here. However, is it altogether visionary to suggest separate librarians? The librarian who meets the above specifications may incidentally and very materially aid in the vocational-guidance program of the school. He will not, of course, trespass upon the counsellor's or the teacher's field of action. Yet, because he comes into such intimate

contact with the students, he must even unconsciously aid in blazing the trail through the forest of vocational doubt. It is true that at present there is not a sufficient quota of Catholic secular laymen, fitted by nature, inclination, and training for the responsible office of high-school librarian. We ought not to give way to discouragement, however. There are many good and capable women librarians who can do much in the real education of our Catholic high-school boys. In the meantime, we are hopeful that school administrators and vocational advisers, moved themselves by an awakened appreciation of the library's indispensable position in educational activity, will direct many of our male high-school and college students, who manifest signs of a proper vocation, to the honorable profession of librarianship.

Library authorities, conscious of their high responsibilities, will accept as assistants only those who maintain the respect, even admiration, of the student body. This is always important, but it is especially so in regard to student helpers. Certainly the library will not amount to much in the calculations of the ordinary boy, if the student assistants are not boys of the worthy masculine type. The "sissy," or effeminate boy attendant can accomplish little or nothing in making the institution attractive and inspiring to his companions. As for the helpers in the library of a girls' high school, I will have to ask one of the Sisters to write the specifications. The requirements set forth above for the regular library aides need not, however, exclude other students from the performance of assigned library duties as part of their high-school training. Indeed, working with the library staff ought to aid in the development and confirmation of good civic attitudes. This is the more pronounced when students have opportunity to observe, behind the scenes, the genuine spirit of service and self-effacement animating a properly functioning library staff. Particularly ought this to emphasize the need and the importance of intelligent and conscientious followership. As Providence has ordained that the generality of human beings are to be followers rather than leaders in this world's affairs, this latter phase of a library's influence is most important in the training of good citizens. In his book collection the librarian has the opportunity for much service in this matter. Works showing, for the most part by suggestion, the im-

portance and grandeur of lowly occupation and position in this life and the nobility of many of earth's lowliest children cannot be omitted from the library's inspirational literature.

Reference has been made to the lay librarian. Should a Catholic high school employ one? Or ought a member of the clerical or religious staff act as librarian? We are agreed that the librarian should be a full-time one. The priest or Religious may be thoroughly qualified as to every requirement of character, ability, scholarship, vision, and technical training, but what of the time element? For the library to meet the just demands of the student, it must be accessible from, say, about eight o'clock in the morning until five or later in the evening. There are few priests or Religious, so free of parish, diocesan, or community spiritual and other duties as to be able give this amount of time to library requirements, even when relieved entirely from class work. The unfortunate result is that the clerical or Religious librarian must of necessity close the library at such time when it should be perhaps most available or else leave it open without the benefit of his presence and professional guidance. It would, I believe, all things considered, be much more satisfactory and beneficial, when at all possible, to secure a properly trained lay librarian. The cleric or Religious, if professionally trained, might retain the executive office, but the lay person will do most of the personal supervising and guiding of the library patrons. The priestly or Religious executive stands, however, in a good position to give much personal service in an inspirational way.

Worthy Use of Leisure—

The worthy use of leisure has always been recognized as a true objective of a school's activities. Education for it is becoming every day more apparent and urgent. Thinkers predict that in the future it will be even more so. The perusal of worthwhile books, whether of a recreational, informational, or inspirational kind, has through many generations been regarded as one of the outcomes of a schooling that really functioned. The library's part in this outcome cannot be overlooked. Librarians are ever alert in regard to this objective. They have developed clever and workable techniques. Hence, but a word on a few points that de-

serve more than inclusion in a general notice. If, in the common order of events, the student is to acquire the taste for good reading that will carry over to his after-school life, he must practice free-time reading in his school days. He needs, then, to have access to the library during his free time. Of course, "the library habit needs to be controlled. High-school boys and girls require time for many things besides reading. They need much time for out-door exercise; they need from eight to ten hours of sleep; they ought to have chores or other duties at home. None of these may be neglected for reading." Here again is seen the importance of the true librarian in his office of hero, friend, and counsellor. The student must likewise have much instruction in the use of books and library tools. This latter need has so often been discussed that it may very properly be neglected here. The relation of our libraries to those of the state or the municipality is an important matter to consider in our efforts to train for worthy use of leisure. If we have implanted in our students a love for reading, the public library will ordinarily be their only resource in after-school life. Therefore, it appears incumbent upon us to teach them what to use and what not to use of that institution's offerings. We should remember that the public library belongs to us also, and that fundamentally we are not in competition with it.

Really to stimulate interest on their part the students should have free access to the library's treasures, at least its book collection. True, there may be some matter which it is judged proper not to place on the open shelves; yet practically the whole of the collection should, I think. All of us are familiar with the common objections to this practice. Experience has proven, however, that they are based, for the most part, on fear. Personal observation has convinced me that boys are not much given to removing books from the library without having them charged. In fact, during the past year only three books disappeared from our library and these were found in an adjoining reading room. Granted, however, that occasionally a book is lost. The replacement cost is light in the balance as against the benefits derived from free browsing. These speak most convincingly in stimulating interest in books and indirectly training for worthy use of leisure. One objection may carry considerable weight. It is sometimes

said that open shelving in the reading room is provocative of disorder and distraction. If to prevent this it be deemed necessary to have a stack room, why not permit the students free access to it? Browsing among the library's treasures not only stimulates; it likewise tends to promote culture. Here let us harken to the words of Mr. John H. Leete, Director, Carnegie Library, Pittsburgh: "Care must be taken that the pupil does not associate the library exclusively with the "task" of the school. In my judgment, with every period assigned to a task in the library an equal time should be allowed the student to browse among the books and other material, doing absolutely nothing except what he wishes to do. It would be an abnormal child or student who could find nothing of interest in the library; and to find a genuine and individual interest in books, to learn to count books as his friends, would be the greatest and most permanent influence that could be brought into his life." In my plea for open shelving I have no intention either to nullify or to minimize the importance of training in the use of the catalogue and other library tools. My purpose is merely to take account of the adolescent's fickleness, his impatience, and his urge to explore, and thus to make the library an instrument of greater good to him.

Another procedure that may popularize the library in a legitimate way is that of furnishing at least two reading rooms. The first, and absolutely necessary one, is, of course, the reference room. I would advocate a second, which ought to be conducted on less rigid lines. The institution I have in mind is one which much resembles a well-ordered and well-conducted club library. No tables mar the setting. Chairs are large and comfortable. Students are permitted to move the chairs about and to gather in little groups for reading together or discussing matter read, so long as they do not disturb their companions. Books and periodicals are placed on open shelves and racks. The literature provided is vocational, recreational, cultural, and inspirational. In fact, all reading matter, not ordinarily required for reference and supplementary reading in curricular activities finds place in this club library. Note-taking is hardly feasible; nor is it particularly desirable in this room. Should a student wish a work from this room's collection for reference he ought to charge it out

and take it home or to the reference library. Claims of excellent reaction are not visionary. In a library with which I am familiar the practice has been in vogue for several years. Much new and added interest in books and libraries generally has resulted, and the students have exhibited hitherto unsuspected knowledge and appreciation. Thus far there has been no need for extraordinary disciplinary measures. And I see no reason why there may be in the future. Of course, the reference room demands much more quiet and much less motion. This institution must be kept sacred. But let the club library be free for quiet, gentlemanly reading and discussion. True, it must not be permitted to deteriorate into a lounging room or loafing place. So long as a student gives evidence that he can and will conduct himself as a respectable gentleman should, he may have recourse to this room. In the school instanced the club library is open only before and after school hours and during the noon-recess period. During the remainder of the day it is used for classroom purposes. The arrangement seems to work acceptably.

Culture—

Mental culture is such a desirable thing in itself that several authorities are of the opinion that it should be listed as a separate objective. Culture for its own sake has for long been considered an important element in the true education of man. Today it seems more necessary than ever for school people to keep the notion of culture—yes, even for culture's sake—clearly before them. "There have been times and places," writes the Reverend E. F. Garesche, S.J., (*The Training of Writers*) "when the surroundings of children were particularly favorable to the culture of the mind and the imagination because life was interesting and beautiful and because culture was a living and prevalent atmosphere. Our children today are not so fortunate as to live in an age of classic beauty and simplicity of thought and imagination. We can hardly keep our pupils from the vulgarizing influences about them, but we can fortify them and train their taste and imagination, so as to counteract the cheapening influence of trivial pictures and worse books." What an assignment, indeed, is set before our libraries and librarians in this "vulgar age when so many influences

are conspiring against true culture and aesthetic development!" Withal the school as a whole and the library in particular may not shirk the responsibility.

Religion—

The last objective (religion) is, in our minds, the most important objective of all. In fact, it is the vivifying principle of all the others. Our schools—our secondary schools perhaps more so than those of other levels—exist precisely because we value religion so highly. We insist that at all times religion permeate all school activities. In this affair the library, which should be the center of the school's activities, has an important office to fill. Doctor Fitzgerald, speaking before this Association in 1929, said: "So far as the high-school library is concerned religion can permeate it, if the right books are on the shelves and the right person is in charge. . . . The flood of printed matter is neither all good nor all bad. It is the work of many to select the best material suitable for the shelves of our Catholic high-school libraries. A step (but it is only a step) in the right direction is the list prepared by the National Catholic Welfare Conference, called 'A Catholic High-School Library List.' It was published in 1928." A general reference has already been made to the classes of works suitable for the religion sections of the library. A word on the contribution Catholics have made to world culture would, however, seem to be eminently in order at this point. Quoting from a highly inspirational article, "The Apostolate of the Librarian," appearing in *America* (June 20, 1931) and written by Sister M. Agatha, O.S.U.: "In the field of philosophy, doctrine, history, science, art, and literature professionally trained librarians would supply the gap left by our adherence to a secularized curriculum. We have incorporated into our reading lists, reference books and research studies conceived by those not of our Faith, trusting to the judiciousness of individual teachers to supplement this material by occasional talks on the value of the Catholic press. Are we not thereby making the attainment of knowledge and the acquisition of credits and degrees an end in themselves?" We must not overlook the influence of Catholic periodical literature. In the words of our Holy Father, "Worthy of all praise and encouragement are those

educational associations which have for their object to point to parents and teachers, by means of suitable books and periodicals, the dangers to morals and religion often cunningly disguised in books and theatrical representations." If the librarian is a lay man or woman, it is imperative that he or she be a worthy and thoroughly instructed member of our own Faith, if the library would render the service to religion which it should.

Conclusion—

The carrying out of the procedures and techniques referred to in this paper is not the business of one person. It is a cooperative affair. Administrators, teachers, and librarians must work together to the end that the library be a real factor in the attainment of the objectives of secondary education. This will be an actuality only, I think, when teachers and administrators, as well as librarians, are required to take courses in library aims and methods. May we not look forward to the not distant day when such requirements will exist in every Catholic high school in the land?

While not discarding the classifications already in use, librarians ought to think of their treasures in terms of objectives and make sure that each objective is given proper emphasis in the collections of the library. I am keenly alive to the fact that the curricular requirements of our school demand first recognition in our book selections. As our libraries grow, however, we ought not to slight even the least of the objectives. Might we not fondly hope that some individual or committee, with the competence, the inclination, and the time, place in our hands an adequate book and periodical list classified in terms of objectives and entirely suitable to our Catholic high schools?

Perhaps, though, the greatest need of the hour is the establishment of full-fledged Catholic library schools. "Without them the Catholic-library movement must lag, for it must rely upon secular institutions for training its recruits. With them we may reap a rich harvest from Catholic educational territory."

DISCUSSION

REV. HOWARD J. CARROLL, S.T.D.: You all concur with me, I am sure, when I say that Brother Sylvester's treatment of the subject of the High-School Student and the Library has been uncommonly thorough. Any discussion of the paper as a whole would be too general not to appear superfluous. Let me, therefore, confine my brief remarks to an emphasis of one of the objectives of the high school, to the attainment of which the library can make a vital contribution—the worthy use of leisure time. As Brother Sylvester aptly remarked, the importance of this objective in the school's activity is becoming every day more apparent and urgent.

It is not many years ago since vast numbers of men who were compelled to work from ten to twelve hours a day and from six to seven days a week were clamoring for a shorter working day and a shorter working week. The majority of them got what they wanted. Now, however, the pendulum has swung to the other extreme. Present conditions seem to indicate that in the near future those who struggled for shorter hours and fewer days of work will be compelled to accept less than they wished for.

When we have passed through the present crisis, we shall probably find that instead of some men having no work, the majority will have less work. In other words, that the adjustment of the unemployment situation plus the invention and development of machinery will mean more leisure for all.

I am convinced that in the future the problem of education and at the same time the great test of its worthiness will be the training for the intelligent and purposeful use of leisure time.

Last week at the commencement exercises of the Catholic Boys High School in Pittsburgh, Bishop Boyle warned those graduates who would not be able to continue their formal schooling and would be forced to seek work that the period from the time of their graduation until they found work would be a most critical one.

The implications for the subject under discussion are obvious. Those who have the welfare of youth at heart must sense the profound wisdom of such a warning and must at the same time feel the necessity of training their charges to meet a problem which may in the future be only more general if less acute.

In conclusion, let me say that the changing social and economic situation presents what seems to me to be a dominant motive for the inculcation through the medium of the high-school library of a taste and a love not only for high literature but for high Catholic literature.

I plead for a definitely Catholic tone in our high-school libraries, a definitely Catholic objective in their utilization, and a concerted effort on the part of teachers as well as of librarians to the end that the realization of that objective may lead to the formation of habits whose value will outlive school days.

A more intelligent, a more careful, and a more consistent exploitation of the opportunities offered by the Catholic high-school library will be one of the most effective solutions of the great social and moral problem of the future, the solution of which will, I feel, test the resourcefulness of all educators, and be at the same time, a measure of their competence.

SIX FUNDAMENTAL PROBLEMS IN SECONDARY EDUCATION

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In this paper six problems have been selected for mention. They are fundamental, at least, in the decade in which we live. They are not limited to the high-school period but they apply with particular force at that age. If, at the close of the paper the impression remain that only moral problems were treated, I make no apology. Fundamentally, Catholic education is development towards God. Personal holiness, imitation of Christ, supernaturalized development, are the tests of Catholic education.

Man and his activities occupy the centre of the stage in American life. Menchen boasts that civilized man has become his own god. Even noble-hearted people have frequently no further aim than to make earth a heaven. Our first and most difficult problem, therefore, is that of persuading the high-school student to live for God rather than for himself or herself. The democratic doctrine of equality when not rightly understood, the propaganda in education for the realization of self, so-called creative education all incline toward the exaltation of self; hence our task of inducing students to live for God becomes more acute. Something in our teaching hitherto has left the student with the impression that his chief concern is himself. Personal sanctification is indeed a first Christian duty, but it is possible to take a wrong road to perfection. The predominant idea in religion is not self but God. The Liturgical Movement should aid teaching in this point. It is extremely difficult, for instance, to teach to the modern the liturgical idea of sacrifice, beautiful as the idea is. It will not be taught until we find a method of shifting emphasis from self to God. Ask the average student why he does this or that and he will reply, "To save my soul," with emphasis on the "my." St. Ignatius used to say: "If I am solicitous about God, surely He will take care of me." The true Catholic seeks to bring honor to

God, or converts to Christ, or seeks to be holy for the good of the Church in the United States. When one speaks to the modern about giving something to God, the modern immediately thinks of money. It does not occur to him that it is the giving of self that counts. He does not look upon the Mass as a means of giving of something to God. If we could develop in the students a sort of contribution complex, namely the idea of giving something to God, of contributing to the Church in the United States a Christ-like life, we might eliminate some of the selfish tendency in religion and thus allow God a part in daily student life.

The problem will not be met by minimizing religion in the schools. It will not be solved by considering our schools as asylums of refuge where youths may be preserved from contamination. Our education will not be truly Catholic if our main boast is intellectual achievement. Over and above the commercial, scholastic, athletic aims there must be the higher aim of sending forth Faith-spreading Catholics. The classrooms are the outposts from which should go forth the intrepid regiments of the Lord—the Davids, the Pauls, the Jeromes, the Augustines, the Francises, the Ozanams, the Windthorsts, the O'Connells, the Smiths. Our object is a supernaturalized student, a student who knows and practices the art of living for God, of living like Christ whether in the priesthood, the brotherhood, the sisterhood, or in the laity. A life lived positively for Christ is the best Catholic action. This does not imply a belittling of intellectual effort or of the practical courses. It does imply a higher motive for such courses. Our Catholics will draw more attention for what they do than for what they believe. It is the moral problem that is especially important in this decade.

To prepare high-school students to place God first in life, to send forth modern John the Baptists, to teach the greatness of smallness, and thus to work into the correct Catholic ideal, I know of no better method than the life of Christ, taught, if possible, out of the New Testament. Meet an age of exaltation of self with a life that was abasement of self. Initiate the adolescent into the fine courage, the keen squareness, the mental poise, the quick sympathy, the forgetfulness of self and the resulting attractiveness of Divinity in the God-Man. Show how He held to

the rule: "Not My Will but Thine be done." Arrange the environment of the school so that the Figure of Perfect Manhood, victorious over the temptations, triumphant over the Pharisees, feeding the multitudes, raising Lazarus, Priest and Victim at the Last Supper and on the Cross, Conqueror of death—this Figure will dwell not only in the chapel but will permeate the classrooms, the library, the corridors with the majesty of His presence and fill the imagination of hopeful youth with a determination to live like Him Who is the Way, the Truth, and the Life.

Growing out of this first problem is the second task of convincing students that virtue is possible. Many of our efforts are wasted, numberless long speeches are fruitless because the reality outside the classroom suggests to the student that what teacher wants is impossible. Teacher may assert that certain things are wrong, but the court of popular opinion decrees that such things are only natural. Gossip is busy outside the classroom propagating the creed that no one can be straight, that all men and women have a past. Crooked politicians, virtueless leaders are placed before immature imaginations. The work of the father of lies is too frequently performed by small talk in the home, by scandal sheets, by student conversations. The girl hears that all girls drink, so why shouldn't she fall in line. The boy is told to take his books home, but he quickly relays to mother the word that "none of the other kids take theirs home" and acts accordingly. What others do becomes the norm of morality and of study quite frequently. A high-minded graduate of a Catholic college was looking for a position. He met an older graduate of the same institution. The older graduate's first advice was this: "Forget all that you learned about Ethics out at school." I am reminded of the ironic advice of Hilaire Belloc that students should be taught to lie, cheat, steal, so that they will have a practical preparation for life. Human nature has a way of nullifying not only the Eighteenth Amendment, but also the prescriptions of parents and teachers, especially if there be a gulf between the practice and theory of the teacher.

This situation is also a shock to the ideals of those who trust the teacher, and it must be anticipated in the classroom. A psychological preparation for cheap gossip should be imparted. Ad-

mit conditions. Teach with a knowledge of conditions. Demonstrate that conventions or popular opinion do not constitute fundamental morality. Show why God alone has the authority to establish what is right and what wrong.

Biography and true illustrations of acts of virtue are great aids. Select the lives of men and women who have conquered unfavorable environment—St. Gabriel, St. Francis of Assisi, St. Thomas, St. Aloysius, Theophane Venard, the Little Flower, Cardinal Gibbons, Alice Meynell, Margaret Sinclair, Joyce Kilmer, Matt Talbott, Marshall Foch. Lives of eminent Americans who did not sell their souls will do much to encourage the students. After reading the life of Roosevelt a boy wrote: "This book proved more conclusively to me that a real man is a just man, and a man of action; and that right is right in every walk of life. It is encouraging to be able to look back and to see a man, worthy of the name, who has tried the principles which are taught to me and found them workable. It leaves the impression to strive harder for these principles in the future."

If there be those in the class who poohpooh the efforts of the teacher either in the classroom or without, permit them to air their views and watch for the indignation on honest faces. Observe the hands upstretched to defend the Catholic position. Have the class as a whole do the condemning of any wrong attitude. Remain in the background if possible and have the class enunciate your views. Yet the teacher must not forget to be kind. The issue of *America* for March 21, 1931, contains a very important observation by Brother Joseph Kane, S.M., on "Adolescent Skepticism." The alert teacher will always have at hand stories and incidents which prove that virtue is always with us in each generation. A student will find in life just what he is after. The high mind seeks the high; the low mind seeks the low. There are men and women who are here and now actually imitating Christ who pray, who illustrate the possibility of virtue. Show the students how to seek the noble characters, how to be edified by goodness. Like Zacheus, the students can see Christ if they wish to climb above the average view.

Our third problem deals with some of the ill effects of group action. Usually high-school freshmen come from a school en-

vironment of group actions. They were directed in groups; they were often taught in groups. They attended Mass in groups. Group psychology predominated, although individual attention may often have been given. The method may have worked well in the first six or seven grades. Then a change of attitude was noticed. The individual came more to the front and demanded attention. There may have been some who resented being told what to do. This resentment and the danger in transition from group actions to individual actions constitute our third problem. It continues all through high school. The task is to persuade the individual to make for himself decisions which hitherto, perhaps, have been made by the teacher or the parents. The individual should begin to make his own decisions. The teacher should make fewer decisions for the group. Inner control must begin to be substituted for outer control.

Group action will always be part of life. But the individual will be better prepared for life outside the school if during the high-school period his self-respect has been protected and if he has felt that his actions with the groups were the result of his own choice. The secret is to have his good will accompany the act. True, there are cases in which no choice is allowable. Each Catholic student must believe in the Mass and in confession. But in the frequency of these, some choice is permitted. It is impossible to avoid always conflict of wills, or to treat students as adults no matter how loud their demand that they be so treated. But the wise teacher will be less dictatorial, less given to group direction and more ready to give reasons for actions that may be necessary.

It is so easy to be bossy, to tell a class to do a thing. It is so difficult to convince each member of the class that he or she ought to do a thing. Yet, if we are to bridge over this transition period, if we are to have students make their own the habits and decisions in which they have been trained, we must be careful to permit them to feel that the choices were their own. Habits are more lasting where the will moves the doer. A prudent teacher will provide opportunities for the individual to make individual decisions. Our students will be taunted with the accusation that in the Catholic school all thinking was done for them, that they were

not allowed to think. The wise teacher will keep this in mind. Father Hull has a book, "Collapses in Adult Life." He pictures the moral calamities that resulted because parents or teachers did not learn the art of reaching the adolescent's will. A great many parents never advert to the necessity of generating inner convictions. The taking of the pledge in groups sometimes aided, sometimes harmed the individual. The average adolescent might not object to such a procedure, but, whether excusable or not, there are always some who rebel. It once happened that in the sixth grade a boy was forced to the Sacraments by his parents. They imposed an action and failed to notice the depth of his resentment. By the end of high school he had lost the Faith completely. However, his pride had something to do with the loss.

Our fourth problem is perhaps one that has been most successfully handled in the Catholic schools. It is the problem of how to work with students rather than teach down at them. The generosity of Catholic teachers as regards time spent with the students has warmed the hearts of the supporters of the Catholic-school system. The phase of the problem to which I refer in this paper is the art of obtaining the confidence of the students in their attack on moral problems. Some teachers appear to be out of touch or out of sympathy with the moral problems of the young. As a consequence students refuse to be impressed by their warnings. Each teacher would profit by reading Canon Sheehan's book, "The Triumph of Failure," to see how Father Aidan prepared Charlie Travers for the fray. Ranting about lip sticks, continual condemnation of the rising generation, accomplishes little. Study the methods of the saints—Philip Neri, Francis Xavier, Don Bosco, Father William Doyle, Sister Mary of St. Philip in England. Human nature can be led to goodness; it is difficult to order it along the road to goodness. Sympathy with the viewpoints of the young, tempered by the quality of firmness, will enable the teacher quietly to correct and to keep the respect of some who may be developing false standards.

The fifth problem is concerned with the art of distinguishing between students. In the array of faces that daily meet the teacher's gaze who will be the leaders twenty years later? Who will be selfish and who not selfish? It is a great gamble—this prog-

nosis by the teacher. In his anxiety to teach well the inexperienced teacher, and often the selfish teacher, may be prone to make a wrong distinction between the students. The intellectuals may be selected to do most of the answering; the inability of others to learn may be publicly brought to the attention of the class. Many students have carried a life-long grudge against a school for such treatment. Many a student is made to feel that he has no talent to aid in the cause of Christ. Many a teacher makes the mistake of leaving the impression that only an intellectual may become a leader for Christ. Too much stressing of the intellectual phase of religion leaves the impression that religion is only intellectual. Not over ten or fifteen per cent of a class can become intellectual apologists. Train them by all means, but just as important is the training and encouragement given to each and every member to become a moral apologist. Cease to condemn the dull member. Show him or her that while he may lack book talent there is no limit to the good he might do for Christ. Train him to the battle for clean living, for pure married life, family prayer, honesty in business. Make few predictions as to who will be the leaders. Allow any member to feel that he or she may develop into a leader, for sainthood is open to all. The morals of the Catholics will do more to turn the people Godward than the arguments of the Catholics. "The final reply to all the doubts that torment the human heart is not some theory of conduct, however perfect, but the man of character," says Irving Babbitt. (*Democracy and Leadership*, p. 171.)

The sixth problem is one of loyalty to our fundamental reason for Catholic education. It is the religion course. If we expect the high-school student to take religion seriously we shall scarcely succeed if we give primary attention to courses or activities other than the religion course. The religion course needs to be given dignity and standing in the eyes of the students. Observe the psychological effect on the students where they are permitted to feel that the important thing in the school is the team, or if they hear the teachers boasting of the number of the faculty who have received degrees in this or that subject and no mention be made of the preparation of the teachers for the religion course. It is easy for students to judge just what the faculty considers

important. If there are specialists in academic subjects and no teacher giving full time or thought to religion the students will not take seriously the contention that all teachers are specialists in religion. Where there is departmental teaching, religion often suffers if it be divided among all the teachers. I realize that much good is accomplished by having all students take religion the first hour in the morning, but I do not see how there is sufficient classroom space in the larger schools for such a practice. But where there is departmental teaching I am arguing for some arrangement whereby the students will be made to feel that in reality religion is not being neglected either in preparation by the teacher or in its psychological importance in the schedule. It is a great gain in the effectiveness of the religion course if the students actually feel that the school either has its best teachers in the religion course or so arranges the course that religion occupies the dominant place among the subjects offered. In schools where the students complain about taking a subject for which no credit is given, I find that frequently the fault is with the school. No effort was made to make the religion course worthwhile.

DISCUSSION

SISTER M. CUTHBERT, I H M.: Father Russell deserves our sincere gratitude for the problems he has selected for our consideration. His experience and writings in the field of education and religion give us a rich appreciation of his views in this respect. We offer no objection to his stressing moral problems only, because moral education is the one great reason for the existence of our school system. The teaching of Christ should be of paramount importance in these days when Christ is nearly forgotten. The very atmosphere in which the average student of today lives is a result of an age-old attempt to reject Christ. Our exposition of Catholic thought, then must savor of the sympathy of Christ Himself and even His attractiveness. Our exposition must not be left to the religion class itself but must pervade the entire curriculum. Our aim must be to have the children "remember us and be reminded of the Master."

The author of the paper tells us group action will always be part of life, but in high school group guidance is not sufficient as it only benefits those whose characters respond to the suggestions and correction offered. The more varied the motives the more children will be benefited. The will is determined by motives and the training of the will requires from educators that they place before the young by word and example the highest motives which are supernatural motives and in addition such natural motives as reason may suggest. In religious education love is the emotion that must influence the will and

capture it for Christ. The love of God alone can give enduring value to the character each one must carve for himself. It is imperative, then, that we make our students love God, that we make them realize that God loves us so much that He cannot for a moment leave us out of His sight. Father Faber says: "When He created us He put His everlasting arms about us and draws us home," and the psalmist says: "He has given His angels charge over thee lest thou dash thy foot against a stone." Nothing so easily reveals God to the child as the narratives of God's relations with the world; and therein lies the supreme value to childhood of the bible story. A knowledge of the love, mercy, and justice of God is a force that produces the highest type of morality. Confidence in God is born of an abiding love for Him. Faith in God is a power that remains when all else fails in life. That was the supreme test of the Christian character of Columbus. "Christian Faith," says Father Burke, C.S.P., "not only warns against sin, not only saves from sin, not only gives us power against sin—the Christian Faith is a life that both bestows upon us and asks of us our best, our noblest, and our highest.

It is but natural for students to want to enjoy life, but it is the work of the teacher to realize this attitude and teach students to have principles and to capitalize their power to lasting good. A skilled, self-sacrificing teacher whose remedy is proper guidance and tact can do much by means of illustrations, sayings, debates, and plays to develop self-reliance and a sense of responsibility in students. Inspiration, in fact, often comes from some striking proposition thrown out in the form of a challenge.

As far as character is concerned each adolescent needs individual care and guidance, for character is something personal. There is no common mould for it. Students should be made to realize God has His own special ideal for each of them to attain and has furnished them with the tools to achieve it. Theirs is a work far beyond that of a Michael Angelo or any other great artist. Everything in life must be studied, modified, fitted in to God's ideal for them. Should not such a doctrine inculcate reverent self-respect?

The problem of actually convincing the student that virtue is possible is perhaps one of our greatest today and Father Russell's suggested solutions surely lend encouragement to our task. It might be well to ask ourselves if we emphasize sufficiently the beauty and reward of virtue in our teaching. The beauty and reward of virtue offer stronger incentives for practice than the ugliness and punishment of vice. Do we utilize every opportunity to promote the practice of virtue? Students become virtuous by practicing virtue. Janet Erskine Stuart says: "No one can be educated by maxim and precept; it is life lived, and the things loved and the ideals believed in by which we tell one upon another."

Our students can be influenced for good by what we give them to read and assimilate. Great hearts beget great hearts. Through companionship with great souls youth is encouraged to fight valiantly against the evils of life. A library of good Catholic books is a powerful aid to the growth of virtue. There they may become acquainted with God's saints in the making and there

they learn God's friends must never be satisfied with average standards in life.

In the paper just read we were also given a very practical demonstration of the necessity of training our students to live for God. The Christian spirit is not merely a spirit of faith and love, it is a spirit of sacrifice. Our Lord Himself reminds us, "If any man will come after Me let him deny himself, and take up his cross and follow Me." To permit students to grow in self-indulgence is to bring them to ruin. On the King's Highway all—apostle and disciple must take up his cross and deny himself—but at the end of it the Master and Eternal Life.

Our problem of selfishness seems to indicate that we as teachers have failed to teach our pupils the true meaning and beauty of sacrifice. Children should be impressed with a knowledge of sacrifice from their earliest years and should be taught to make sacrifices. The opportunity for making these sacrifices should accompany the desire to make them.

A story is told of a little child who out of love for the Infant Jesus said, "I'll give Him my bed." But the mother said, "No, it is not yours to give." Then he said, "I'll give Him all of my toys except this," holding tightly in his little hands a toy horse. At night prayer that night the child exclaimed, "I'll give Him this too," holding out the little horse—"I'll give Him all."

Again to train to virtue we must train the will and the best discipline for the will is a training in obedience, mortification, and self-denial. If all were trained early in life to practice these virtues they would be prepared for the battle of life and would not fall into so many errors later. We might turn to the library again as a means of stimulating students to generosity and self-sacrifice. The fidelity of the martyrs, the sacrifice of patriots, and the loyalty of friends are causes that inspire deeds of self-sacrifice. As students relish these we can lead them to a deeper appreciation of the greatest self-sacrifice in history—the Sacrifice of Calvary.

Another means of developing a supernaturalized student in a more effective teaching of the catechism. We realize that if this teaching is to be effective—symbols, illustrations, and analogies of spiritual truths are to be drawn from nature, from art, from history, from personal experience, and from all sources possible. Truth that has been merely learned is like an artificial limb, a false-tooth, or a waxen nose; it adheres only because it has been stuck. We want more than a superficial knowledge of the important affairs of life. We want students who will demonstrate to the world the life of Christ within. The whole purpose of teaching catechism, and especially the commandments is to furnish the student with correct standards to measure his conduct, and to give him a faith armed and ready for conflict.

The moral protection we owe our students demands that we warn them against lurking dangers. We can extend moral protection by supervision and by correcting the ideas of students as far as they reveal themselves by words, and by training them to judge things of the world as they effect the salvation of their souls. It is well, too, to let students know what we expect of them, for men reach their greatest accomplishments by proper encouragement.

Christ's own statement: "Of all Thou hast given Me, I have not lost any," should solve for the teacher the problems of distinguishing among students. Here we are reminded that every one whatever his external appearance, his color, his apparent intellectual ability, or lack of it for him Christ died. History shows it is by ordinary human beings that the tremendous work on Calvary is to be continued. Christ delights to use the weak things of this world to confound the strong and He Himself offset the world by making Saint Peter, who was the weakest, the head. The purpose of the Catholic school is not primarily to educate the intelligence but to make christian men—men constant in following the eternal principles of justice, that is of giving to God what is due to God. To forget earthly sciences may be a great loss but to forget "eternity" is the terrible tragedy.

Perhaps our most serious problem is our final problem here of loyalty to Catholic education. Religion should have a dominant place among the school subjects. As a rule, religious teachers are only too anxious that their children should come into their glorious inheritance and drink from their earliest years the waters of eternal life. The objective method was inaugurated by the TEACHER of teachers and is kept in force only through the enthusiastic teachers of today. Enthusiasm is born of adequate preparation. If a teacher were to devote her entire time to religion which demands knowledge, patience, skill, and tact in the highest degree, what might we not hope to obtain in the after life of our students?

The catechism, of course, can never possess the ability to teach fundamental religious truths with a force equal to that possessed by Scripture. The New Testament is considered the fundamental document of Christianity so why not place the gospels in the hands of our students and have them learn the life and teachings of Christ first hand? If our students are to be Christians it is of the greatest importance that the Friend of youth be put before them as their Model and Leader. Adolescents are hero worshippers and the New Testament would capitalize this characteristic by focusing their attention on the personality of Christ. Youth needs worth, loves the spirit of battle and the doing of things. Christ's life would satisfy all of these. There they could see Him in His everyday actions, in His acts of kindness, in His miracles, and in His understanding look extended to youthful hearts. A thorough study of the gospels causes the story in all its rich and suggestive setting to be recalled at will. Thus words and things will begin to recall sacred memories, and placid lakes, fields of corn, and grassy fields will bring holy thoughts to mind. If religious education is to lead unto life in all its fullness it can only be done by sharing one's life with Christ. Christ as the ideal will exercise ascendancy over heart and mind. In the New Testament we have a glorious sweep of literary grandeur for the incidents are presented with a force of conviction, a directness of appeal, a vividness of impression, a beauty of force and diction that are without parallel in the whole range of human language while their adaptation to the understanding of students cannot be equalled by any uninspired agency.

DISCUSSION

BROTHER CHARLES E. HUEBERT, S.M., A.B.: The paper of Father Russell, all will agree, I am sure, is well written and full of ideas that are suggestive and practical. As he says, only moral problems were touched upon, but we know that these moral problems are essential and all-important, and will, if solved and applied, lead to the happiness and salvation of our growing young people.

Father Russell has proposed six problems, each of which is fundamental; yet when taken together they form one great FUNDAMENTAL PROBLEM, that of making real, live, active, practical Catholics of our youthful charges.

As one of his problems, he cites "resentment" against "group control," and he urges that the individual should begin to make his own decisions.

We are ready to agree that at this time of life, the adolescent age, our young people are anxious to assert themselves, to come to the front, to let the world know that they are present. Experience teaches us that this self-assertion often takes the form of resentment, not alone at group control, but also at any and all forms of authority. Our first duty, therefore, is to curb this resentment by a sympathetic, yet firm discipline. Mental discipline is a first requisite for individual decision. But how have such discipline? It is found only in a course of study that is rigid in its requirements and merciless in its regularity.

The high school is for life what an apprenticeship is for a trade, what a novitiate is for a religious order, or the little seminary is for the candidate to priesthood. And though we must do all in our power to bring out the individual, nevertheless, we must not overdo it in this direction, lest we be charged, like some other schools, as tending to have our boys develop naturally with all their evil tendencies. That some few rebel against direction, should not cause us to be accused of bossism, and even though we were so accused, would that be sufficient cause to abandon so effective a tool as group control? True, there must be a difference between the group control as practiced in the grades and that which is to be practiced in the high school. In the former, the control was from the top down, from the boss to the bossed; in the latter, the control must be from the bottom up. This we find can be very satisfactorily accomplished by following the methods of St. Vincent de Paul, of Don Bosco, and of the saintly priest of Bordeaux, Father Chaminade, the Founder of the Brothers of Mary and of the Daughters of Mary. Father Chaminde gathered young people from every walk of life and through kindly and fatherly direction organized them into sodality groups. His groups were voluntary associations and their activities were voluntary projects which they carried on through every part of France. By their example Catholic Action in France was revived. So also in our large high schools today, we gather the boys and girls from every stratum of society, and by the proper application of the methods of our saintly leaders of the past, by the proper form of group control, we can and do eliminate the "resenters" and prepare our young people for the great team-work they will have to practice in life.

By combining the method of the saintly Father Chaminade with the present-day Sodality and Students' Spiritual Council plans we have a practical group control, which we believe, gives to the individual, the desired opportunities and the necessary incentives.

We have tried the plan in our own School of 750 boys (McBride High) and we are convinced that the plan is solving the great fundamental problem. It is making exemplary Catholics of our graduates, it is making them think for themselves; it is making them bring sacrifices that heretofore they never dared to try, it is making them live not for themselves alone but for God and their neighbor as well.

In our school we have twenty-three home rooms and in each of these as many independent groups as possible are organized, each working in a distinctly spiritual endeavor. We have the Mission Group, the Eucharistic Group, the Marian Group, the Parish Group, the Catholic-Literature Group. Membership in one or in all groups is voluntary. Each group has its own officers who regularly call meetings and give the individual members every chance to express themselves and to have their projects discussed. By periodically electing new officers, numerous leaders are developed in every class. Monthly, each class sends a representative to a meeting of what is known as the Central Committee on Spiritual Activities. This representative proposes to the Central Committee the suggestions offered by his group. Again the "resenters" are permitted to air themselves and be convinced, not by the teacher or moderator, but by their own pals. Each representative carries back to his own group the labors of the Central Committee, and again each group is allowed to accept or reject the suggestions offered them. Our experience has been that, under the direction of an active and prudent moderator, numerous projects are undertaken and successfully carried out by the students. Moreover, not only the leaders but every student in the school who has entered into any of the discussions is convinced in his own mind that he has been a necessary factor in the undertaking and that the success attained was due largely to his own personal activity. To illustrate: At the April meeting of the Central Committee, the President announced that suggestions were in order for keeping constantly before the minds of the boys that May is the month of our Blessed Mother. Thereupon it was proposed by one boy to erect a May Altar in the front lobby of the school. Immediately another member exhibited that resentment which Father Russell mentions as one of the evils of group control, by stating that the front lobby was too public a place, and that erecting a May Altar there might expose it to the ridicule of agents and non-Catholic visitors at the school. Just as promptly, however, a dozen or more champions of the cause were ready to defend THEIR idea which ONE boy had suggested. After some interesting discussion the original "resenter" asked for a unanimous vote to place the May Altar in the front lobby. Throughout the month of May the statue of our Blessed Mother was literally imbedded in fresh, fragrant flowers. The faculty moderators were pleased at the honor thus bestowed upon our Blessed Lady and quietly smiled to themselves when each heard

that his own group was responsible for the idea and the method of carrying it out.

Noticing the excellent results produced through the activities of this Central Committee and the great opportunities for the training of actual leaders, we were led to institute a similar organization which has for its purpose to encourage scholastic, athletic, and other extra-curricular activities in the school. After having carefully observed the functions of both organizations, we feel convinced that in them we have the solution to the first problem and probably to several other problems of which Father Russell speaks. The more completely the moderators of both of our organizations have kept themselves in the background and the more they have allowed the students to express their own objections, the more effectively were these objections dispersed by the students themselves. The most capable moderator is the one who is shrewd enough to guide and direct the activities of the various groups without giving the impression that he is doing so.

Since adopting this line of action, we have had opportunities to verify our contention that by our group control we are producing real, live, active Catholic young men. We have seen them continue in groups on the parish stage, as ushers in the church, as organizers of boys' clubs, etc. We have seen our boys volunteer their services on all occasions to their pastors and his assistants. We have seen them go before classes of boys and girls in grade schools urging these younger ones to become Knights and Handmaids of the Blessed Sacrament. We see them regularly in our own school go from class to class during activities periods eloquently appealing for spiritual preparation of notable feasts by means of novenas and tridiums and for the 100 per cent reception of Holy Communion on these feasts and on Sundays.

We have great hopes that through our spiritual activities, with voluntary and enthusiastic members, we will solve another great problem that is staring us in the face at the present time. Every order of teaching Brothers and Sisters feels keenly the lack of sufficient members to carry on the great work of Catholic education. In Father Chaminade's group of sodalists was planted the seed that brought forth the teaching Brothers of Mary and the teaching Daughters of Mary. We hope that in every high school in the country like organizations will be fostered, where the seed of many vocations to the teaching orders will be planted, nurtured, and brought to fruition.

PROVISION FOR THE POOR IN THE CATHOLIC HIGH SCHOOL

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The subject of the present paper, "Provision for the Poor in the Catholic High School," seems to be, comparatively, something new; but, really the product itself is also new. Strictly speaking, the Catholic high school as such, has not yet passed its childhood stage, as it is of only relatively recent development. Time was when we counted the Catholic high school among the rare and precious things allotted to only large cities, to only large and thrifty parishes. But, is not this perhaps the very root and foundation of the activities within the Church, of whatever nature?

It is by the poor and not by the rich that the Catholic Church is populated, and by the proverbial widow's mite, supported. The Church has ever fostered a more than passing devotedness, solicitude, and care for the poor, and has never been wanting in finding these lambkins of the flock. Christ expressly says: "The poor you have always with you." It has been ever thus. The Church herself struggles along in most cases in the direst poverty—still her hand and heart are ever open to the needy and the poor. In many instances self-sacrificing, devoted pastors who shun notoriety are secretly taking care of the deserving poor of their parishes in the home as well as in the school; and are so, true shepherds of the souls entrusted to their care in imitation of their Divine Model and Master.

"Go, teach ye all nations" in its fulfillment was one of the outstanding characteristics of the early Church. In accomplishing this Divine command in its entirety the Church has always fostered educational institutions, and its early history clearly shows that it has always been her desire to make education accessible to all—in the full sense of the word—Catholic. And not before the so-called Reformation in the sixteenth century was the natural unity between secular and religious education rent asunder.

One of the greatest centers of Christian learning, that of Alexandria was established by St. Mark as early as the year 60, and here some of the familiar, intellectual celebrities as Cyril, Clement, and Origen are found. In the early Middle Ages, episcopal and monastic schools sprang up in southern and western Europe, and of these Carlyle says: "By these monastic schools nearly all invention and civil institutions by which we yet live as civilized men were originated and perfected."

It would overbalance a paper of this type even to attempt to mention the famous centers of monastic learning, and would not be to the point. Suffice it to say that the numerous schools founded in Ireland were not only "free" as far as tuition was concerned, but food, lodging, and books were also given to the student free of charge. The masters of Irish ships were even obliged to give free passage to students. These schools were not merely elementary, for Greek, Latin, Hebrew, the classics, natural science, law, art, history, mechanics, philosophy, and medicine were among the courses offered.

Lindisfarne, Verdun, Erfurt, Warzburg, Cologne, and Vienna were founded by Irish monks who adhered strictly to the methods described as propagated in Ireland. They extended their influence along these same lines in the region of the Rhine and the Danube, into Flanders and Bavaria, throughout southern Germany, to Burgundy and southern Italy, Spain and Greece; and these pioneers in education for the masses found their way even into the Himalaya Mountains in Asia, to Greenland, and Iceland.

In nearly all the monasteries of western Europe there was besides the school of higher learning, a school for the children of the poor peasants. This is certainly proof that the Catholic Church has been throughout the ages the foster-parent of education for the masses, for the rich and the poor alike. But, has this Christ-like spirit permeated all modern movements toward intellectual advancement? Henry Barnard, founder of the Normal School in this country, in praising the German organization of education said: "But not to Germany, nor to any one people, but to the Catholic Church belongs the higher credit of first instituting the public school, or rather the parochial school, for elementary education of the poor."

(France during its past history had 60,000 free schools and in Florence with a population of 90,000 there were 12,000 children in attendance at school.) Are Catholic educators of today as solicitous as their forefathers, about those poor, whom the Lord calls "blessed"? The National Catholic Educational Association can do no better work than to begin to consider this question with a view toward definite results. Have we a department that takes care of the education of the poor? Is this done in a uniform manner locally? Are the majority of cases investigated with the view to making proper provision for them? If we, as educators, are unable to answer these questions, can we be said to be taking care of our financially poor? The situation is even worse, if we have never given thought to educating those who are unable to pay for more than one system of schools.

Since time has not permitted the gathering of data or the compilation of statistics, the purpose of this paper will be to bring the problem of provision for the poor vividly before our minds so that in the future there will arise practical results as the fruit of our thinking. Then, at a later date, perhaps, a complete statistical report on this subject can and should be made possible.

How many here present know of schools that give free texts, offer free tuition, worthwhile scholarships, or provide board to deserving boys and girls? Do not our schools, on the other hand, tend to close out the poor of large families by charging tuition, gauged by the principle of "what the traffic will bear" adding to this, fees exorbitant from the wage-earners' viewpoint? Are our private schools charging minimum tuition, or are they trying to enrich themselves, without considering the value of the souls of those they are forcing into free schools while they themselves are shouting "Every Catholic child in a Catholic school"? Will not our embryonic Catholic leaders be lost and their energy diverted into other channels, their identity unknown if their high-school days are spent in non-Catholic schools? The leaders in this great land of ours have not come from among the wealthy, but, for the most part have they come forth from the middle and poorer classes. Who keeps up our fine parishes if not the poor people? Many of these it is true, sacrifice all but the bare necessities to give their children a Catholic education. But are we to sit by in

ease and comfort to watch them suffer, and the weaker ones perish, especially those of us who have vowed poverty? Personally, we know that religious orders, of both men and women, have been and are doing their major share in educating deserving poor, but, naturally this work of mercy is hidden from publicity. Various lay organizations also are coming to the fore and are doing valiant work among the poor in the educational field. To give an example of the work which is being done by the Knights of Columbus, the following is quoted: "This year twenty-eight students are enrolled in Marquette Catholic High School who owe their schooling to the council's scholarship fund. One of the students recently voiced his thanks in the following letter to the Grand Knight: 'I wish to take this occasion to express my appreciation to the Knights of Columbus for making it possible for me to attend the Catholic high school. This is a privilege indeed for any boy and particularly for one who never before attended a Catholic school. I know that the knowledge I shall get of my Holy Religion and the companionship of other Catholic boys will be of great advantage to me.'" Let us say: "All praise to the Knights and may God bless their future efforts!"

There are a number of high schools, however, throughout the country which are well equipped, and are paying reasonable salaries to a number of lay teachers, who, at the same time are charging only minimum tuition. This should be the case in all our schools. In localities where there are neither parish nor central high schools it should be understood by the deserving poor that free or at least, reduced tuition is obtainable for the asking. Catholic elementary schools might announce at the close of the school term the name of private high schools that will grant free or reduced tuition to the deserving. The pastors, themselves, ought to put themselves in communication with the authorities of the nearest high school and surely something can and will be done to accept such recommended deserving students. For, can we be said to be living up to the spirit of Mother Church if we neglect these poor? From which class will our Catholic leaders be chosen? Is there today a tendency for the wealthy to take upon themselves the responsibility of real leadership?

In this day the minimum education required for success in the

business and professional spheres, is that of the high school. What will be the result if potential Catholic leaders are placed in non-Catholic schools during their most impressionable years? Rev. Paul Blakely, S.J., in his article, "The School and the *Rerum Novarum*," published in the May 9th issue of *America*, commenting on the Leonine Encyclical on the Condition of Labor, touches on the problem of education of the worker. He says: "Then there are our high schools and the upper grades of the elementary schools. This field, it must be admitted has been somewhat neglected. Yet, since only a minority of our boys and girls finish high school, and a minority much smaller will have four years of college, it must be somehow reached. The task must not be too difficult. If revelation from on high can be imparted to the mind of a child, it should not be found impossible to give our boys and girls an understanding *pro capto suo* of the teaching of the Encyclical. What is lacking can later be supplied by sodality and other parish or diocesan study clubs and circles. A vast field remains to be tilled. May a determination to begin the work be the result of the fortieth anniversary of the *Rerum Novarum*, and, let us add—the result of the Twenty-eighth National Catholic Educational Convention, in regard to the education and care of the poor in our secondary schools. Perhaps, the most fundamental reason for the condition that Father Blakely cites, is the utter neglect, in the past two decades of provision for the children of large poor families, while a frenzied striving for credits and standardization has gripped the Catholic-school system. Keeping abreast with the well-organized public-school system is essential, of course, but to do this at the expense of adhering to the spirit of Mother Church is far from commendable.

No one will contradict the statement that the Church has always had the welfare of the poor at heart. Is our remissness in following out her desires to be one of the abuses that may cause spiritual decadence and a general decline within her ranks? Can we not, at least, be as efficient in providing for the poor students as we have been in organizing and systematizing the Catholic-school system of which we are so justly proud? Let us during the course of the coming year try to formulate in a practical manner what is being done for the poor. However, care should be taken

that systematizing does not kill the spirit in our work. If the poor are made to feel our efforts we may possibly dub our work as philanthropy, but, giving that humiliates the recipient has no place in the realm of charity. In the free school, rich and poor study side by side without distinction as far as school life is concerned. Those in charge seldom know whether or not a child belongs to wealthy parents. Their pay check does not depend on direct individual contributions. Unless we can make this equality felt, we will fail to attract large numbers of the poor. Philanthropy is a poor excuse for charity, but, where neither philanthropy nor charity is present, the condition is far worse.

By way of suggestion, for a plausible plan in attaining our goal, the good, self-sacrificing pastors of whom we have spoken before, must be our models as to ways and means. High schools in the United States, both free and private, have only come into prominence recently, comparatively speaking. This generation of educators well remembers the day when an elementary education fitted the boy and girl for life, at least in the estimation of the majority of parents. A high-school education was for the chosen few. When these zealous, ever-watchful pastors foresaw the time when they would be compelled to offer free education, or their poor would be forced into the free schools which were not Catholic, they immediately set to work to meet the coming crisis and our numerous free elementary schools are living monuments to their success. The fact that the Catholic elementary schools have kept pace with secular standards and have taught religion and morality over and above this, is the real reason that bigotry has not thus far been able to close the parochial school.

In many parishes of the Middle West when the pastors saw the need of the future, they contrived to gather a school fund by combining parish efforts with their own sacrifices of the greater part of their salaries until a sufficient amount was obtained to make each grade free successively, beginning with the highest. They have no difficulty in attaining the ideal within their parishes of "Every Catholic Child in a Catholic School." Now the day is past when the elementary education is sufficient equipment with which the boy and girl can face the world. A high-school education is a necessity. A Catholic high-school education is essential

for the Catholic adolescent. We are certainly not at a loss to find at the present time in the United States such characters as the above mentioned. Let us all, priests, Religious, and loyal laity be up and doing to provide free high schools wherever possible to give our boys and girls their rightful due in this age of the high school and college.

DISCUSSION

SISTER M. AQUINAS, S.C., A.M.: That the Church has taken under her patronage science, art, and poetry and fostered them down the ages is true; that she has in times past been solicitous for the education of the poor is also true; what Carlyle said concerning the contribution of the monastic schools of southern and western Europe to civilization is a well-merited tribute. Yet, while listening to the recital of the glorious work of the Church in Feudal, Mediaeval, and pre-Reformation days it is well to recall at the same time that there was not a monastery, not a cathedral, or collegiate church that not received largesses at the hands, first, of the newly baptised barbarians, eager in some way, to manifest their Christian faith, and in later times, from those of powerful kings and princes, and to recall also that, by this manner of manifesting their faith, they also assured the budget of charity and public instruction, of which, in feudal days, the Church had sole charge, and these works she carried on, by the aid of powerful patrons, until the religious revolution of the sixteenth century when her wealth had become one of the causes of laxity in the monasteries and of scandal in the world.

After a recent convention, one of the hard-working Sisters on our mission said: "I always come home from conventions discouraged. We seem always so far short of doing what we should do; yet no one tells us just how to make things right. I was glad that Monsignor Cauley of Erie blamed something on the devil."

I cannot say that conventions affect me in that manner. They rather stimulate me; yet, lest all we are not doing should be a source of discouragement to even one zealous laborer here, let us forget for a little while the lovely vision of cool monasteries, studious halls, corridors thronged with hundreds of eager students, and look at what the Church is now doing; doing it, too, without largesses, without endowment; doing it often with only the nickels and dimes of the poor, and with, sometimes, scant encouragement from within, and opposition, sometimes open, sometimes veiled, from without.

The history of the development of the parochial-school system is now an open book it is true, but only the older grade-school teachers present know the inside history of that development; those know it well who struggled along in classrooms containing one hundred, one hundred and twenty, and in one school in which I taught, though I was not the martyr, one hundred and fifty children, seated three at a desk, or all seated on chairs, sometimes, indeed, with two

squirming little pieces of humanity struggling for one chair. They know too of those that succeeded in giving to these same children when they reached the upper rooms (there were no grades then) the equivalent of a ninth-grade education, embracing a very thorough knowledge of algebra, rhetoric, book-keeping, elocution, drawing (the White System was used in schools taught by our Sisters), together with the self-sacrificing work of those who later prepared the eighth grade to pass the entrance examinations to the public high school, work from eight-thirty in the morning to five o'clock in the evening and often half days on Saturdays, in order to strengthen what the crowded condition of the lower rooms made difficult to do well. This was done to secure for the parochial schools the recognition that their graduates merited, in spite of the lack of state aid. For the work of the Church in the past I have the deepest appreciation, but for the work that is being accomplished in our midst I have the deepest reverence, for "the Finger of God is here"

What the courage and self-sacrifice of these pioneers accomplished in the past for our elementary-school system will also bring about the success of the parish high school, established primarily for those either too poor to pay for the education of their children in Catholic boarding schools, or who are unwilling to separate themselves from their children even for the sake of the Catholic training to be obtained therein.

That these parish high schools are even now of inestimable service to the poor may be seen by the fact that in the Pittsburgh Diocese alone there have been established within the last twenty years twenty-one four-year senior high schools properly affiliated with the State Department at Harrisburg; eleven other high schools that are gradually developing full four-year organizations, and twenty-four ninth and tenth-grade commercial courses.

From information concerning tuition charged by these high schools, information graciously forwarded to me at this busy season by the Principals of forty-five parish high schools, I chose the reports from twenty-five situated in the poorest districts. These have a combined enrollment of eight hundred fifty-six, three hundred fifty-eight of whom are educated absolutely free, ninety-one pay tuition that ranges from five dollars a year to twelve dollars a year; this rate seems to prevail in the two-year commercial classes and also in the four-year schools for the pupils of the local parish where the books are lent to the students; four hundred seven pay only for books; and clothing is supplied for seventeen who would otherwise be humiliated before their classmates. In one of the large and well-equipped four-year high schools all pupils from the parish receive this secondary education free. Pupils from other parishes pay seven and a half dollars a month tuition and have free use of books, but many of other parishes are, if poor, admitted free.

In another completely equipped four-year high school, the pupils of the parish pay for their books only, thus reducing the rate of tuition for those who come from other parishes. Here, too, the poor are given free books, if they cannot afford the twelve dollars charged for them. Five dollars a month tuition is expected from pupils from other parishes.

Where the pupils, however, have easy access to a public high school and where there is no four-year senior parish high school properly affiliated; where there is no determination on the part of the school authorities to extend the two-year course, or no immediate prospect of extending the course to four years, pupils should not be encouraged to enter these two-year high schools. Much injustice has been done to the poor and the uninformed by carelessness with regard to securing the validity of credits obtained in this sort of school. This is not provision for the poor, except where no other opportunity presents itself to secure work further than that which the elementary school offers.

But the difficulty of extending the high-school course for four years is often exaggerated. For what some of the poorest parishes have accomplished, with infinite self-sacrifice, can be done by others possessed of the same spirit. Let us examine some of the reasons alleged for not extending these two-year courses:

- (1) The additional expense involved in the establishment of these high schools.
- (2) A feeling that it is impossible to furnish sufficient variety of courses to give to the student that which is necessary to prepare him for his chosen vocation.
- (3) Lack of preparation on the part of the teachers to teach these subjects.
- (4) The establishment of these high schools is injurious to the grade schools because they take the best teachers from the elementary schools.
- (5) Lack of teachers on the part of the religious communities.

That the establishment of parish high schools involves considerable expense is true; yet by economy, not parsimony, in buying equipment and books, and by careful supervision of the use of this equipment and these books much expense is saved, and "a penny saved" is still "a penny earned." It is often possible, by a little friendly cooperation and intercourse with neighboring public-school officials, to provide desks and other furniture necessary in the high school; for instance, in one of our parish high schools a commercial department was added two years ago. The addition of this department practically doubled the enrollment at this school, making necessary at once additional equipment.

The Board of Public Education gave permission for the building of much of this equipment in the nearby trade schools, the parish school paying only the manufacturers' cost of material. The blue prints for some of this equipment—typewriting tables and desks—were made by two freshmen from the parish high school, enrolled by special arrangement in the mechanical-drawing class at this public trade school. In return for this courtesy, stencils for the preparation of students' texts in various departments of the trade school were cut by students in the commercial classes of the parish high school. The expense of these stencils was borne by the trade school. In another trade school, trays for filing equipment were made by the seventh and eighth-grade pupils of the same parish school. The cost of folder equipment and card-index equipment for filing practice was considerably lessened by buying blank material and using

the talent of the pupils in printing the tabs. Two coats of shellac, administered by the same good-natured pupils, then made the tabs almost as durable as the expensive celluloid ones—all supervised by the teacher. The additional classroom desks were purchased second-hand from the Board of Public Education, sand-papared and varnished at an expense of only two dollars each. They match the expensive fifteen-dollar desks so well that only the teachers know the difference in price.

The school of which I speak has a four-year academic course. In addition to this, commercial work is offered in the sophomore, junior, and senior years as elective subjects. By the arrangement indicated above with the nearby trade school, a boy may elect one course either in mechanical drawing or in some similar subject. The subject, of course, must be one found in the list of high-school subjects ordinarily accepted for admission to the freshman class of a college. Among the subjects listed for admission to the freshman class at the University of Pittsburgh, and which its students may offer for entrance, are drawing, industrial arts, and manual training. Surely, the variety found in these courses—the academic, the commercial, and the industrial—is all that any secondary school could offer with profit to the pupil.

With regard to the preparation of the teacher—no school is affiliated with the State Department until the fitness of its faculty members has been pronounced upon by those best able to judge impartially of their fitness; and, thanks to the generosity of Catholic teachers and universities throughout the country, who give their services in summer schools and on Saturdays throughout the school year, and thanks, too, to the religious communities, and especially to the superiors, who provide for these teacher-pupils tuition and carfare to the various universities, the members of these various high-school faculties are, at least, as well equipped as public-school teachers educated in the same universities.

As to the injury done the grade school by taking from them the best teachers, and as to the scarcity of teachers—the establishment of these parish high schools is the best manner of providing for our various novitiates members who will have better initial preparation than those removed from the grades; and, besides, even if they were the better teachers, which is not often true, the number taken is so few that their transfer could not materially affect the teaching personnel of the elementary school.

There is but one more statement that I would like to make, and then I shall close this discussion, hoping at least that I have not discouraged anybody. It is this: There is no pupil whose poverty keeps him out of his own parish high school where there is one provided, but his poverty often does prevent his staying there until he is graduated. Work before school hours or work after school hours, or work both before school hours and after school hours has hindered the progress of many a promising boy, and so I say that the one indispensable provision for the poor in any private secondary school, or in any other kind of school, is a teacher who knows the back stairs of the poor and who has acquired the glorious gift of sympathy, either through his own experience or through his ministration of charity. Such a one will find a way to

hinder the student's failure. He will not count the cost of an extra teaching period (free of charge) when it is possible for the student to take advantage of it. The supervised study period will present him with many opportunities to exercise his zeal and charity. He will be big enough, even, to make a 69½ per cent into a 70 per cent the passing mark. Penalties for slight infractions of rule that would involve the loss of the only nickel or dime that the student has for lunch, and that would cause his doing without lunch or his walking home from school because of the lack of carfare should not be tolerated. This kind of punishment would not be a burden on the rich who have plenty of spending money, but it is cruelty to the poor.

This paper is all about parish high schools, and yet its subject is "Provision for the Poor in the Private High School." If by the term "private high school" is meant the present-day academy, the education there obtained can now be had in any local high school. That the tuition charged in these academies is exorbitant may be true; perhaps that is the reason why the treasurer of one such academy said not long ago, "If I had all the unpaid tuition recorded on the books, I could pay off the entire debt of the academy."

REV. JOSEPH J. EDWARDS, C.M., A.M.: It seems providential that at this time we discuss the subject of Mother Juliana's paper. It is certainly timely that we, assembled in convention, should feel the pulse and take the temperature of various parts of the country, and to search out a remedy for this most disconcerting of maladies—the lack of money and means of taking care of our poor.

Catholic educators generally, as Mother Juliana says, have been doing their share in caring for the poor in a given locality; still we find this share is insufficient to meet the needs of all the deserving who apply for free or reduced tuition from our high schools. How shall we meet the need? As conditions vary in different parts of the country from which we come, each particular locality will have its own way of meeting the problem and solving it. Those conversant with conditions where the high school operates are the best judges as to what can be done with the problem. It is one thing to know the situation, and quite another thing to work out an effective plan whereby Catholic education may be at the disposal of all seeking it.

To my mind, it does not seem practical to offer free tuition or free textbooks as an inducement even to the poor, except in rare instances. The fact that a very nominal amount is paid for both tuition and books has a wholesome psychological effect upon both pupils and parents. The monthly payment of a dollar or even less will serve as a pointed occasion for the parents to insist on better work being done by the boy or girl both at school and at home. It may be a sacrifice for the parent; or the child may be forced to earn it afternoons and on Saturdays; that merely adds a stimulus which might otherwise be lacking and will banish whatever timidity that might be attached to the absolutely free tuition.

Of course, Mother Juliana's plea for minimum tuition is sane and Christ-like. We are not in the work of education for financial gain, and if such there

are, the sooner we lop off these offending branches the better we shall be. The Church never has a more penetrating voice, nor richer harvest than when she is poor.

However, we must not overlook the fact that justice requires that orders and communities engaged in secondary education must have a due return for services rendered. These days it is a costly process to prepare members for the teaching profession. To educate, provide, and supply the candidates for their work is a task that must go on with increasing care and exactness; hence the training schools and provision for graduate work must be maintained. Taxes placed on the revenue of a high school on the basis, as Mother quotes "of what the traffic will bear" should not be so exacting as to work a detriment in caring for those for whom the high school is intended. On what basis shall we regulate for our poor? It is a business, and like every enterprise it must follow efficient methods. In parochial high schools the pastor will see to it that those who are deserving and come from the grammar school will be admitted to the high school; and conversely those who can meet the financial requirements will do so. Parish organizations will assist the pastor and the school will go on serving the needs of the parish effectively and completely. But what about the sectional or private high school drawing students from wide areas and many parishes? The only source of revenue the private school has is from its tuition. This is the more acute problem.

In this connection I should think that a budget plan would be most effective. The locality will set the norm for the tuition. The students who can pay the stipulated amount will do so, while a pro-rated scale for the others may be operative so that the maximum number of poor may be cared for on a descending scale down to the individual who would be giving only a dollar a month or less. This system appears as though we were straining a gnat and swallowing a camel. But we are straining the gnat in order that we can let the poor camel crawl through the eye of the needle.

The absolute minimum level of tuition with free tuition and free textbooks, while it is desirable, is hardly practical. Scholarships paid for by organizations like the Knights of Columbus, Holy Name, and Big Sisters cannot come in sufficient numbers to cover many cases especially in the larger cities. If these or similar organizations would assume the work of making the difference between what the education costs and the rate paid by the others, a larger group could be taken care of especially those who find the full rate burdensome and consequently prohibitive. The system being elastic would be more readily adapted to the exigencies of the time and the locality.

Mother Juliana's plea for free schools wherever possible should be heard, because it represents the ideal and goal of Catholic education, but until that day arrives we must work out an immediate plan. This is a big problem. We have merely skimmed the surface. Details will have to be developed to handle the situation in each high school. We have at last opened the question, and with the helpful suggestions of those who know and understand the work we will be able to give the Catholic boys and girls in America the advantages and opportunities which are rightfully theirs.

THE PROBLEM OF FRESHMEN HIGH-SCHOOL FAILURES

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Within the last decade our Catholic high schools have increased by leaps and bounds, giving us a total enrollment of over 200,000 Catholic boys and girls. With this largely increased attendance has also come a lowering in the average intelligence of students. They form a heterogeneous group of geniuses, half-geniuses, normals, and sub-normals meeting on the same equal terms. Formerly, our high-school pupils formed a somewhat select group with comparatively richer background and more favorable home environment and training.

It is not surprising then to discover a vast increase of failures under the changed conditions. Every catastrophe calls for an immediate investigation with a view to determining its causes and of seeking remedies and safeguards to prevent or reduce to a minimum any recurrence of a like nature.

In solving the problem of freshmen high-school failures our method of procedure will follow the same lines: to determine the scope of the problem; to discover its causes, from every angle and source; to seek the remedial means to forestall, to prevent, and to reduce to a minimum the percentage of failures as it now exists. We purpose then to present a summary of findings gleaned from current statistics and surveys concluding with a series of suggestive measures and recommendations proposed for counteracting the main causes and their fatal consequences.

The Problem of Failures—To acquaint ourselves with the scope and nature of the problem of failures, we need but to study the reports and surveys made by several groups of schools. The findings are typically unanimous in their disclosures.

A summary of a survey by Sister Ethelreda Heard, C.P.P.S., (1) covering four large Catholic high schools in the Middle West, with a total freshmen enrollment of 825, reveals an average failure

of 18 per cent. The total enrollment of the four high schools was 2,262 and the total number of failures for all grades amounted to 21.7 per cent. From the survey we conclude that the freshmen failures are not necessarily in excess of failures from among sophomores and juniors. However, the average percentage of failures from the freshmen groups closely approximates the average mortality of the four schools. Furthermore, the survey reveals a marked variance in percentage failures, one high school recording a failure of only 10 per cent and another a failure of 26 per cent. The low percentage of failure may be attributed to the fact that no freshman is admitted to an advanced class in September who has failed in one or two subjects during the preceding term unless he has repeated the course and secured credit during the summer either under a private tutor or at a public high-school summer session.

That the introduction into high school of an unselected group from the standpoint of parental occupation is the cause of many failures, seems logical, since one of the most influential factors of a student's life is the environment of his home. This environment is created as a rule by parental occupation. The survey shows that the highest percentage of failures comes from the labor group or 29.69 per cent followed by 25.4 per cent from the transportation group. The minimum failures are found in the personal service and agricultural groups with 13 and 12.5 per cents, respectively. The five non-labor groups showed 42.2 per cent of failures. This rate appears unduly high for that type of representation, but in view of the fact that those five groups contribute 47.8 per cent of the total enrollment and that they represent 17 per cent of this total, the groups are placed in a better light. This study proves that no occupational classification can claim exemption from failures and hence parental occupation and failure correlate but very slightly. Other conclusions drawn from a study of the survey show: (1) That outside occupations by pupils of a reasonable period each day, does not constitute a serious cause for failure. (2) That the decease of a parent seems a rather negligible cause of failure, as approximately only one-eighth of the students who fail, have lost one or both parents. (3) The subjects in which students failed in the order of their frequency were Latin, Algebra,

History; the subjects of less frequency Religion, Commercial, Subjects, and English. (4) Evidence seems to prove that a high percentage of failures is occasioned by mental inability. Approximately one-tenth of the failures were found among the accelerated students and one-third among the normal group, whereas three-fifths occur among retarded pupils or those below normal and incapable of keeping step educationally with the normal or superior groups. It is within these groups that failure could be eliminated or, at least, reduced by improved teaching technique and methods. (5) The difference in the amount of time spent in outside study by boys and girls is noteworthy. Forty-three per cent of the girls study from 2 to 2½ hours daily in comparison with 15 per cent of the boys. Eleven per cent of the girls spend three hours daily in study in comparison with two per cent of the boys. Only 55 per cent of the girls devote less than two hours daily to study while 81 per cent of the boys study less than this length of time. Consequently 22.3 per cent of the boys fail compared with 16.6 per cent of the girls.

The four Catholic high schools studied by Sister Ethelreda compare very favorably with similar data from other schools and localities. The conclusions drawn are also very markedly similar when compared with reports and surveys taken from the public high schools. A New York State Survey (2) showed that 35 per cent of the boys and girls failed or left school because of general discouragement, or failure in final examinations. The necessity of helping to earn a living accounted for 25 per cent of unfinished courses; 16 per cent left because of lack of ability or ambition and 8 per cent for opportunities outside of school which appeared more attractive. Home conditions accounted for 5 per cent and other causes for 11 per cent of the failures.

The records of a summer-school disclose that of 420 pupils who attended the session, 113 cases or 27 per cent attended to make up failures in the freshman year.

Causes of Failures and Poor Work from the pupils' point of view.(3) Probably there is no individual having more intimate knowledge of this problem than the high-school pupil himself. The Director of the Educational Research Bureau, Division of New York State Department of Education prepared a question-

naire directed to pupils in high schools, containing amongst other questions the one "Why Do Pupils Fail or Leave High School?" The same question was placed before 200 failure-pupils in Texas and the causes listed in their order of frequencies are surprisingly similar in both surveys. They are:

- (1) Lack of study—failure to do homework.
- (2) Ignorance of methods of attacking different subjects.
- (3) Habitual lack of attention.
- (4) Dislike of school—compulsion by parents to attend school.
- (5) Difficulty to concentrate at home because of noise and improper study conditions.
- (6) Too much diversion and late hours.
- (7) Copying homework.
- (8) Dislike of teachers.
- (9) "Cutting" courses.
- (10) Misbehavior.
- (11) Irregular attendance.
- (12) Laziness and lack of effort.
- (13) Weak backgrounds; poor foundations.
- (14) Cheating and bluffing.
- (15) Desire to quit school and go to work.
- (16) Lack of parent interest.
- (17) Discouraged by poor marks.

Of the causes given, there are four for which the parent must assume at least partial responsibility: poor health habits, misbehavior, laziness, and irregular attendance.

Six causes carry a definite responsibility for the teacher: dislike of school, of school work or subjects; dislike of teacher; lack of clearness in the assignments; lack of teacher interest; and poor study habits.

It is interesting to note that pupils recognize "failure to study and to pay attention" as the chief cause of failures. Under lack of pupil-ability are placed: general weakness, lack of responsibility and purpose, lack of ambition, too much dependence upon the teacher, carelessness, and procrastination. Difficulty to concentrate at home finds one of its chief causes attributable to the radio. Edgar Guest draws an apt comparison between former days and the present time in his little poem on "Temptations of Youth."

"I may tell him that I studied through the wint'ry evening long,
That I proved my tough examples till I knew that none was wrong;
But when I was reading Caesar by the lamplight's mellow glow,
The room was always quiet for we had no radio.

Now, the nights are filled with music, and the air is full of song;
There's a prize-fight in the parlor; you can hear the ringside gong;
You can hear the crowds applauding as the battle is begun—
And I wonder that a youngster ever gets his homework done."

Under weak background are placed: few books read, language handicaps, lack of fundamentals of elementary arithmetic, grammar, spelling, lack of vocabulary, and a dislike for the dictionary.

Laziness and lack of effort exhibit themselves in careless spelling, slipshod sentences and composition, a disregard for all punctuation, an unpardonable scribbling habit, and general lack of neatness and personal pride in his work.

Answering the same question "Why Do Pupils Fail?", the main causes from the teacher's point of view are:

- (1) Little studying in general.
- (2) Neglect to make up work.
- (3) Poor preparation for daily work.
- (4) Irregular attendance.
- (5) Poor individual effort.
- (6) Lack of home study.
- (7) Not knowing how to study.
- (8) Lack of concentration, day-dreaming.
- (9) Failure to hand in work.
- (10) Previous failures.
- (11) Pupils are mentally slow.
- (12) Poor elementary foundation.
- (13) Late entrance to school.
- (14) Lost or misplaced books.
- (15) Too many social activities and distractions.
- (16) Indifference of parents. (4)

Having heard the pupils' and the teachers' comments on the causes of failure let us examine the reports of inspectors and of supervisors on failure-causes, due directly to faulty teaching and administration.(5) In the *American Educational Digest* and the *High-School Quarterly* we find an enumeration of causes of failure listed by supervisors and inspectors, and which we submit as follows:

Teacher faults which cause failures are:

- (1) The use of fear as a stimulus to scholarship.
- (2) Placing an excessively high value on final tests with little regard for daily work.
- (3) Giving zeros for absences, and holding strictly to a numerical average when summing up a grade.
- (4) Teachers framing their own examinations without checking with some other system or with the principal.
- (5) Neglecting the advance assignments in recitations.
- (6) Attempting to hold to a normal distribution curve.
- (7) Showing more concern with the subject-matter than with the pupils.
- (8) Failing to find out the reason for poor work.
- (9) Fearing that a low percentage of failures might indicate a low standard.
- (10) Failing to organize the work so that pupils and teachers have the objectives clearly in mind.
- (11) Failing to let the pupil know he is failing until the end of the semester.
- (12) Placing the responsibility of failure solely upon the pupil.
- (13) Using poor teaching methods.
- (14) Using the entire class period for one testing, with little or no attention to difficulties of individual pupils.
- (15) Assuming that all pupils have had a certain quantity and quality of previous training.
- (16) Failure to teach pupils how to study.
- (17) Requiring the same quality and amount of work in the freshman grade as in the twelfth grade.
- (18) Failure to give freshmen special help and counsel.

Faults of Administration that Cause Pupils to Fail are:

- (1) Assigning unwieldy groups of pupils to each teacher, making individual attention impossible.
- (2) Permitting teachers to fail large numbers of pupils without any explanation.

- (3) Failing to provide special sections for pupils with unusual difficulties.
- (4) Neglecting to seek the cooperation of parents.
- (5) Failure to regulate social and athletic activities.
- (6) Allowing a pupil failing in one semester to carry a heavier load the following semester.
- (7) Failure to provide a check upon pupil-standing and not letting the pupil know the situation.
- (8) Lack of uniformity in minimum requirements in sections taught by different teachers, some teachers requiring twice as much work as others.
- (9) Failure to acquaint beginning-teachers with the scope of work required and the standards to be maintained.
- (10) Failure to instruct parents as to home study required
- (11) Failure to discover the real causes of pupils' failures.
- (12) Finally, encouraging pupils of low native endowment, habitual flunkers, and intellectual loafers to remain in high school—where they exercise an unhealthy influence on the general morale of the class and drag weak characters down to their own levels.

From a digest of "A Study of Pupil Failures and Subject Failures in Chicago" (*Journal of Educational Research*, Nov., 1926), we submit the alleged causes of large percentages and of small percentages of failures:(6)

A. *Reasons for Large Per Cent of Failures—*

- (1) Poor Administrative Conditions:
 - (a) transfers back and forth from schools,
 - (b) irregular attendance,
 - (c) transiency,
 - (d) overage and late entry,
 - (e) no provision made for individual differences.
- (2) Poor Health Conditions:
 - (a) interruptions due to sickness, physical defects,
 - (b) listlessness due to late hours, movies, radio, and so on.
- (3) Environment Conditions:
 - (a) poor homes,
 - (b) lack of proper parental influence,
 - (c) poor social-moral surroundings,
 - (d) poverty,
 - (e) no cooperation of parents,
 - (f) low mentality of pupils.

- (4) Nationality:
 - (a) mixed nationalities,
 - (b) language troubles: English at school, alien tongue at home.
- (5) Teaching Conditions:
 - (a) holding only to high standards of achievement,
 - (b) mediocre teaching corps.

B. *Reasons for Small Per Cent of Failures—*

- (1) Careful Supervision:
 - (a) high degree of teacher-cooperation,
 - (b) much blackboard and other visual work,
 - (c) much drill material,
 - (d) reviews,
 - (e) check-up of progress made on teachers' programs,
 - (f) high standards and exactions,
 - (g) achievements to measure progress.
- (2) A Good Teaching Corps:
 - (a) individual attention given to pupils,
 - (b) willingness to teach after hours,
 - (c) encouraging pupil initiative,
 - (d) fostering school spirit.
- (3) Good Administrative Conditions:
 - (a) classification of pupils into homogeneous groups,
 - (b) care of individual differences,
 - (c) careful grading early in the term,
 - (d) giving the pupil the benefit of any doubt in promotion,
 - (e) regular attendance of pupils,
 - (f) no crowded class conditions,
 - (g) adopting the slogan "Our job is to get them through."
- (4) Good Health Conditions:
 - (a) stressing health education,
 - (b) clean surroundings.

TYPES OF FAILING PUPILS AND SUGGESTED PROCEDURES FOR FAILING PUPILS (7)

The Department of Research of the Denver public schools during 1929-30 made a study of chronic failures in the high schools

of the city to discover the failures and the recommended procedures for dealing with them. The failures were classified into types.

Types of Failing Pupils—

I. *Below average intelligence type* pupils ranging as low as 66 in intelligence quotients and with mental ages as low as 10 years and 10 months. It is suggested that when they rate below 80 IQ that they be eliminated from the senior high school and assigned to either commercial or trade courses, with proper guidance in the selection of less difficult subjects or possibly fewer subjects.

II. *Outside Distractions—*

- (a) Some pupils are so absorbed in avocational or intellectual interests in a narrow field that they neglect their school work. This may be music, radio, or athletics. If reasoning does not affect such pupils they must be barred from scholastic extra-curricular activities, such as dramatics, orchestra, athletics, and the like, until they again qualify as eligible.
- (b) The type of pupil chiefly concerned with social life, exhausting time by going out too much. The first procedure should be a conference between parents and principal, with the pupil in attendance.
- (c) Pupils with too much outside work. Some must work to earn money to remain in school. Others do not have to work. When work interferes with school, the pupil should be advised to drop this outside work, if it is practicable. Oftentimes the character or the environment of the work distracts the pupil from his school work. Such occupation should be dropped or modified in favor of less disturbing work. Cooperation of the home must be enlisted in adjusting these cases, where work is imperatively necessary to continue at school.

III. *Physically handicapped or low in vitality.* These cases should be reported and discussed between parents and principal and referred to the family physician if necessary for medical advice. It is advisable that a modified program of school work be provided for such types if found necessary and the requirements rated accordingly, particularly if these physical handicaps promise to disappear in the course of time.

IV. *Social and Emotional Maladjustments—*

- (a) This type of failing pupil is immature or new to school, or unadjusted socially. Some pupils, normal in intelligence, fail because of their slow development or because of limited environment. Others are extremely timid and fearful. These pupils require understanding and individual case study. Sympathy produces the most effective results in aiding this type to "discover themselves." Modified assignments may be gradually increased as they respond to this treatment of confidence and encouragement.
- (b) The Emotionally Unstable Type—pupils who are very nervous and erratic. (Some of them should have psychiatric examinations.) Sometimes the cause is physical and can be removed. This type also demands sympathy and understanding.
- (c) Pupils of extreme maladjustment, unsocialized, or anti-social and antagonistic. It is not good for the morale of the school to keep this type of pupil who is wholly out of sympathy with its program. Such pupils often take extreme measures to invite expulsion. Every attempt, however, should be made to discover the cause of the antagonistic attitude and to endeavor to remove that cause, before the inevitable and extreme measure of expulsion is taken.

V. *Home Problems—*

- (a) An unfavorable attitude or lack of interest in the home. In some houses there will be found an antagonistic attitude towards the school. This attitude makes it impossible for the pupil to have interest in and enthusiasm for his work. In most cases a conference between the principal and the parent will convince the parent of the necessity for cooperation. If antagonism continues and failure results, no remedial measures are of avail.
- (b) Lack of Home Control—Some homes are no longer able to control their children. They lean on the school and hope that their children will receive the regulation and supervision that they themselves are unable or too indifferent to give. For such types it becomes necessary for the school to give close supervision to the work of the pupils and to take the place of parental restraint in so far as possible.

VI. *Subject Failures*—Many failures are due to subject difficulties. Most frequently this is due to reading. Every teacher should realize that he has a peculiar reading problem in the subject-matter he places in the hands of the pupils.

There are many subject difficulties about which we know very little. Each teacher must realize this and try to analyze the hard spots in the subject. Many times the phases of the subject that seem easy to teachers, are difficult for pupils.

VII. *Absence*—Quite a few failures are due to habitual absence. Every school should study its attendance problem, select the pupils who are absent frequently, confer with the parents to discover the causes and remove the difficulty.

THE CORRELATION BETWEEN SO-CALLED "PROBLEM PUPILS" AND "FAILURES" (8)

A study of 125 disciplinary problem-pupils in an Indiana high school, located in an industrial region, and whose enrollment was about 1,400, disclosed some interesting data.

Pupils who were tardy, without excuse, truant, disobedient, or negligent or who had back work not made up, were kept after school. Those who had been kept after school four times or more during each of two semesters, were designated as "problem-pupils." Data was secured from records of the school and from personal interviews with the pupils. The points of comparison were the intelligence quotients, school records, family conditions, employment in remunerative work, activities during summer vacations, attitude towards school, interests and plans for the future.

The boys tended to be problem-pupils to a much greater extent than the girls. Nearly one-half of the problem-pupils of the school were freshmen. This fact would indicate that pupils, as they advance in high school, either adjust themselves to the school or withdraw.

More than two-thirds of the pupils who had attended other high schools were problem-pupils. There was a high correlation between unsatisfactory conduct and unsatisfactory grades. None received an average of A and only three secured an average of B. The only subject in which there was a significant difference

between the problem and the non-problem pupils was in physical education. Nearly twice as many problem-pupils as non-problem pupils were strong in this subject. Approximately three-fourths of the problem-pupils had failed in one or more subjects. Of the total number of semester failures, 85 per cent were in the problem group.

The problem pupils were frequently absent or tardy. Seventy-three per cent of the total number of absences and 86 per cent of the total amount of tardiness in both groups were among the problem group. The pupils whose methods of travelling to school were the easiest, were most often the problem-pupils. Four-fifths of those who came to school regularly in private automobiles were problem-pupils.

The manner in which the problem-pupils spent their summer vacations tended to be more luxurious than the non-problem-pupils spent theirs. Twice as many problem-pupils spent part of their vacations at camps or travelled. Large numbers attended summer school probably because the rate of failure in that group was excessively high. Few problem-pupils worked during the summer.

Nearly two-thirds of the problem-pupils were either neutral towards the school, out of sympathy with it, or antagonistic towards it. Interests and amusements which require physical activity such as athletics and vagrant trips were very popular with the problem-pupils.

Finally, the evidence indicates that the problem-pupils lacked qualities of character. They lacked determination. They failed and refailed in more subjects than did the non-problem-pupils. They seemed to lack trustworthiness and a sense of responsibility, which accounts for the fact that their fellow pupils fail to elect the problem-pupils to student offices.

The summary gives us additional side-lights on the characteristics of the vast majority of failing pupils.

Reducing Failures—The first requirement for reducing failures is an understanding of what constitutes a failure. The problem then resolves itself into several components, the most important of which is the teacher. Now, if left to the individual teachers, there are no standards by which a pupil's knowledge of a subject

may be measured. The answers to a questionnaire sent to thirty high-school teachers in Colorado revealed that there were no definite standards as to what constitutes a final grade of a pupil or when a pupil is failed. Since no two teachers agree on the same important facts of a submitted final test, it is hardly fair to abide only by the results of a final examination. Failures should be decided upon the actual work of the entire semester; the final examination will either substantiate the failure or it may prove a redeeming feature in saving a doubtful case from final failure.

Means Used to Reduce Failures (9)—Means suggested by teachers whereby failures might be reduced were:

- (1) Individual instruction.
- (2) Classification of pupils according to their mental ability.
- (3) Transferring to another course.
- (4) Giving the pupils a change of teacher where possible.
- (5) Enforcing regular attendance.
- (6) Giving special periods for weak pupils.
- (7) Discussion of definite cases in teacher's meetings.
- (8) Insuring very definite assignments.

Special Anti-Fail Devices for reducing failures are:

- (1) The principal should gain the confidence of the so-called failing pupil and discover his special difficulties. The pupil and his difficulties should be discussed repeatedly with the teacher.
- (2) A longer recitation period, divided into recitation and study period with a sympathetic teacher, helps the weaker pupils.
- (3) "After-school clubs" or any natural means that would bring weaker pupils into human contacts with their teachers, leading up to a better mutual understanding between pupil and teacher.

THE CASE METHOD OF DEALING WITH INDIVIDUAL DIFFICULTIES

The recognition and proper treatment of individual differences and a sympathetic understanding of the problems peculiar to freshmen pupils form the basis of case treatments for the individual difficulties. (10)

The first step in dealing with a specific case is to classify the difficulty under one of five types:

- (1) Physical defects.
- (2) Personality difficulties.
- (3) Defective foundation.
- (4) Ineffective habits of work.
- (5) Social difficulties.

Additional facts and a broader basis for study can be secured through conferences with the pupil and his parents and others who may know the pupil intimately. Privacy is essential in such conferences.

Data should be secured with regard to the pupil's own explanation of his difficulties, his own idea of measures to be taken to enable him to do satisfactory work, his attitude towards the subject or teachers, his interest in improvement, and his desire for attention from the teacher.

A questionnaire similar to the following may be answered by the pupil:

- (1) Why do you think you are failing in a subject?
- (2) Do you ask for special help?
- (3) Do you think that any teacher is discriminating against you? Give your reasons for thinking so.
- (4) Do you think there is too much work required of you?
- (5) Do you feel at ease when called on to recite?
- (6) On an average, how long do you take to prepare each lesson?
- (7) Have you a regular time to study each lesson?
- (8) Do you think that if you had received a course in how to study you would pass in your failing subject?
- (9) What time do you get up in the morning?
- (10) What is your usual time for retiring?
- (11) Do you enjoy spending your evenings at home?
- (12) How often do you attend a movie during the week?
- (13) How much spending-money do you have a week? How do you dispose of it?
- (14) Do you earn your own spending-money? How?
- (15) How many dates do you have each week?
- (16) What magazines do you read? Why?
- (17) Do you feel tired on rising in the morning?
- (18) Do you feel tired at three o'clock in the afternoon?
- (19) Have you trouble in seeing, hearing, or speaking?

- (20) Do you use tobacco in any form?
- (21) Do you eat three regular meals a day?

This diagnosis reveals the cause of the difficulty. A cure should then be sought. Each type of difficulty requires special consideration.

A method of Anticipating Success or Failure in high school by reference to earlier achievement in the upper elementary grades was investigated by means of an analytical study of individual students who were failing in their freshmen work. The purposes in view were (1) to discover any deficiencies in the students' elementary-school training; (2) to ascertain the causes of the deficiencies; and (3) to determine the effects of these deficiencies on their success in high school. The facts were obtained by interviewing the failing pupil, administering appropriate tests, and consulting available elementary-school records. In most cases the inquiries centered around English composition, reading, arithmetic, and methods of study.

The results of the study indicated that the earlier training was often markedly deficient. This fact applied particularly to the ability to read, slowness and inaccuracy in reading occurring more often than any other deficiencies. Many of the failing students read by a process of deciphering which required several readings in order to understand the material read and which commonly resulted in inaccurate comprehension or in failure to comprehend. A few students were actually lip-readers. Inability in English composition was discovered frequently, some making scores as low as the fifth and sixth grades. Inability in arithmetic was found in several cases, the difficulties centering around the fundamental operations. The remaining deficiencies included absolute lack of study habits, spelling, penmanship, and grammar. The students attributed their shortcomings to the following factors: transferring often from one school to another; frequent absences from school, or for long periods; skipping grades, and mostly to failing to devote necessary time and effort to school work.

Students who made low averages during the first quarter usually continued to make low averages. Some students who were almost certainly doomed to failure, were permitted to continue beyond the first quarter under certain regulations.

Special Reports—Many schools require special reports from teachers when the progress of the pupils is found to be unsatisfactory. These reports are mailed to the parents and are studied by the principal with a view to diagnose the pupil's difficulties and to give proper advice with regard to corrective and remedial work. The purpose of the reports is to identify the cases of possible failure before maladjustment becomes serious. Records of these reports are to be kept on file for possible references and as a check-up on future reports and the progress or lack of progress resulting from the procedure.

A Special Class for Dull Pupils (11)—An experiment begun in September, 1928, by the Superintendent of Fort Wayne, Indiana (L. C. Ward), is reported on as follows: The experiment involved 19 pupils who, as judged by their previous record, were doomed to failure in their high-school work. They were forced into high school by the operation of compulsory education laws and were failing in practically all the subjects attempted. The experiment consisted in grouping together enough of these pupils to comprise a class and placing one teacher in charge of all their academic work. The teacher was young, but with broad and thorough preparation for high-school teaching and teaching experience in both elementary and high schools. The teacher made a careful study of each pupil's previous school record, personal traits and habits, and such other qualities as might affect his school attitude.

All academic work was given on the usual 9-B high-school level. The pupils used the same textbooks the other 9-B pupils used; in each case the teacher made such modifications in content as seemed necessary. Most of the pupils, however, did more work in academic subjects than is required for the minimum course for 9-B pupils. Their accomplishment was quite the equal of the lower third of the regularly enrolled 9-B pupils.

Despite the fact that most of the pupils had passed the age when compulsory education laws could hold them in school, and that children of this type usually leave school at the first opportunity, the entire group enrolled for the second semester and nearly all of them expressed the desire to continue at least another year. Many of this group read books for the first time in their

lives. Several read five or six books and two pupils read more than ten books.

Teaching Pupils How to Study—It is universally agreed that pupils should be taught how to study and very generally agreed that at present, they are not receiving adequate training in this direction. Both college professors and high-school teachers complain of the low quality of intellectual work done by students, and they attribute the deficiency to the improper study technique. We may assume then that the "how-to-study" problem is recognized as seriously affecting the failures in high schools.

There are study procedures which may be taught to all pupils, or at least to a great majority and there are a number of principles and laws of learning which are of a very wide or universal applicability. Those who are interested in familiarizing themselves with how-to-study courses may do well to study the college textbooks on the subject. Such texts are "Learning How to Study and Work Effectively," by William F. Book (Ginn and Co.); "The Technique of Study," by Crawford (Houghton Mifflin Co.); and "How We Learn," by Pitkin (McGraw-Hill Book Co., New York).

Home Study—High-school pupils should have a regular program of study outside of school hours. The pupil grows and develops only through his own activity, but the extent of this activity depends upon the attitude of the school towards home-study, the cooperation of the home, the nature of the assignments, the knowledge of how to do the assignments, the practice of teachers directing this home study, and the subsequent general interest of the pupil in his work.

The Principal and Supervision of Teachers and Pupils—The principal is the professional leader of the school and, therefore, his biggest job is the improvement of instruction mainly through scientific supervision. Especially is his careful supervision of all importance in being helpful to beginner-teachers. (Is the average teacher receiving the constructive aid and direction that will serve to make him a good teacher, and the good teacher in turn, a superior teacher?)

In high schools of moderate size, the principal is the logical supervisor of teaching. By the same token he is the direct counselor of both the teacher and the failing or backward pupil. He

becomes the arbiter of difficulties and exerts a powerful influence in off-setting the scholastic mortality in the school. If he realizes the importance of supervision he will find time for it, by making it a part of his daily schedule, thereby improving the methods of teaching by thorough supervision.

Every teacher and especially every religious teacher should foster and maintain a healthy and cooperative attitude towards visitation by the principal, followed by reports and private conferences that are helpful and that are conducive to procuring greater efficiency. A successful supervisor will impress his teachers with the fact that his primary aim is to improve instruction rather than to merely visit classes or secure teacher-ratings. On the other hand, every teacher has a right to know how the administration reacts to his work. To sum up then, successful supervision by the principal is secured by more frequent visits; by more helpful criticisms in personal conferences after the visitation; by utilizing his visitations in obtaining first-hand information and impressions on the status of the failing or backward pupil and thus securing data on the individual difficulties of the pupils demanding remedial attention.

The Personal Interview between principal and pupils is a valuable device in many instances for improving scholastic achievement and sometimes forestalling failures. Oftentimes it is productive in arousing dormant ambition, regaining lost confidence in teacher and school, and dispelling the gathering mists of discouragement. The personal interview also serves as a valuable device in the discovery and remedial treatment of physical handicaps, specific weaknesses in subject-matter, strained relations between teacher and pupil, reading deficiencies, and other weaknesses. In the small high school the principal is already heavily loaded with administrative and supervisory duties and must do some teaching as well; he must at the best limit his personal interviews to chance occasions, or after school hours, in playground periods or casual meetings.

The Responsibility of the Religious Teacher is a factor we should not overlook in treating on this subject of failures. When we consider that for us, instruction is but a means to exercise our apostolate in the Church, it behooves us to avail ourselves of every

method and device to keep our youthful charges under the benign influence of the Catholic school as long as possible. We must ever bear in mind that we are to sow and not to reap. We must bring to our daily tasks the devotedness of the Good Shepherd, who will leave the ninety-nine to go after the lost sheep in the desert. The truly religious teacher possesses a more far-reaching influence over his pupils than does the ordinary secular instructor. It is for us to wield this influence. It should then never be said in a Catholic school that a pupil dislikes his teacher, for as St. Vincent de Paul says: "Affability, love, humility, and devotedness are powerful means to win souls and to induce them to perform what is repugnant to human nature." Devotedness to our pupils, motivated by our zeal for souls, becomes the most clear-sighted and penetrating teacher; its ability cannot be surpassed.

Animated with such motives it can never be asserted that we drive our pupils out of the Catholic school, endangering them in consequence to suffer shipwreck of their faith and leaving a heavy responsibility upon the shoulders of a too severe and over-exacting teacher.

In Conclusion keep the standards high—but "elastic" enough to meet the needs and abilities of the pupils, even of the so-called "dull" pupil who is giving you all that he has. The poor widow of the Gospel gave her mite, her all—which was more than the rich man's purse. The dull, plugging pupil then should not be judged only and alone by his actual accomplishments, but also by his efforts, good will, and patient endeavor which are often far greater than those exhibited by his more favored bright companions. "A laborer is worthy of his hire." The plugging dull pupil oftentimes outstrips his bright competitor in later life because he has consistently trained himself to battle obstacles in his youth. His loyalty to school, to teachers, and to his Faith is deep-seated in his gratitude for the patience and kindly sympathy and encouragement lavished upon him in his earnest efforts to make a passing grade in school. Every school will always have some failures, but let the religious teacher gauge his final decisions with the injunction of the Savior: "It is not the will of your Father, Who is in heaven, that one of these little ones should perish."

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DISCUSSION

REV. LOUIS EMMERTH, S.M., J.C.B., A.M. After hearing the scholarly paper of Brother Francis we can clearly see the difficulties that lie before the student entering high school. In order that we might discuss this problem I will outline the difficulties with a short explanation of each and their remedies. The difficulties may be reduced to four:

- (1) Lack of home supervision.
- (2) Adolescence.
- (3) Promotion of the unfit.
- (4) The rigid curriculum.

In the South (Georgia) where I have had my experience in teaching the freshman high class the last six years, lack of supervision has been the outstanding reason why there are so many failures in this year of high school. The percentage ranges between 15 per cent and 25 per cent, according to the subject. I have found that there are more failures in algebra than in Latin. History is the subject with the least number of failures. What do we mean by lack of supervision? By lack of supervision is meant unfavorable conditions at home or no home life at all. No parental control. No supervision of home preparation. Bad example of the parents. But the greatest of all—shows to distract, parties, dances, movies, etc. All these come under the lack of supervision. Many parents today take no interest in their children when they enter high school. They consider them old enough to take care of themselves, little

realizing that they are entering a course of study which is different from their grade-school work and more than ever do they need help, encouragement, and good example. Some parents are often too busy with domestic affairs to help their children; others are too busy with pleasures—bridge parties, socials, etc. and the children are left to their own resources to figure out difficulties which need an overseeing hand, a mature mind, a willing and self-sacrificing assistance from a devoted mother or a kind father. Bad example of parents plays an important part. After becoming acquainted with the parents of my pupils, I can often see why their children failed. Their parents had no interest in them. There was no encouragement from any source; hence the failure. Motion pictures, dances, parties also play an important part. Parents, many of them, allow their children to go to movies during the week instead of only allowing this at the week end or on holidays! Without encouragement at home no freshman high pupil can succeed. It may be a burden for the parents, but they should realize that this is one of the duties of married life, to help educate their children.

Adolescence also presents a difficulty. At this period boys and girls have to be encouraged because of the change from childhood to boyhood or girlhood. They become nervous, giddy, lightheaded and there is lack of concentration on their part. Many times we have to overlook some faults. Be patient to the "nth" degree with them, and above all be a teacher "to give and take" in matters of discipline and regularity at this period. This adolescent period can often be offset by games, sports, and deep and sincere interest in their petty troubles and difficulties. Flexibility of notes on the part of the teacher also helps at this stage, because it encourages the lax ones to study. Interesting presentation of subject-matter aids the teacher and the pupil, for it gives the student a better orientation of the matter and allows varied discussions.

Promotion of the unfit is another reason for so many failures in the freshman year. This is often due to the advanced age of some students. They have been in the grades so long, they are tired of grade subjects; they lack interest in the matter, and although they are unfit for promotion, they are advanced because of age and size. Many times a good Sister or Brother will promote them because they are unruly and cannot be controlled. Persistence of parents and parish influence weighs on the principal and the unfit are pushed ahead, because their parents demand it or their pastor will complain to the authorities. This is often the case with influential parents and pastors, but it is always detrimental to the class, the school, and the student. The school loses because it means another failure; the student loses for he is pushed ahead into matter and subjects which he cannot grasp; the class loses because it discourages some who are led on by the unfit.

The curriculum plays a great part in many failures. It should be varied in order to give the students a choice in subject-matter. For instance, offer science instead of language, or a course in public speaking, elocution, business methods, etc. This will encourage the student for he will choose with the help of his parents some subject in which he is interested, thus taking the great strain

off the other subjects. In the South where the boys like elocution, debating, public speaking, etc., the entire class will often take this subject and will like it. There is competition between the different schools, and thus this one subject aids the pupils in their English, History, and especially in their Latin. Many times our boys have won city, state, and district prizes through this method.

To be very brief, I would suggest the following remedies: Put your "best teachers" in the "freshmen class," for once a student has the foundation to rest on, the building of the tower of knowledge will proceed without difficulty. Use teachers in this class who easily understand boys and girls and above all who are sympathetic with the daily difficulties of boys and girls.

The task of the teacher is to win the confidence of his or her pupils—share their trials, then encourage them with a little help and good counsel, this is the basis of Christian education: to win souls to Christ by love for them. The other remedies of home supervision, flexibility of notes, interesting presentation, games, will all fall in line if we win the confidence of our pupils. The ideal of Christian education is to raise boys and girls to be loyal to God, and country—to home and surroundings; this is carried out by placing before their minds the ideal of our lives devoted to their interests through confidence, encouragement, and good counsel.

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CATHOLIC VOCATIONAL- COUNSEL CONFERENCE

PROCEEDINGS

FIRST SESSION

TUESDAY, June 23, 1931, 2:30 P. M.

The Catholic Vocational-Counsel Conference assembled in Room B of the Municipal Auditorium, Philadelphia, Pa., Tuesday, June 23, 1931, at 2:30 P. M. The Reverend John M. Wolfe, of Dubuque, Iowa, Chairman, presided. The Secretary, Rev. Felix N. Pitt, of Louisville, Ky., as an officer in the Parish-School Department, was prevented from attending this opening meeting. The minutes of the meeting were taken down by a stenographer. The roll-call showed an attendance of seventy.

The meeting was opened with prayer by the Chairman who then made an introductory address on the "History of the Guidance Movement." The Chairman had likewise prepared a paper on "A Philosophic Basis for Vocational Counsel," which he read to the assembly. This paper had been originally assigned to the Right Reverend Edwin V. O'Hara, D.D., Bishop of Great Falls, Mont. Bishop O'Hara, found it impossible to attend. Rev. Paul E. Campbell, A.M., Litt.D., LL.D., of Pittsburgh, Pa., who was to lead the discussion, begged to be excused in view of the fact that the paper was not the original one scheduled and he had not received a copy of the present one previously.

Rev. Percy A. Roy, S.J., spoke during the informal discussion which followed. His interest, he said, is purely from the viewpoint of guiding students, particularly high-school girls. The need is for a practical method which has been lacking up to the present time. Children have no idea in the world what they want to take up in life. Where are we going to find a scheme to direct our high-school students? Not by philosophizing and theorizing. It can be found only in the field of practice. Who is to

give this guidance? The parents? They do not know anything about vocational guidance. The teacher? No, because not every teacher is going to be qualified to give it. We must work out some method. It is not sufficient to find out what the boy likes best, but we must use some practical method.

The next paper written by Mr. H. A. Frommelt, of Milwaukee, Wis., was read by Rev. James A. Byrnes, Ph.D., of St. Paul, Minn., in the absence of Mr. Frommelt. The subject of this paper was "History of Vocational Education and Guidance Movement in Europe."

"A Historical Resume of Vocational Guidance in the United States," was the subject of the paper read by the Reverend Maurice S. Sheehy, S.T.B., Ph.D., of the Catholic University of America, Washington, D. C.

This paper was discussed by Very Rev. Monsignor Francis J. Macelwane, A.M., Diocesan Superintendent of Schools, Toledo, Ohio, and by Miss Ellamay Horan, Professor of Education, De Paul University, Chicago, Ill. Father Macelwane stated that this movement has little significance to us if confined to vocational guidance. We are concerned, he said, with the welfare of human beings. Much has been given in the past but in no organized fashion. We should broaden the scope to include every form of guidance. We should study the problems we haven't solved in the past. By conference we should learn more how to handle them.

The question of the continuance of this Conference was brought up at this time. Doctor Sheehy proposed an independent organization, saying that the purposes of the group could be carried on more effectively by an independent organization. He moved that the Conference be conducted for another year in order to call to the attention of the teaching personnel the important problems of Vocational Guidance. The motion was seconded.

Doctor Wolfe asked how they could continue without obviating the possibility of centralization. He said he would not favor the motion unless it meant affiliation with the National Catholic Educational Association. The motion was amended to request affiliation. This was seconded. Doctor Roy was against affiliation as a separate unit. The question was not put, nor the motion carried. A motion to adjourn was carried.

SECOND SESSION

WEDNESDAY, June 24, 1931, 10:30 A. M.

In order to finish the business of the Conference and to complete its program, a special meeting was called for Wednesday morning, June 24, at 10:30 A. M. At this meeting the Reverend E. Lawrence O'Connell of Sacred Heart High School, Pittsburgh, Pa., gave an account of the guidance program carried on under his direction. Father O'Connell stated that a folder was kept for each individual pupil in which his record for the four years was preserved. Everything that is learned about the pupil is recorded and considered absolutely confidential. The folder contained a cumulative record card, teacher's estimate of the pupil's class work, his diligence, attitudes, etc.; intelligence test which is given as soon as possible after the pupil enters school; cumulative personnel record which is filled out by the pupil himself; self-analysis blank; information gained from a visit to the pupil's home and counselor's record. The work of the counselor is twofold: (1) Dealing with individual student; (2) dealing with vocational information.

Father O'Connell's address was followed by a paper on the "Results of a Guidance Program as Exemplified in Case Studies," by Frank J. O'Brien, Ph.D., M.D., Director of the Psychological Clinic, Louisville, Ky. In the absence of Doctor O'Brien his paper was read by Father Reilly.

Following this paper, Father Pitt reported that the formal request of the group for admission into the National Catholic Educational Association as a separate section, had been refused on the grounds that the movement had only just been initiated and was yet too small to function as a distinct section. The Executive Committee expressed its interest in the guidance movement and extended its cordial wishes for the work to grow in influence. The Committee suggested that the Conference affiliate with the Secondary-School Department which would be delighted to give the group a session on its departmental program each year at the general convention. In view of this, Father Pitt moved that this group merge its identity with the Secondary-School Department requesting a special program each year for the discussion of the subject of Guidance. This motion was seconded by Father Byrnes and after some discussion carried. Father Pitt then moved

that the Secondary-School Department be asked to appoint a committee composed of members of this group to make a study of Vocational and Educational Guidance in our Catholic schools. This motion was seconded and carried.

In the discussion of the above motions, Father Byrnes of St. Paul, Minn., said he favored the motion, for, in his opinion, it would be better to merge with an already established department, thereby enabling this group to bring their ideas and plans before a much larger audience. The matter of a separate organization will take care of itself. It must, in time, grow in numbers and power and then it can be in a position to demand more recognition.

The question of the name of the Conference came up at this time. Father Pitt pointed out that the literature sent out was all on vocational education and it was sent out in the name of the Vocational-Education Conference. This was incorrect, for it had been agreed at the Chicago meeting in December to call the group the Vocational-Counsel Conference. This group is not concerned with vocational education as such but only with the general question of guidance or counsel, both educational and vocational.

The meeting adjourned before noon. The Secretary then presented the resolutions to the officers of the Secondary-School Department which cordially welcomed the Guidance Group and assured them that the subject would be given a special session at the next convention. The President also declared he would appoint the Committee to make a study of Guidance at an early date.

FELIX N. PITT,
Secretary.

ADDRESS OF THE CHAIRMAN OF THE CATHOLIC VOCATIONAL COUNSEL CONFERENCE

**REVEREND JOHN M. WOLFE, S.T.D., PH.D., DIOCESAN
SUPERINTENDENT OF SCHOOLS, DUBUQUE, IOWA**

This Conference has been called as a defined means to some proposed ends. The Conference, the means, and the ends have grown out of a felt need. Several superintendents of the Middle West proposed to help interpret this need by meeting in conference, so that the needs might be studied, its various elements discovered, and some solution and satisfaction proposed.

In accordance with this purpose they called a meeting of all concerned about the problem. The mailing list was made up of high-school principals, superintendents, and superiors of communities from the northern division of Mississippi Valley States. This meeting was set for Friday, October 31, 1930, and in Milwaukee, Wis., with Very Rev. Joseph F. Barbian, A.M., Diocesan Superintendent of Schools, as host.

Approximately 200 priests, Sisters, and interested laity attended the meetings, morning and afternoon, which were held in the Library of the Part-Time Vocational School. The sessions were opened by Very Rev. Joseph F. Barbian, A.M., and were presided over by Rev. John M. Wolfe, S.T.D., Ph.D., Superintendent of Diocesan Schools, Dubuque, Iowa.

The special addresses and discussions opened the general question from many angles, and proposed the problem of Vocationalism as a life problem, and as an educative procedure and process. The emphasis was put upon Vocational Counsel as a part of the school program, which could be made to adjust itself to the many types and conditions of Catholic schools.

The final discussion implicated the matter of a mode of procedure for those engaged in Catholic education, the feasibility of organizing a conference, which would develop ways and means of interesting those engaged in Catholic education of youth to

the importance of a program, and the solution, in general and in detail, theoretically and practically, of the problems involved.

It was the consensus of the Milwaukee meeting that further steps in organizing a conference should be taken, and that the nature and connections of such a conference should be discussed with the executive officers of the National Catholic Educational Association.

To achieve this, the meeting suggested and authorized that the first group should augment itself, and devise ways and means of forming such a conference in the most acceptable manner.

PROGRAM OF CONFERENCE OF CATHOLIC EDUCATORS

—ON—

VOCATIONAL EDUCATION AND GUIDANCE

OCTOBER 31, 1930

Morning Session

9:00-10:00—General Statement.

Mr. R. L. Cooley, Director of the Milwaukee Vocational School.

10:00-11:00—Trip through the Milwaukee Vocational School.

11:00-12:00—Informal Discussion.

This period is set aside for discussion by any one wishing to participate.

12:00- 1:00—Luncheon in the Vocational-School Cafeteria.

Afternoon Session

1:00- 3:00—Formal Discussion.

This two-hour period is set aside for discussion to be participated in, among others, by Dean Edward Fitzpatrick, instrumental in the development of the Wisconsin part-time school program;

Dr. John A. Lapp, who had a large part in drafting the Smith-Hughes bill;

Mr. William F. Racche, Assistant Director of the Milwaukee Vocational School;

Mr. William F. Patterson, Director of Guidance and Employment, Milwaukee Vocational School;

Mr. Arthur M. Kessler, an industrial leader in the Milwaukee community;

Very Rev. Joseph F. Barbian, A.M., Milwaukee, Wis.; Rev. John M. Wolfe, S.T.D., Ph.D., Dubuque, Iowa; Rev. Daniel F. Cunningham, A.M., Chicago, Ill.; and Rev. James A. Byrnes, Ph.D., St. Paul, Minn., Catholic educators of note;

Rev. Francis J. Haas, Ph.D., a national figure in Catholic education; Mr. L. M. Sasman, Supervisor of Agriculture, State Board of Vocational Education, Madison, Wis.;

Mr. H. A. Frommelt, an industrial educator of Marquette University, Milwaukee, Wis.

3:00- 4:00—Organization Meeting.

This hour is set aside for the formation of a permanent organization by Catholic educators, if that seems desirable.

4:00- 5:30—Automobile trip through the City of Milwaukee.

6:00- 9:00—Dinner at the Milwaukee Athletic Club.

Toastmaster: Mr. William George Bruce of the Bruce Publishing Company, Milwaukee, Wis.

Address: Mr. Paul W. Chapman, President of the American Vocational Association and State Director of Vocational Education, Athens, Ga.

To further this end the original Committee enlarged its membership, and arranged for a meeting, which was held at the Stevens Hotel, Chicago, Ill., on December 30, 1930, with Rev. Daniel F. Cunningham, A.M., Diocesan Superintendent, as host.

The Chicago meeting proposed a definite statement of purposes, objectives, and the means to attain them. The "objectives" were set out as follows: "Catholic educators should become better acquainted with the problem of Vocational Guidance in general and Educational and Vocational Guidance in particular, and that definite steps should be taken to face the problem with an informed

viewpoint, and a practical program. Counselling or guidance, in the religious sense, is as old as the Church herself. From the very beginning the Church has always advised, guided, and directed her children in their religious and moral lives, and, likewise, has helped to guide them into ennobling life careers. With the coming of the machine age, the entrance of women into industry, the changed conditions of living, and especially the great increase in the number of occupations open to both sexes, there exists a definite need for educational and vocational guidance, to assist boys and girls to enter upon the occupation for which they are best suited, with the greatest advantages to their characters, spiritual welfare, and religious obligations. In the opinion of this group, it is now necessary for Catholic educational forces to broaden their counselling program to include educational and vocational guidance.

The "purposes" of this organization will be (1) to inform Catholic educators and parents on the question of Vocational Education and Life Guidance, and then to build up among them an awareness of the whole problem; (2) the formulation of definite programs adaptable to Catholic schools and other Catholic agencies, for advising individuals for their life work.

The "means" suggested for the attainment of these purposes are the following:

- (1) Study of the problem of guidance in its nation-wide scope.
- (2) Diocesan studies and surveys.
- (3) An analysis and study of the problem from the data gathered by this organization, through the literature available on the subject, and any other means generally used by a group of this kind.
- (4) Recommendation to students in the seminaries and to priests in the exercise of the ministry, that they study this problem of Vocational and Educational Counsel and aid in its solution.
- (5) Direction of the attention of Catholic educators and students to Catholic institutions offering courses in religious, educational, and vocational guidance.
- (6) Recommendation to our Catholic colleges and especially

to our teacher-training institutions, that a course of study, covering the problem of guidance be incorporated in their curriculum.

- (7) The interpretation and dissemination of the Catholic viewpoint in aims, purposes, methods, and aids, among all Catholic workers in the field of life advisement.
- (8) Cooperation with all existing Catholic agencies in the field of Vocational Education.
- (9) Instruction of and cooperation with organizations of parents in general, and with the parents themselves in individual cases, in the solution of the problem of the choice of a career, so that it may implicate all the elements of successful living.

The meeting suggested a name for the organization, and that it should be known as: "The Catholic Education Counsel Conference." It was authorized that the Secretary, Rev. Felix N. Pitt, A.M., Secretary of the School Board, Louisville, Ky., make application to the Secretary General of the National Catholic Educational Association for admittance as membership Conference or Section of the Association. He was also authorized to secure from the Association the concessions to hold this Conference in connection with this Annual Meeting of the Association at this time. It recommended also that the Conference be known by the name: "The Catholic Educational Vocational-Counsel Conference." If the National Association, through its Executive Committee, will permit affiliation, the name of this Conference, was to have added to the above: "of The National Educational Association."

It is sincerely and prudently hoped that the Executive Committee will make this concession. This hope is based on the processes by which other sections have been added during the thirty years of the Association's existence. The prudence in the hope is based on the cautions thus far exercised, and the fact that the new Conference or Section has a specific field of educative interests and endeavors, which is too vast to be a part of any other section. The problems, as they are discovered, isolated, and discussed will reveal, that they present vast matters that call for a gradual and wise solution.

The Chicago meeting organized itself into a tentative and provisional body with the following temporary officers, who arranged the meeting of today. They are: Chairman, Rev. John M. Wolfe, S.T.D., Ph.D.; Secretary, Rev. Felix N. Pitt, A.M.; Program Committee, Rev. James A. Byrnes, Ph.D., Chairman; Rev. John M. Wolfe, S.T.D., Ph.D., Mr. H. A. Frommelt.

The Program Committee prepared the program that will feature the meeting here.

In addition to the above introductory outline, it will surely be well to propose certain definite problems to be discussed and solved before the adjournment of our meeting here. Others may be added as you propose them, which, I suggest, should be done by notes sent to the Chair, during this afternoon's conference.

The proposals of the Chair are as follows:

- (a) The continuance of this Conference, and the affiliation with the National Catholic Educational Association.
- (b) The organization of a permanent Conference, the determination of offices, and the selection of officers.
- (c) The desirability of the selection of a special week, to be called Vocation Week; its selection and determination through the superintendents, and by the authorization of the Hierarchy.
- (d) Suggestions of the types and classes of problems to be discussed at the next meeting of the Conference.

The committee that have carried the proposals of a Vocational Conference were very general in the selection of purposes, objectives, and means. To them there was no definitive set up to control the progress of the movement. What our schools can, may, and shall do was to be determined by the local needs and opportunities. This group was intended to offer the wisdom of the experiences of all, so that individuals might be offered such help as it could thus give.

In the discussions that may ensue today, I suggest that we keep in mind some definite terminology, and content of words. This will preclude any unnecessary amount of misgivings and misunderstandings in regard to the meaning of Vocational Counsel, in

relation to the abilities of Catholic educational forces to proceed some steps beyond their present endeavors and achievements.

The genus term to designate the movement and process, in the most comprehensive language, is Counsel. Every concept or activity related to it may be called Counsel. The first specification of Counsel is in the differentiation between Personal and Vocational Counsel. Personal or personnel Counsel may be regarded in the very spiritual, religious, and supernatural sphere, as the advice and instruction given in the Sacrament of Penance. It may be less spiritual and supernatural, and thus it takes the form of personal aids given in the culture of character and personality. In general, personal Counsel puts the emphasis on living and culture.

Vocational Counsel regards the problem of making a living, whether in an urban or rural environment. It is an endeavor to help boys and girls make the necessary educational, personal, and social adjustments, within the school community, that will best prepare them to adjust themselves, when they become a more definite part of the larger community, in order that they may become happier, more useful members of society. It differentiates specifically between Educational and Vocational Guidance. Educational Guidance specializes in the making of decisions in the choice of studies, curricula, schools, and colleges, which are able to care for special abilities, interests, and aims in life.

Vocational Guidance is the "process of assisting the individual to choose an occupation, prepare for it, enter upon it, and progress in it." Such guidance becomes more defined in the concepts and processes, inasmuch as it provides information and assistance, preliminary to the choice of a vocation and vocational education or training.

In the definite choice of a life vocation there is given preparation through Exploratory-Try out courses, and occupational studies. There is then the specialization into Vocational Education, which is the training for a specific occupation in the urban or rural areas. There is here to be noted a difference between a vocational, part-time, continuation, and a trades school. The one has an ability and interest-finding curricular process, in which the student spends time in school, and also in an occupation, more or less as an apprentice. In the other the specific training required for a defined

occupation is given. This is complimented by placement and life advisement. The direction provided in any of these steps is usually regarded as given by a group or personal director, and his training prepares him to specialize on any of the aspects of Counsel, from sermonizing and spiritual Counsel to the more secularized phases of life advisement in an industrial or commercial occupation.

PAPERS AND DISCUSSIONS

A PHILOSOPHIC BASIS FOR VOCATIONAL COUNSEL

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Every concern of a rational creature has its place in philosophical concepts. In some way or other it has its law of causality and effect, its sequence in the general order. Reason cannot be active without abstracting and generalizing, by which it synthesizes its findings with its integration of the general scheme of things. If the individual has no philosophy he makes one, just as he does in matters religious, because he is born to philosophize and to worship.

It is thus important that the individual as well as the group approach every activity of life with the best philosophy. It determines his concepts of the origin and reason of acts and things, and their essential values in relation with the totality of things. Through these he is led to determine his purposes, aims, ends, motives, and sanctions for his ambitions, acts, and life itself.

While such a philosophy may be specialized to reach the details, at the same time it must generalize itself, so that it integrates with the unity and totality of the whole universe. The universe and all that is in it have their efficient, final, formal, and material causes, and the same Aristotelian concepts will form questions for every detail of life. Ontological (being), dynamical (operativa), and teleological (ends) bonds bind the whole to each, and each to the whole.

The philosophy which lies at the basis of the idea of the vocational, is that which not only explains the creature's casual elements, but also the bonds that bind him to humanity and all else. The universe was made for him, and he is to use it for a purpose, and his real success is not in it, but beyond it. The efficient cause was God's creative power, which not only gave everything its being, but also endowed every element with laws of ex-

istence and growth, which His Providence continually conserves. The final cause was God's own glory through the creature's perfection of Himself, under the Divine influence, and with the use of other created things.

The formal cause was the Divine mind, which begot the prototype of all created things. Unlike the created He needed no material thing from which to beget. It was evident that in this concept of creation and origin, right means and ends should link themselves, so that there would be no deordination between immediate and remote ends, the finite and the absolute.

The history of the rational creature became one of deordination and in the first choice of the parent of the race. By his reason he was free, and that freedom might be meritorious through reason and will, the choice between good and evil was given, with the result of a deordination, in which man chose himself instead of God.

The deordination remained in its effects. Man no longer found it easy to use himself or things with accuracy, precision, and wisdom. His activity was no longer to be without friction and unnumbered failures mingling with his successes. His intellect was darkened and his will weak, so that he could neither see the right ends in life, or seeing them in their graded values, he was too weak to choose the right from the wrong on all occasions.

His activity became labor, and indeed in the sweat of his brow was he condemned to eat his bread. "If any man would not work, neither should he eat." (II Thess., III, 10.) By the constitution of his physical nature he was to be active in relation to his environment. His physical organization of two types of nerves, and two types of muscles required activity from within outward, and inward from without. By this efferency and afferency was he to receive from and give to his surroundings, perfect himself, and glorify God in his own growth and the uses of his environment. He was to impress his development on the environment, as well as to receive from it.

This activity was to be different on account of the deordination; it was entirely unlike that which the Creator intended, and which He spoke of when He said: "On the seventh day God ended His work" (Gen., II, 2); "My Father worketh until now, and I work." (John, V, 17.)

Hereafter care was to be exercised in all activity that it might not be misdirected, and become consequently an evil work, as against a good one. Good works were henceforth to be understood as all manner of duties inward and outward, as were thoughts, as words and actions toward God or man. They are commanded in the law of God, and proceed from a pure heart and faith unfeigned, and are referred unto God's glory. To be good they must proceed from right principles, and have right motives and ends; namely, a principle of love of God, the motive of obedience to God's law, and the glory of God as the chief end.

"Therefore whether you eat or drink or whatsoever else you do; do all to the glory of God." (1. Cor., X, 31.) "For we are His workmanship, created in Christ Jesus in good works, which God hath prepared that we should walk in them." (Eph., II, 10.)

Individual gifts and endowments were different in every creature. "Every one hath his proper gift from God; one after this manner, and another after that." (1. Cor., VII, 7.) "Now there are diversities of graces, but the same spirit: and there are diversities of ministries, but the same Lord: and there are diversities of operations, but the same God, who worketh all in all." (1. Cor., XII, 4, ss.) "To one he gave five talents, to another two." (Math. XXV, 15.)

The modern psychological tests and checks reveal individual differences in creatures, which have developed the problem of individual teaching, and specializing subject-matter. The difference in the rates of progress in school among different children has long been matter of educative adjustment. There are many causes assigned for this, but a fundamental one is the native capacity of children to learn, individual abilities, and special, natural, and acquired interests. These individual differences are leading factors in the ability to succeed in school and in the many life vocations. Not only are the rates of abilities in the same work different, but there are variations also in the types of abilities.

From the primitive pastoral and agrarian occupations, which were simple, to the more than 2,000 type occupations of the present day, which in many instances are complicated, man has shown varying abilities to succeed. The more complicated the social and industrial organization of society becomes, the greater the

activation of the potential abilities, powers, aptitudes, tendencies, and interests in the Creature, but always with varying degrees of success for individual workers.

This vast variety of potential abilities was put into rational creatures for the purposes of developing the self, by the use of the vast storehouse of creative energy. The laws in the material universe were given it to serve man's purposes, and to be subject to his intelligent subjection and use.

The first efficient cause of the potential activity in rational and irrational creation was the Creator, who gave through His laws the power of continuous creative development to His creatures. It is from Him primarily that all things proceed. He is likewise the first formal and last final cause, because He gave the first form, the archetypal, according to the designs of which, all things were to work after an idea, and for the purpose of attaining the great end of perfection in God Himself.

The material cause is the great universe of creatures and things, which are to be used in accordance with the natural laws within them, and in obedience to the revealed will of Him who made all things.

In his weakness man often fails to put right sequence in immediate and remote ends, and to see values, consequently in their right perspective and proportion. He proposes means as ends, with the result that he fails to attain the ultimate or enjoy the immediate.

Made for happiness in the attainment of the ultimate he strives for joy—physical, emotional, and mental satisfactions—in the things that can gratify his immediate tastes and momentary impulses. He forgets the needs of his immortal spirit amidst the cravings of the material needs of the body.

In all of this he strives for self-realization, but is blind as to what it really is. His perfection is in good, but too often he finds it in the advances of material and so-called cultural luxuries.

In the midst of the many things that he may do, and some of which he can do with ease, facility, and a degree of excellence, he is often led by false guides within, and false prophets without, who set up standards of achievement, whose attainment of itself cannot satisfy. In his great quest for the needs of living, he forgets

the needs of life here, and life immortal. In the strain of making a living, with all of the supplementary satisfactions, he forgets to live, and especially for Him, who is his final goal.

Amidst these delusions he utilizes every offering of the arts, sciences, and his own knowledge and acquired skills to make his occupation as agreeable as his weak nature can crave. He is often driven on by the belief that he can realize happiness here in making his occupation or the use of its fruits his supreme good.

There can thus be two extremes in the philosophies of the occupations of life, their choice, and their place in the great problem of life. The one regards work as a degradation resulting from the condemnation of the parents of the race, and to be shunned as much as possible; the other that, by some advance of psychological, educational, social, and economic processes, it can be made a supreme joy and satisfaction in itself.

In truth, however, the worker can never learn nor be taught an occupation, which is so suited to his endowments, that he can find supreme joy and happiness in it. The performance of the duties of any state in life will always require more than mere natural strength and perseverance. Neither is there complete truth in the philosophy, that all the activity used in any labor is to be regarded as a condemnation, and consequently must always have the characteristics of drudgery and monotonous toil.

His plight here rather partakes of a reasonable amount of both of these extremes. His work in itself is not a consequence of condemnation, but the manner in which he always is to do it. His weakness can, however, be alleviated by a wise vision of the part that work is to have in the attainment of his ultimate goal, and a developing intelligence in the manner in which he goes about it. There is a difference between work motivated from within and from without. The one is pleasurable and satisfying in its reactions; the other is laborious, tedious, and, in a measure, primitive. It is not within the power of our present life to satisfy self alone, precisely because we are living in a world, that involves us in obligations and duties to others. One can learn, however, to make his service to others a pleasure to himself, by delaying his reactions to the unfavorable, in favor of more remote ends, and ultimately eternal destiny.

He can choose wisely and prepare prudently for the service he is to give in the use of himself, and he can give it with the best there is in him, with mind and heart, enlightened and strengthened, by the vision of the end he is striving to attain. His self-realization is in self-perfection which will be pleasing to his Creator, who will give the never-ending rewards.

The false philosophies can direct him wrongly and do him irreparable harm. He can shirk work on the one hand, and fail to realize, through activation of the best there is in him, his potential perfection, or he can recognize it or its fruits as a possible ultimate form of happiness, and strive to take even the faintest sting out of it.

The practical truth is that work is a law of life, and that one can learn to do it with facility, and other things being equal, realize a self-unfolding, and a satisfaction which impels onward, with satisfaction to God.

One is interested most in that which he can do best and easily, with a certain challenge to growth of power and intelligence. We have not yet an ultimate as to whether interest precedes ability, or vice versa. Abilities often shift or change in life, and perhaps interests follow the turns that abilities take. It is thus important that education discover and make allowances for the peculiar cast of the child's gifts.

Such processes can be linked up with a philosophy conceived in a utilitarian spirit, inasmuch as the educative technique allows a child to think that he is to serve industry and commerce, and incidentally make a living and live. It can, on the other hand, cultivate the right relationships as between the occupation and the human, by a technique which will make labor and money a means to the higher ends of human culture and welfare.

Suitable vocational ideals can contribute to the realization of life ideals and human destiny. The study of character in particular cases, of its estrangements especially, make this point important and often very clear. Specific examples reveal the influence of the non-attainment of vocational ideals, as harassing life ideals. The effects on personality and character are often times appalling.

Misplacements and misfits in the many occupations, show forth in the effects of poor adjustment to work, and the blighting of life ideals and careers. Unemployment affects character; much of it

that is due to the entrance into a dead-ending occupation, can be avoided by studying those that have a tendency to grow and spread. In keeping with the nature and powers that God has given every human being, there is, at least, a partially harmonizing work for him to do, if he can find it. The proper utilization of these talents ought to be especially possible in our age of great varieties of occupations. These talents can be uncovered and studied and devoted to that use which will help him onward to his eternal destiny. The discovery of these talents and aptitudes must be made a concurring home and school project. Even the possibility of a call to the greatest vocations in life in religion are revealed through God's gifts of aptitudes and qualities of the body, of the mind, and rectitude of the spirit, which are indications of suitability.

The Medieval Guilds, directed by the auspices of the teaching Church, met the requirements for successful self-unfolding. Changing apprenticeships helped the young to come upon that occupation in which they could find themselves. The creativeness of those times has impressed itself upon the world's history, with enduring forms of art in form, design, and color. No less has the sanctity of the Saints of those days, become a pattern of how personal beauty in holiness can be achieved, if the creature is directed to the right road in life.

While Medieval occupations produced Masters, who live on as leaders of their kind, yet the medieval philosophy thought of the greatest good of the greatest number. Education on the junior and the high-school levels serves the ends of the greatest number, and these may not, with advantage to the philosophy that guides them, align themselves through service to the usual college-entrance requirements, with the needs of the few, who will establish themselves on the higher cultural, but nevertheless human, levels.

Schools can also build on the false assumption that labor is inferior to learning, and sacrifice the human to services that are personally beneficial, as against such as are productive of a creative effort in behalf of the social good, and by their contributions tend to raise the level of work, and the worker. Educational philosophy and practices need a rebirth, or at least a quickening, with a motive that recognizes the value of all life.

Finding the right work in life has its bearing upon successful living, and in that connection any aid that is given becomes indeed religious. In our times, by the very nature of our social structure that obligation belongs to the school; it is not a situation that we have created, but nevertheless one that education must meet.

A recognition of this philosophy can lead Catholic educators to a more fruitful service to the home, the school, and withal the Church, and meet the challenge successfully that modern conditions are making to the schools. Vocational Counsel and many of its extensions are a part of the religious calling, because through them and the right life adjustments that they effect, God's children may be led to their final adjustments to their Creator, which is their ultimate and supreme vocation.

HISTORY OF VOCATIONAL EDUCATION AND GUIDANCE MOVEMENT IN EUROPE

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INTRODUCTION

In view of the liberties taken with the assigned subject it will be well to offer a few words of explanation. This discussion has been limited to German conditions in this sector of the educational field, not only because of the limitations of space, but also because German vocational education is representative of that in operation on the European Continent.

After a thorough investigation of this European educational effort, it was considered advisable to present to this body more than a mere historical outline. If history will be understood to include an unfolding of the evolution and development of this movement as well as a cross section of present-day German vocational educational activities, then the present paper remains faithful to the requirements of the Committee on Program.

While references will be given in their proper place in the body of the paper, it may be well to add a brief explanation of the sources by way of introduction. Educational movements are difficult matters either to get on or off paper. Personal investigation, however, being impossible, recourse was had to correspondence with competent observers of the European educational scene. The present writer is greatly indebted to Father Joseph Schroeteler, of the Society of Jesus, one of the leading spirits of the renowned *Katholische Schulorganization Deutschlands* (Catholic School Organization of Germany) and one of the foremost educational publicists and educators of Continental Europe. In addition to being a regular contributor to the far-famed *Stimmen der Zeit*, Father Schroeteler is also editor of *Schule und Erziehung*. The eminent Jesuit occupies a vantage point in German educational matters which made it possible to include more authentic and vital infor-

mation and data than would have been possible with even the opportunities of personal observation and research.

Fortunately, for the present writer, the vocational-education movement in Germany, for many decades a vital part of the educational program of that country, entered upon a new phase of development with the beginning of the post-war period—a development in which Catholics have played a prominent and superior part, all of which has been excellently set forth in a modest volume entitled, *Das Katholische Bildungsideal und die Berufsschule*, (The Catholic Ideal of Education and the Vocational School). It is significant for this body that this work is the result of labors inaugurated at the Catechetical Congress in Munich, 1928, and appears with the imprint of the Catholic School Organization of Germany. Finally, general reference should be made here to the *Lexicon der Paedagogik der Gegenwart*, a product of German Catholic effort bearing the imprint of the House of Herder. This lexicon, of which only the first volume has recently been completed, was constantly to hand for purposes of final authentication and confirmation.

GENERAL

While specific and separate mention will be made of guidance activities in the German educational system, it must be clearly understood that such efforts cannot be considered apart from the vocational and continuation schools, which as constituted perform the major part of all so-called vocational guidance.

Throughout this paper, the term vocational school will be used, which is the English equivalent of *Berufsschule*, though the Continuation School, which bears the more pregnant German term, *Fortbildungsschule*, is also an important instrument in German educational endeavors. Fundamentally, in a pedagogical sense, these two institutions as operating in Central Europe, are alike, differing only in their organization phase.¹ However, as we shall see later, the existing differences if considered in the light of their developments, are vitally significant for a Catholic educational group interested in this tremendously important phase of education.

¹*Das Katholische Bildungsideal und die Berufsschule*, p. 7.

As a matter of fact, the term *Berufsschule* has been applied in Germany since 1920 to all previously designated *Fortbildungsschule* instituted to serve German youth employed in Industry beyond the so-called *Volkschule*, or elementary school. Attendance in the vocational school is obligatory from the fourteenth to the eighteenth year inclusive, after eight years have been passed in the *Volkschule*. Obviously under these conditions, the youth affected by these schools are a part of the industrial life of the nation and hence can attend the vocational school only part time.

GENERAL NATURE

The German vocational school is an essential part of the nation's educational plan and attendance is obligatory for all youth, both male and female, who have passed from the lower schools at the age of fourteen into the world of work. The vocation or life-work of the youth serves as the kernel of the school curriculum; it provides both the material and the objective of that curriculum. And yet it is not a trade or technical school, which serves merely to assist in developing proficiency in a specific trade or major occupation. The vocational school, though employing the industrial life of its youth as starting point and objective, is destined to reach the individual at this early age in a manner affecting his entire personality and character. In short, the vocational school is fundamentally a pedagogical institution, whose objective is the man and the citizen and only secondarily the trained worker.

HISTORICAL

This modern form of German vocational school, with obligatory attendance, has its roots deep in the obligatory Sunday school of centuries ago. During the seventeenth and eighteenth centuries, instruction in these part-time schools gradually added profane as well as religious instruction, but the insistence upon obligatory attendance in some form of part-time school beyond the elementary-school age can be traced only to the preponderantly Catholic section of Southern Germany. Here, significantly enough for us, the Church's mandate concerning religious instruction served as the inspiration and impetus of the State's insistence upon some

form of part-time instruction beyond the lower grades. By way of contrast, Protestant Northern Germany, considered its youth as having arrived not only at a religious but also an educational majority with the conferring of the Sacrament of Confirmation. What development of the so-called *Fortbildungsschule* took place during the nineteenth century followed along the lines of the purely technical and trade schools. Southern Germany, however, never through all the centuries, relinquished the idea of obligatory attendance beyond the elementary classes, not merely for the purpose of assisting the young German boy or girl in his or her life-work, but at the same time to continue to affect their character development during these important and impressionable and formable years.

In order to present a more sharply defined picture of the history of the vocational-school movement in Germany, we shall translate a few important and pertinent extracts from the article on "Berufsschulen"¹ appearing in the *Lexicon der Paedagogik der Gegenwart*, p. 290: "The term vocational school comprises a synthesis of more than 200 years of educational evolution, containing two root developments. There is first, the Sunday school, instituted by ecclesiastical authority during the Middle Ages, intended primarily for religious instruction; then, second, the elaboration of these schools to include general education and instruction. In the latter phase they were largely the result of official edict, intended to supplement the elementary schools, such as those in Wurtemberg, 1695, Baden, 1756, and Bavaria, 1771. With the coming of the Industrial Revolution and the demands of Industry for trained recruits there arose the various kinds and grades of technical schools and classes. Emphasis was first placed upon technical high schools and professional institutes directly serving industrial vocations. In 1869 a general statute of the Empire made it possible for individual communities to establish and conduct obligatory *Fortbildung* or continuation schools. The various provinces, excepting Prussia, soon enacted conformable educational laws; the South and Catholic section of Germany lead the way and bore the main burden of a sound and effective

¹*Lexicon der Paedagogik der Gegenwart*, p. 290.

development of an educational program designed to supplement that of the elementary classes and thus continue the educational development of its youthful subjects into those years which are the vestibule period to a life-work. With the turn of the century the vocational idea, even for girls, received gradually increasing emphasis. A steady and logical evolution was interrupted with the World War; in 1920 began a new period of development which brings us through a decade of growth that definitely places the vocational school in the most important, as regards numbers of subjects affected at least, place in the educational scheme of modern Germany.¹

Parenthetically, it should be noted in this all too brief historical summary of the German vocational school that it not only has its roots deep in Catholic education, but principally that it owes its later and present development to Catholic tradition, influence, genius, and wholehearted support and assistance.

NATURE AND CHARACTER

The modern development and evolution of the German plan of vocational education is due in no small measure to Georg Kerschensteiner whose publication of *Staatsbuergerliche Erziehung der Deutschen Jugend*,² in 1901, laid down the lines of this remarkable development. Kerschensteiner's work in Munich has brought him international fame and made of his school in that city the mecca of educators from every corner of the globe. His philosophy of vocational education may be summed up in his own words written in 1917: "The education of the individual is effected only with such cultural material, the spiritual content of which, either wholly or in part, is suited to the composition or structure of the individual psyche."³ In this school then the needs of the pupil become the curriculum of the course. The vocational content of his life-work, viewed from an educational standpoint, becomes the starting point of the educational course, just as the vocation to which he is called becomes the objective of the educational

¹*Lexicon der Paedagogik der Gegenwart*, p. 290.

²*Staatsbuergerliche Erziehung der Deutschen Jugend*. Erfurt, 1901, p. 42.

³*Das Grundaxiom des Bildungsprozesses*, Berling, 1917, p. 27.

process. To the related technical instruction suited to the particular choice of life-work is added such cultural and religious instruction as is necessary to influence the development of the whole man, intellectually, spiritually, morally, and emotionally.

Let us observe the operation of this process in the instance of a German youth somewhere between the ages of fourteen and eighteen years. This youngster has completed eight years of elementary schooling and thus at the age of approximately fourteen years is faced with the necessity of entering upon some form of gainful occupation. Attendance at the vocational school is obligatory one half day each day in the week between the ages of fourteen and sixteen. Immediately upon enrolling, the guidance of this youth into some occupation suitable to his abilities and characteristics is initiated. He has an opportunity to test himself, as it were, under skillful supervision, in a number of different occupations in school shops which are a vital part of the vocational-school equipment. Sooner or later the equating of innate characteristics in the individual to some form of trade or occupation is consummated. The young beginner now learns the manipulative part of his trade or occupation as a gainful employee in industry; frequently he apprentices himself to this trade at the same time remaining a part-time student in the vocational school, where classroom instruction is imparted by means of related technical subjects, cultural studies, and contacts and, finally, religious instruction.

It is obvious that guidance is an integral part of this whole educational process. To be sure it has been begun in the lower elementary classes but it receives specific application in the vocational school.

To this should be added a statement concerning vocational guidance, in general, as in effect in the German-school system. The vocational school receives the major portion of the juveniles and hence performs the larger piece of guidance work. However, many would remain unaffected unless served by other agencies. For these, the State has organized so-called *Berufsfuersorge*¹ organizations (Vocational guidance bodies) composed of trained

¹*Lexicon der Paedagogik der Gegenwart*, Vd. Berufsfuersorge, p. 282.

personnel whose duty it is to assist the individual through school, parents, employer, and employee associations. It is to be noted here that special emphasis is placed upon these four agencies through which guidance and counselling is effected. Much of the success of this work in the German educational system is attributed to the close cooperation of the parents and employers. To the present writer, there is little else new in the details of this guidance activity, such as adequate personal records of pupils and insistence upon the individual conference as of vital necessity.

To return again to our examination of the German vocational school, it is obvious that the system as viewed leaves little to be desired providing the assumption that every job in industry can be considered as a vocation, is a correct one. We are well aware that modern industry in Germany is composed in large measure of mere jobs in which little skill or training is necessary. (How true this is of America is evident from the figures which the present writer has obtained through many industrial surveys, and checked statistically, which show that not more than one occupation in twelve can be dignified by the title, skilled trade.) Should then these unfortunates, whose place in present-day industry must be justified so long as the present industrial system lasts, be passed by at the educational table provided for our youth? We lavish money on those who are already economically capable of taking advantage of a secondary and higher education that thus they might be able to better an already satisfactory economic status. But for those unfortunates who cannot participate in advanced training and education and thus better their economic status, shall we deny them a morsel of educational pabulum that will give them strength and vitality for a better struggle?

The German *Fortbildungsschule* is designed specially for these. The nature of the educational process has been a matter of continual intensive discussion and debate; and the end is not yet. The eminent Catholic authorities to whom we are indebted for much of the material of this paper are unanimous in their firm belief that to these young workers in industry should be given such educational opportunities as will permit of richer, fuller life, spiritually and intellectually, than would otherwise be possible.

While we cannot concern ourselves here with the details of these

developments, highly interesting though they are, we cannot but profit by the knowledge of the viewpoint of Catholic Germany in these educational plans. Indeed, much if not all of Germany's success in these matters must be attributed to Catholic education tradition, influence, and support. The foremost protagonists for these schools of Central Europe are Catholics such as Kerschesteiner and Schroeteler, the one a layman, the other a cleric.

Nor is it possible to elaborate upon recent German vocational educational developments embracing a remarkable alignment of industrial organizations in the pedagogical process. The *Deutsche Institut fuer Technische Arbeitschulung*,¹ abbreviated *Dinta*, in Duesseldorf is evidence of this remarkable program in which man becomes the essential factor in the production process of Industry and not merely the worker in the man but his personality with all its spiritual aspirations and limitations. The work of the German vocational school under these conditions is enriched an hundredfold.

Unfortunately, too, the limitations of space and time prevent a full and adequate discussion of what eminent German Catholic educators term, "The Problem of the Vocational School in the Light of the Catholic Ideal of Education." Briefly, in this philosophy if the essential vocation of man is Eternal Bliss to be achieved during an earthly period of probation through labors necessary to sustain a reasonable and rational life, then the Catholic ideal of vocational education includes not merely specific training for vocational potency, but such training also as will enrich and ennoble the spirit in man.

Thus German Catholics have always demanded place in the curriculum of the vocational school for both cultural and moral training. The latter is of vital import to American Catholics who are, generally speaking, for the first time facing the specific problem of vocational education. German vocational schools have always provided for the religious or moral training of their youth; in the North in spite of a lack of definite state regulation, in the South with its help and assistance. A definite part of each day's school period is designated for religious instruction. It is a definite part of the Catholic philosophy of vocational education;

¹*Das Katholische Bildungsideal und die Berufsschule*, pp. 12-13.

moreover, it is regarded as not merely necessary in the religious sense, but an integral and pedagogically essential part of the training for a vocation.

We choose three items of extreme import to us taken from the experience of German Catholics in this field of religious educational activity. First, a trained personnel is an absolute necessity. Neither a Roman collar, nor a course theology can be considered as the essential requirements. In fact, the first failures are laid to the teaching of religion by clerics either wholly unsuited or unprepared for this highly specialized duty or because they were preoccupied with other duties considered more important than that of teaching religion to vocational-school pupils. Second, the course of instruction cannot be found in a catechism nor can it be built up on a purely scientific theological basis. We are indebted to F. Kaaf,¹ Instructor in Religion in Aix la Chapelle for the following summary outline for three years of vocational-school curricula: first year, religion and the new world into which these youths have entered; second year, religion and the Church; third year, religion and social life. If this course does not demand a heaven-sent or inspired teacher, then surely one who has been specifically and carefully trained and chosen for the important task of enriching the spiritual lives of the majority of the Catholic youths of a nation. Third, the so-called course in religion must be made an integral part of the curriculum; it must be made to dovetail with all studies and activities of the student. This is a difficult task and requires the devoted cooperation of all other teachers, a thing that is not wholly possible in a public institution. Nevertheless, all German Catholic authorities agree that the vocational school provides an unparalleled opportunity by means of which effective religious and spiritual influences can be brought into so many of the young lives of the Nation at a time when such influence is of paramount importance.

CONCLUSIONS

In conclusion, the present writer takes the liberty of making some deductions which, in the light of German Catholic experi-

¹*Das Katholische Bildungsideal und die Berufsschule*, pp. 60-61.

ences, seem to be of vital import to American Catholics facing this tremendously important problem of vocational education.

(1) German Catholic Literature in this field is characterized by its thorough and persistent application of Catholic philosophical and theological principles to this problem. A similar effort here in America would seem highly desirable.

(2) German Catholics, realizing the impossible task of duplicating State vocational schools, determined to make them their own so far as that was possible. How well they succeeded is partially evident in this hasty sketch of vocational education in Germany. Perhaps we face a similar situation in this country. The Federal Government made possible the establishment of vocational schools through the Smith Hughes Bill of 1917. Should we not evolve a Catholic philosophy of vocational education and build thereon a rational support of existing vocational educational facilities?

(3) Is there any reason why we cannot hope to continue the religious education of our Catholic boys and girls in the existing vocational schools, as has Catholic Germany? Surely, it is an experiment worth every ounce of our strength and effort. Is it too early to prepare suitable and effective courses of religious instruction, based on German Catholic experience, as well as to train skilled and competent personnel for this sublime task?

(4) American vocational schools are largely our schools in the sense that the majority of students, in general, are of the Faith. Milwaukee with about one third of its population professing the Catholic religion, provides more than 65 per cent of the 18,000 vocational-school pupils. To these the State makes obligatory the continuation of an intellectual training up to the eighteenth year, while we as Catholics are content to cease their religious training several years earlier.

(5) Vocational education is an integral part of the educational program of each one of the 48 States of the Union. Obviously, it is here to remain. We as Catholics must take some intelligent position and attitude, an indication of the nature of which has been attempted in these lines, all too brief in respect to the importance of this vital topic of vocational education.

(6) In view of the inevitable changes coming in our industrial life, is not obligatory school attendance to the eighteenth year a desirable thing? Can we not make this period profitable for God and Country through the extension of the religious education of the vast numbers of Catholic boys and girls who are unable to continue their formal education beyond the elementary classes?

A HISTORICAL RESUME OF VOCATIONAL GUIDANCE IN THE UNITED STATES

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The topic assigned me for consideration is "The History of Vocational Guidance in the United States." To do justice to this study one must needs devote several years of undivided time to the development of the six essential phases in vocational guidance. A history, moreover, which did not distinguish between the content of vocational-guidance measures and the terminology which has more recently come into use would be far from accurate. The history of vocational guidance must include the development both in educational and other fields of the following steps in the vocational progress of an individual:

- (1) Self-discovery through try-out or exploration in a number of occupations.
- (2) The study of occupations.
- (3) Choice based on the first two steps, a choice which involves ultimately a man's philosophy of life and, in many instances, his philosophy of education.
- (4) Vocational training strictly so-called, which involves acquiring skill, technical knowledge, and social understanding in the chosen occupation.
- (5) Placement.
- (6) Progressive adjustments within the occupation.

It has been impossible for me to gain an insight into the development of these various phases of vocational guidance in the limited time I have had at my disposal. However, it is my hope that during the coming year several of the graduate students at the Catholic University may be free to give us a comprehensive study of this important field. This presentation of the development of vocational guidance is superficial because it is based upon the

references to the term "vocational guidance" and the literature affiliated with it in the Library of Congress and other educational sources in the City of Washington.

In attempting to write a comprehensive history of the Vocational-Guidance movement in America, a student would find a rather confusing obstacle in the fact that there are hundreds of definitions for the term "vocational guidance." In 1925, Dr. Arthur Payne found 103 definitions. I am quite sure that at least that number of definitions have been devised in the intervening years, especially during the past decade which has been so prolific in vocational-guidance literature. The following were the elements most commonly found by Doctor Payne:

- (1) The term "choosing a vocation" appeared 35 times.
- (2) "Occupational information" appeared 33 times.
- (3) The term "evaluation of the individual" appeared 29 times.
- (4) "Educational guidance" appeared 23 times.
- (5) The term "study of the industries" appeared 23 times.
- (6) "Self-discovery and understanding" appeared 21 times.
- (7) Vocational guidance was identified with "vocational education" 21 times.
- (8) The term "placement" appeared 10 times.
- (9) Other terms such as "supervision after placement," "promotions and adjustments," and various statements of objectives such as "the development of character," "the attainment of efficiency" and "indication of necessary changes in industrial society" appeared a number of times.

The term "vocational guidance" first became prominent in the writings and efforts of Dr. Frank Parsons of Boston, Mass. Doctor Parsons was the organizer of the first Vocation Bureau, formed in 1908. In his report on May first of that year he used the term "vocational guidance" which was, so far as we know, the first time the term appeared in print. He stated the general aims of the Bureau as follows:

- (1) To study causes of the waste which attends the passing of the unguided and untrained young people from school

to work and to assist in experimenting to prevent this waste.

- (2) To help parents, teachers, and others in the problems of thoughtful choosing, preparing for, and advancing in the chosen life-work.
- (3) To work out programs of cooperation between the schools and the occupations for the purpose of enabling both to make a more socially profitable use of human talents and opportunities.
- (4) To publish vocational studies from the viewpoint of their educational and other efficiency requirements, and career building possibilities.
- (5) To conduct a training course for qualified men and women who desire to prepare themselves for vocational-guidance service in the public-school system, philanthropic institutions, and in business establishments.
- (6) To obtain a clearing house of information dealing with life-career building problems.

Boston claims the distinction of having the first public-school system to introduce vocational guidance into its schools. Harvard University, during the summer session in 1911, instituted its course of lectures on vocational guidance. In 1914, Boston University established a Department of Vocational Guidance which was the first of its kind. In 1917, Meyer Bloomfield, Director of the Vocation Bureau, engaged in personnel work in the army, and the Bureau was transferred to the Division of Education at Harvard University. The aims of the Bureau were and still are as follows:

- (1) To become a center of information on the movement for vocational guidance.
- (2) To serve Harvard men and others in the problems of choosing, preparing for, and entering on a vocation.
- (3) To continue occupational research.
- (4) To conduct surveys of schools and various lines of business.
- (5) To train vocational counsellors for service to young people in public schools and elsewhere.
- (6) To cooperate in the employment-manager movement.

- (7) To aid and cooperate with other vocational-guidance movements.
- (8) To be of individual and public service in the reorganization of employment conditions arising from the World War.

The first national conference dealing specifically and exclusively with vocational guidance was held in Boston, November, 1910. No proceedings were published. The second national conference was held in New York in 1912 and the "Proceedings of the Second National Conference on Vocational Guidance" resulted. The Vocational Guidance Bulletin, under the direction of Dr. John Brewer of Harvard University, was the first organ of publicity for this movement.

One of the remote causes for investigation into the vocational fields was the war, with its demands for readjustment; another, recurring periods of unemployment. During the past ten years there have been periods of depression in industry leading to the discharge of large numbers of workers. The most severe of those periods is that in which we are now engaged; and it indicates the necessity of intelligent planning for the conservation and utilization of human personnel as well as of natural resources.

The exigencies of the World War brought out the fact that very often when the nation needed expert mechanics or skilled workmen of any type, the need could not be filled. The necessity of giving intensive training to many skilled workmen was then particularly obvious. That emergency called for descriptions of occupations, development of psychological tests, the organization of intensive short-unit courses, and other plans for vocational training. Vocational work under the auspices of the United States government took on new significance after the War in its effort to rehabilitate disabled soldiers and sailors, in the effort undertaken through the Department of Labor to rehabilitate those disabled through industrial accidents, and in the elimination of waste in industry, and in the applied psychology movement.

The necessity of training and fitting subnormal children for useful occupations gave rise to the Vocational Adjustment Bureau, which has its headquarters at 118 East 24th Street, New York

City. New York, incidentally, was also prominent in the vocational-educational movement. A Student's Aid Committee was formed in the City of New York in 1910 to collect and make available information on four points:

- (1) The necessary and prescribed qualifications for entering the skilled trades and learned professions in the city.
- (2) The opportunities which were furnished for acquiring those necessary qualifications.
- (3) The restrictions which were placed by labor unions and professional bodies upon candidates who desired to enter the several skilled trades or learned professions.
- (4) The average remuneration and relative permanency of employment which a properly qualified person of either sex may expect in either the skilled trades or learned professions in which young people are usually employed.

It was not long before State and Federal legislation was enlisted to aid vocational guidance. The first law authorizing the employment of vocational counsellors was passed by Connecticut in 1913. In May, 1925, Governor Smith of New York, signed a significant amendment to the Continuation School law. It reads as follows:

"The Board of Education of every city and of each school district may employ one or more qualified teachers for the purpose of issuing employment certificates providing vocational guidance, instruction, and placement service for minors in attendance upon part-time or continuation schools and such other minors as are in regular attendance upon full-time instruction."

Another step in the history of Vocational Guidance was the development of university courses which signified a special effort to prepare teachers for this new task. In 1924, at the meeting of the National Society for the Study of Education, reports were presented by professors of Harvard University, Columbia University, the University of Michigan, and the University of Chicago, indicating that courses were given in those schools to prepare men and women particularly for the task of carrying on vocational-guidance programs. In the meantime, the movement had attracted the attention of educators who were not primarily interested in prob-

lems of vocational adjustment. The Vocational-Guidance movement began to have definite influence upon curricular studies. A strong effort was made to develop courses in the college curricula as well as in the high-school curricula, which would have for their primary objective the discovery of student aptitudes, the awakening of interest in certain fields of study, and the presentation of information necessary for a wise selection of a vocation.

In regard to the conflict between the advocates of a strictly cultural curriculum and those who admit the advisability of injecting a vocational motif, Dr. Henry J. Doermann writes in "The Orientation of Freshmen" (page 61):

"Does making an early occupational choice, which is the first objective in vocational guidance, conflict with or handicap a student in the pursuit of a cultural training? No one has seriously contended that it would. However, there are those who would maintain that to emphasize, in the college, the process of making vocational choices is to invite prejudicial influences to liberal training. They would say, in the first place, that vocational counseling would lead students to make premature and unwise choices. The answer to this objection is that students are daily making such choices without adequate knowledge of the occupations which they are selecting and with little understanding of their own capacities. Vocational guidance could hardly produce any more chaos than now exists. Furthermore, the vocational counselor recognizes that there is a danger in making definite choices prematurely and he would guard against them. Counseling is much more likely to delay choices than to hasten them.

"The second objection against emphasizing occupations in this manner is that students, once having a career objective definitely in mind, will proceed to choose courses for their vocational content. Here, again, it should be pointed out that students are continually doing this very thing with fallible notions of the educational demands of the occupation and of the contribution which particular courses make. Guidance would certainly improve present practice. It would also enable students to appreciate better the advantages of a broad background before specializing. Having understood, before choice, the ramifying relationships which exist in almost every vocation, the student will be less likely to

confine his training to courses which have narrowly circumscribed outlets. Much will depend upon the nature of the courses which the college offers. Liberal training, as such, is not likely to suffer even if some courses should be chosen primarily for their vocational content. A satisfying occupational choice not only does not jeopardize liberal education, it actually enriches it."

One of the first to introduce vocational information as legitimate content in regular courses in English was Professor Jesse Davis of Grand Rapids, Mich. A talk given before the Boston University group by Frederick G. Bonser, of Teachers College, Columbia University, reprinted by Boston University in "Lectures on Vocational Guidance" (1917), is a challenge to educators who maintain that vocational bias injected into curricular schedules defeats cultural objectives.

Vocational surveys came into vogue around the years 1910-14, and were often sponsored by communities which were desirous of securing information which might be helpful for students in high schools. Various national associations sprang into existence with the intent of contributing to the field of vocational guidance. The National Vocational Guidance Association grew out of the Boston Conference in 1910. The National Educational Association devoted part of its resources and personnel to vocational studies. The National Society for the Promotion of Industrial Vocations, organized in 1907, held joint sessions with the National Vocational Guidance Association in 1914. President Elliott's address on "The Life Career Motive" before the National Education Association did a great deal to stimulate in that organization interest in the vocational field.

The recent work, "Principles of Guidance," of Arthur J. Jones, of the University of Pennsylvania, indicates the development of the scope and methods of guidance in the public schools of America. He emphasizes the fact that changed conditions in the home, in labor and in industry, the fluctuation of population, and the standard of living make imperative vocational guidance. He defines vocational guidance, which he identifies with occupational guidance, as the "help given the individual to choose, to plan his preparation for, to enter upon, and to make progress in an occupation."

The movement, which has had such a great following in educational circles in America, must have certain standards or ideals. The most complete formulation of the principles of vocational guidance was given at the National Vocational Guidance Association in 1929. Some of the points stressed there are:

- (1) To assist the student to acquire such knowledge of the characteristics and functions, the duties and rewards of the occupations within which his choice will probably lie as he may need for intelligent choice.
- (2) To enable the student to find what general and specific abilities, skills, etc. as are required for the group of occupations under consideration, and what are the qualifications of age, preparation, sex, etc. for entering them.
- (3) To give opportunity for experiences in school (try-out courses (and out of school (after-school and vacation jobs) that will give certain facts about conditions of work and that will assist the individual to discover his own abilities and help in the development of wider interests.
- (4) To develop in the student the point of view that all honest labor is worthy and that choice of occupation should be based upon the peculiar service that the individual can render to society, upon personal satisfaction in the occupation, and upon ability, remuneration, possibility of advancement, and the like.
- (5) To teach the student a method of analysis of occupational information and to develop the habit of analysis of such information before making a final choice. A choice of occupation is often made before sufficient information is gathered together or before the information at hand is properly analyzed.
- (6) To assist the individual to secure such information about himself, his abilities, general and specific, his interests and his powers, as he may need for wise choice, and as he himself cannot obtain.
- (7) To assist economically handicapped children who are above the compulsory attendance age, as well as college students, to secure, through public or private funds,

scholarships or other financial assistance so that they may have opportunities for further education in accordance with their vocational plans.

- (8) To assist the student to secure a knowledge of the training facilities offered by various educational institutions and the requirements for admission to them, the length of training offered, and the cost of attendance.
- (9) To help the worker to adjust himself to the occupation in which he is engaged; to assist him to understand his relationships to workers in his own and related occupations and to society as a whole.
- (10) To provide the individual with reliable sources of information and help by means of close cooperation between schools, colleges, and social agencies on the one hand, and the various industrial, commercial, and professional pursuits on the other hand.
- (11) To enable the student to secure reliable information about the danger of alluring short cuts to fortune through short training courses, selling propositions, etc. as represented by current advertisements, and of such unscientific methods as phrenology, physiognomy, astrology, graphology, and the like, and to compare these methods with that of securing really trustworthy information and frank discussion with experts.

This brief survey would not be complete if it did not refer to the great impetus given the Vocational-Guidance Movement by the formulation of psychological tests. I have listed the most recent of these tests and wish to call attention to the very important work which has just been completed, "The Minnesota Mechanical Ability Test." This is the report of research investigation conducted by Donald Paterson, Richard M. Elliott, L. Dewey Anderson, Herbert A. Krutz, and Edna Heidelder. It emphasizes the necessity of developing specific skills in order to give the child the abilities necessary for skilled labor.

In studying the growth of the Vocational-Guidance Movement in Catholic educational circles, I have used as my criterion, "Proceedings of the National Catholic Educational Association,"

from 1903-30. As might be expected in ecclesiastical circles, the term "vocational guidance" was first used limiting the term "vocation" to the priesthood. Papers and discussions on this topic may be found in the "Proceedings" of the N. C. E. A. for the years 1905, 1907, 1908, 1909, 1912, 1920, 1921, and 1923. The first discussion of what we now call vocational guidance attempted before this body was presented by Father, now Bishop, Hugh Boyle of Pittsburgh, Pa. Bishop Boyle was then Director of Schools in his diocese, and seems to have appreciated the significance of this new trend in education. His paper on the whole was rather sympathetic to the idea of giving children in school training for specific occupations in life along with the general preparation required for successful living. Bishop Boyle wrote:

"The stage at which we find ourselves in this matter of industrial education is still transitional and is marked by the disturbances and ferment peculiar to such a period. It is inevitable that things should be as they are until they settle into a more or less final mould; for education develops out of pedagogical experience and not out of mere discussion."

The fact that this movement was of tremendous significance at the time is indicated by the number of discussions which the paper provoked. There were eleven persons who engaged in the discussion and six of them have since been made bishops. Among those who were sympathetic to the cause of vocational guidance were Bishop Schrembs, Doctor Shields of the Catholic University, Father Hickey of Dayton, Ohio, Monsignor Moran, and Father Crane of St. Louis. Bishop Howard and Bishop Schlarmann dissented from the general sympathetic attitude towards vocational guidance. Bishop Howard said:

"The ideal of education is the formation of character after the model of Christ, Our Lord. The ideal of education is not the efficiency of the individual as a unit in the economic system."

The general sentiment resulting from the discussion seemed to be this: It is apparent to the superficial observer that industrial training in one form or another is come to stay.

The next discussion before this Association on the question of

vocational guidance was presented in an exceptionally scholarly and balanced paper by Father Muntsch, S.J., of St. Louis University. Father Muntsch sketched the conflict in the educational field caused by the ingression of vocational training into the public schools. He took advantage of the occasion to warn members of this Association against certain forms of vocational training which smacked of faddism, but he foresaw the necessity of a certain counter-attraction to the advantages of vocational schools in the Catholic system. One interested in the field of vocational guidance will read with great profit the paper of Father Muntsch. While maintaining a strictly impartial attitude in the presentation of this paper, he quotes the plan of Prof. Jesse Davis of Grand Rapids with approval, suggesting the possibility of vocational guidance through curricular studies. At the end of his paper he gives the results of a questionnaire given to some Catholic educators and dealing with the advisability of introducing vocational guidance into parish schools. The answers reproduced were favorable to such a plan.

In the same year (1913) the Reverend Michael J. Larkin, S.T.L., Associate Superintendent of Parish Schools of the Archdiocese of New York, read a paper on Industrial and Vocational Training. This paper seems to have marshalled very ably the arguments for such a training. A rather lengthy discussion of the paper by Brother Joseph Matthew, F.S.C., of St. Louis, Mo., and Brother George Sauer, S.M., presented facts to indicate the necessity of Catholic schools adopting programs of vocational guidance. It is significant that in all discussions up to this time vocational guidance seems to have been used as implying primarily training for industrial efficiency. The same may be said of the paper read by the Reverend John O'Grady, Ph.D., of the Catholic University, in 1919. Doctor O'Grady stressed, however, several additional aspects of vocational guidance; namely, the health aspect and the cultural possibilities of the various vocations. As a practical measure he advocated the adoptions in Catholic dioceses of a Bureau of Vocational Advisement. Doctor O'Grady wrote:

"The good such a Bureau can accomplish for the boys and girls will be out of all proportion to its cost. All children about to leave school should be directed to the

Vocational Bureau. Those in charge of the work at the central office should have rather complete information with respect to the openings in the city and should be in a position to place children in positions having the greatest prospects for the future. The Bureau should be supplied with the complete school record of each child."

Doctor O'Grady also advocated evening vocational classes, attaching these where possible to the parish school. He urged pastors to adopt definite measures to attain this end. Brother Thomas of Baltimore also gave some interesting case studies which substantiated some of Doctor O'Grady's conclusions.

The next treatment of the problem of vocational guidance before the National Catholic Educational Association was given by Brother Joseph Matthew, F.S.C., in 1924. It was a criticism of vocational guidance in the grade school. Brother Matthew emphasized the fact that the selection of a vocation is ultimately a personal and private matter. He said:

"The aim of vocational guidance is not to choose a vocation for the child or to place him in a walk of life, but to study what he is best fitted for by inclination and possibility, and to open a way for him to reach his highest efficiency. Two things minister directly to this end, that of occupational information and mental measurements. It is obvious that a knowledge of the occupations of the community is the natural starting point for effective counsel."

Brother Matthew feared the results of vocational guidance given at too early an age in life. His paper was discussed by Sister Mary Joseph and the Reverend Raymond Kirsch.

The last treatment of the subject of vocational guidance before this Association was presented by the Reverend Howard J. Carroll, S.T.D., in 1930. Doctor Carroll pointed out the change in the concept of the school which was reflected in the changed attitude towards the students. He quotes with approval the words of Professor Ingilis of Harvard who says:

"Primarily education is really a matter of guidance and direction."

Doctor Carroll took for granted the necessity of vocational guidance or the effort to "bring to bear upon the choice of a vocation, organized information and organized commonsense." Doctor Carroll points out that the Committee on Resolutions of the National Educational Association recommended in 1927, "That Industrial and Vocational Guidance be considered a primary obligation of organized education." He maintained that teachers trained in vocational work were an asset to any school undertaking a program of vocational guidance, but absence of a trained vocational expert did not excuse a school for lack of interest in such guidance. He advocated the use of standard tests which indicate the vocational aptitude and abilities of the child. He described what had been done at Sacred Heart Parish in Pittsburgh and stated that the results of the program well justified the energy expended. Sister Aquin, O.M., in her discussion of Doctor Carroll's paper, pointed out the critical periods in which guidance was most necessary. She said that vocational guidance aimed in part to aid in disclosing to the individual three things: first, his occupational interests; second, his abilities and aptitudes; and third, personal physical fitness. She insisted that there should be a well-organized plan in order to make vocational guidance effective in any school, and that there should be a thorough understanding of the plan by every member of the staff; that this plan should receive the wholehearted enthusiastic support of the principal and faculty, and that they should have a feeling of individual responsibility towards the pupil to be guided.

CONCLUSION

These are a few of the milestones in the development of vocational guidance in the United States. This movement is still in the embryonic stage. It has, however, acquired a technique and a literature with which Catholic-school administrators should become familiar. The movement inaugurated by the Vocational Education and Guidance group seems to me extremely significant. We have, according to statistics recently revealed, over 2,200,000 pupils in our parochial schools. It is imperative that we give to them every advantage that may enable them to live successfully in this life and the next. If the Catholic educational group is to

do something worthwhile in the field of vocational guidance, it must devote some of its most talented personnel exclusively to the study of the vocational-guidance movement. I shall feel well repaid by my efforts in gathering these few facts if, by this faulty and incomplete presentation, a sufficient interest is stimulated to insure a thorough and comprehensive study of the vocational field by some of our research workers within the next few years.

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- (1) *The Organization of Vocational Guidance*, Arthur F. Payne, McGraw-Hill Company, New York City, 1924.

This was one of the first comprehensive studies in the field of Vocational Guidance. It discusses the fundamental causes in the development of Vocational Guidance in our educational system, the evolution of the guidance idea, terminology used in Vocational Guidance, the six kinds of guidance now being used; factors which predetermine a person's career, the main elements in a complete guidance system, and plan for the collection and dissemination of vocational information. The treatise in this book of tests and testing, since the book was written in 1924, is not adequate.

- (2) *Vocational Guidance for College Students*, Louis A. Maverick, Harvard University Press, November, 1926.

This work gives a report on the investigation into Vocational Guidance made at Stanford University in 1910-13, a survey of Vocational Guidance in American Colleges and Universities, 1920-21, a report on institutions visited in 1924-25, and plans for Vocational Guidance for College Students.

- (3) *Principles of Guidance*, Arthur J. Jones, McGraw-Hill Book Company, 1930.

This is one of the most recent and most comprehensive treatments in the field of guidance from the viewpoint of an educator concerned with the problems of the public school. The meaning, the purpose, the aim of guidance, methods of investigation, and methods of guiding are treated at great length with a summary of the results of guidance.

- (4) *Vocational Guidance and Vocational Education for the Industries*, the 23rd Yearbook of the National Society for the Study of Education.

This work is a symposium of a group of educators primarily interested in Vocational Guidance and the book outlines

systems obtaining in 1924 in certain large cities such as Atlanta, Boston, Chicago, Detroit, New York City, and Pittsburgh, the status of Vocational Guidance in Colleges and Universities in 1924, standards, the work of vocational counselling, and the industrial viewpoints on Vocational Education.

- (5) *Principles and Practices of Vocational Guidance*, I. David Cohen, the Century Company, New York and London, 1929.

This work was written from the utilitarian viewpoint and presents conflicting views as regards vocational guidance, a number of interesting case studies, some fundamental principles, methods of training, the vocational counsellor, methods in vocational guidance, and the practice of vocational guidance.

- (6) *Vocational Guidance*, part of 25th Annual Report of the Commissioner of Labor, 1910.

This treats the various plans of Vocational Guidance in public schools throughout the country. It is based upon the number of studies completed by the Department of Labor in the year 1910. It develops especially Vocational Guidance in New York City and Boston at the beginning of the twentieth century.

- (7) *Proceedings of the Second National Conference on Vocational Guidance*, published by the Secretary of the Committee on Vocational Guidance, New York, 1910.

This is the result of a number of conferences dealing with placement, follow-up work, study of occupations, conference for vocational analysis, conference for vocational training, and the addresses delivered at the Annual Convocation of Vocational Counsellors.

- (8) *Vocational Guidance and the Public Schools*, Bulletin, 1918, No. 24, W. Carson Ryan, Jr.

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- (9) *Vocational Guidance*, Bulletin No. 14, U. S. Bureau of Education, 1914.

This is a summary of the papers presented at the organization meeting of the Vocational Guidance Association, Grand Rapids, Mich., October 21-24, 1913.

- (10) *Opportunities for Vocational Training in New York City*, published by the Vocational Service for Juniors, 122 East 25th Street, New York City, September, 1930.

An interesting publication because it indicates the quantity of given educational effort with a dominantly educational motif in our day.

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This deals primarily with abnormal cases. It was written largely from the psychiatric viewpoint.
- (12) *Lectures on Vocational Guidance*, published by Boston University, January, 1917.
This is a treatment of developments in California, the curriculum as a means of revealing vocational aptitudes, and the relationship between physical qualifications and vocational choice.
- (13) *Some Aspects of Vocational Guidance*, published by the Central Committee on Vocational Guidance, New York, 1912.
This is a discussion by various experts of vocational analysis, vocational-guidance pamphlets, vocational guidance as practiced in several large high schools, placement work, and the teaching of occupations.
- (14) *The Vocation Bureau of Boston*, published by the Vocation Bureau, 6 Beacon St., Boston, Mass.
This is a record of the aims and achievements of one of the first vocation bureaus to be organized.
- (15) *The Orientation of College Freshmen*, Henry Doermann, published by Williams and Wilkins Company, Baltimore, 1926.
Although not dealing explicitly with Vocational Guidance, this work emphasizes the necessity of such guidance in order to insure that the high freshman mortality rate be curtailed.
- (16) *Student Personnel Work*, Lloyd Jones, published by Harper Brothers, New York, 1929.
This is a treatment of guidance procedures obtaining at Northwestern University and contains a very interesting chapter on vocational counselling and placement.
- (17) *Problems of Student Guidance*, Maurice S. Sheehy, Dolphin Press, 1929.
A chapter is here presented based upon facts gathered from a study of vocational counselling in 30 Catholic colleges. These facts indicate that there is practically no uniform procedure or agreement as to the aims and methods of Vocational Guidance in Catholic institutions.
- (18) *The Minnesota Mechanical Ability Tests*, published by the University of Minnesota Press, Minneapolis, 1931.

This is one of the most important projects yet attempted and may give new direction to the field of Vocational Guidance.

(19) *Professional Monographs:*

- (a) *The Profession of Medicine*, Hortense Hoad, American Council on Education.
- (b) *The Profession of Librarianship*, W. H. Cowley, American Council on Education.
- (c) *Investment Banking, as a Career*, Donald B. Watt, American Council on Education.
- (d) *Banking*, The Vocational Bureau of Boston.
- (e) *The Law as a Vocation*, The Vocational Bureau of Boston.
- (f) *Studies of Occupations in Agriculture, Forestry, and Animal Husbandry*, Frederick J. Allen, Bureau of Vocational Guidance, Harvard University, 1921.

The six monographs represent an effort to outline scientifically, that is on a factual basis, the opportunities and demands in various vocational fields. This effort, which is being extended by the American Council of Education in various fields is also in line with the research work attempted by the Institute of Vocational Research, Chicago, Ill., which has published 22 studies on various vocational fields, and hopes to publish the complete series of 52 in the near future.

(20) Reference is also made to the following articles in the *Vocational Guidance Magazine*:

- (a) Present Developments in Vocational Guidance and Future Prospects, George E. Myers, No. 2, 1924.
- (b) Limitations of Scientific Method in Educational Guidance, Donald G. Paterson, No. 4, 1925.
- (c) Professionalization of the Guidance Worker, Edwin A. Lee, No. 4, 1925.
- (d) Historical Survey of Vocational Guidance Movement, W. Carson Ryan, No. 4, 1925.
- (e) History of Research, Pamphlet Series of Occupational Studies, Mary Rogers Lane, No. 6, 1927.
- (f) Are Occupational Studies and Investigations Proving Their Worth?, Winifred M. Hausam, No. 6, 1927.
- (g) What Commendable Guidance Activities are Now Provided for Intermediate and Junior High-School Pupils?, Edythe K. Bryant, No. 6, 1928.
- (h) What Commendable Guidance Activities are Now Provided for College and University Students?, Lewis A. Maverick, No. 6, 1928.

- (i) What Effective Guidance Techniques are Being Administered Through Tests and Necessary Devices?, Virgil E. Dickson, No. 6, 1928.
- (j) Vocational Guidance in Commercial Education, F. G. Nichols, No. 6, 1928.
- (k) The Vocational Guidance Movement in Boston, A. Lincoln Filene, No. 6, 1928.
- (l) Salient Trends in Placement and Follow-up, Susan J. Ginn, No. 6, 1928.
- (m) The Clinical Approach in Vocational Guidance, Morris G. Viteles, No. 7, 1928.
- (n) First Report of Prof. Frank Parsons, F. Parsons, No. 9, 1930.

VOCATIONAL TESTS

- (1) *Analysis of Work Interest Blanks*, Miner. Chicago: C. H. Stoelting Co.
For adults. Designed to aid in discovering special interests and abilities, likes and dislikes, traits, etc. A valuable counselor for making educational and vocational recommendations.
- (2) *Bureau Tests VI, VII, and VIII (Stenography)*, Bureau of Personnel Research, Carnegie Institute of Technology, Pittsburgh, Pa., 1919.
For high school and college. Designed to aid in selection of stenographers. Test VI is an intelligence test; Tests VII and VIII, on general fitness for office work.
- (3) *Knight-Franzen Professional Test for Elementary-School Teachers (Rating)*. Emporia, Kansas. Kansas Teachers' College. For teachers.
- (4) *Occupational Interest Blanks (Men and Women)*, Max Freyd, Chicago: C. H. Stoelting Company, 1920.
One form for males and one form for females; for adults. Blank for males contains a list of 80 occupations, representing every type, opposite which are five symbols, each representing a different attitude toward that particular occupation. The blank for females is similar.
- (5) *Strong Vocational Interest Blank*, E. K. Strong, Jr. Stanford University, California: Stanford University Press, 1927.
One form, for high school and college. Measures the extent to which one's interests agree with those of successful men in a given profession, from which it is possible to determine with a fair degree of accuracy whether one would like a certain occupation or not. Now available for the follow-

ing occupations: advertiser, architect, certified public accountant, chemist, engineer, journalist, lawyer, minister, psychologist, teacher, and administrator.

- (6) *Test for Ability to Sell* (George Washington University Series), F. A. Moss, Herbert Wyle, and W. Loman. Washington, D. C.: Center for Psychological Service, 2024 G. Street, N. W., 1929.

One form, for grade 7 up. A test for selecting salespeople, for use primarily in selecting department-store employees and for vocational guidance. Test has 6 parts: judgment in selling situations, memory for names and faces, observation for behavior, learning selling points in merchandise, following store directions, selling problems.

- (7) *Trade Tests in Education*, Herbert A. Toops. New York: Bureau of Publications, Teachers College, Columbia University, 1921.

Illustrated book, for children from thirteen to sixteen years of age. Published in a book which gives illustrations of different forms of tests and methods of measuring trade efficiency.

- (8) *Thurstone Vocational Guidance Tests*, L. L. Thurstone, Yonkers-on-Hudson, New York: World Book Company, 1919; 1922.

For high school and college. Thirty minutes for each test. Five tests: arithmetic, algebra, geometry, physics, and technical information; to be used together to determine a students probable success in an engineering college.

- (9) *Vocational Guidance Score Blanks for High School and College*, Brewer. Chicago: C. H. Stoelting Company, 1923.

One form, for high school and college. Designed for the purpose of forcing the individual to do some careful thinking on the characteristics of any vocation he is thinking about and to consider his own characteristics in comparison with the qualifications or requirements of the occupation.

- (10) *Vocational Tests IX, XI, XIII, XIV, and Interest Analysis* Pittsburgh, Pa.; Bureau of Personnel Research, Carnegie Institute of Technology, 1920; 1921.

For high school and college. Designed to measure vocational ability. Form has 5 tests as follows: will profile, social relations, business information, meeting objections, interest analysis.

For supplementary list see:

- (1) "Vocational Information," a bibliography, Official publication, University of Michigan, 1926.

- (2) Manson Grace Bibliography of Personnel Works, American Council on Education, Washington, D. C.
- (3) Pages 402-19 "Organization of Vocational Guidance."

DISCUSSION

MISS ELLAMAY HORAN: While the present history of vocational guidance in Catholic schools is meagre, several pieces of recent work may be of interest to the present group.

In the Archdiocese of Milwaukee a Vocational-Counsel Section has been established in the office of the Archdiocesan Superintendent of Schools.

The purpose of this Section is to have boys and girls make intelligent choices, select and prepare for the life-work for which they are best fitted and in which they have the best chances for happiness and success. The institution of this new department in Milwaukee's Catholic-school system is based on the fact that man's first and chief end is the salvation of his soul and that all things, including his life-work, ought to be directed toward this end.

Prof. Horace A. Frommelt of Marquette University is Director of the Section. The office endeavors to coordinate the vocational work in all the elementary and high schools in the Archdiocese and to assist teachers, through private conferences, in solving special individual problems. Each school is to have a counselor who in turn, will have a number of assistants among the teachers. The counselors in Milwaukee's schools are members of the teaching staff, either Sisters or priests. One, or at most two members, of each teaching staff is designated as "counselor," not with the thought of burdening these counselors with all counseling work, but merely to place some one on the staff in responsible charge of the details of the program in each school. Milwaukee has taken the position that vocational guidance and counseling must be carried on by each and every teacher in a school with the accumulated information gathered from these counselings providing the basis for the guidance and direction of a pupil at any one time.

The counselors in the Milwaukee system have not as yet had special training, but it is the desire of the administration to give one or two teachers from each school an opportunity for some special work along these lines. At present no such training courses in Catholic colleges or universities are offered. As already mentioned vocational guidance and counseling in the Catholic sense is a far different thing than that presently pursued in non-Catholic-school systems.

In every school in Milwaukee there is to be kept a file giving up-to-date information concerning the industrial status of the community, particularly in regard to fields of occupation that are over crowded, and those fields in which opportunities are offered. Vocational information is kept current in the Milwaukee district by the combined efforts of the guidance department of the public-school system, the vocational-school system, and the diocesan personnel. It is believed to be quite satisfactory.

The Vocational-Counsel Section of Milwaukee seeks the cooperation of parents. Through the Parent-Teacher Associations, which are an active force in Milwaukee, the Section hopes to reach parents with the message how important it is for boys and girls to give thought to the places in life they hope to fill and are capable of filling.

An interesting piece of vocational-guidance work was carried on during the past year by the ninth grade of the junior high school which is at the same time the first-year high school of St. Scholastica Academy, Chicago, a private school for girls. A forty-five minute period a week was given to the work. The instructor assembled all available material for the use of the class. No particular text was used. The pupils were given assignments with considerable freedom in procuring information in regard to each vocation studied. Particular emphasis was placed on reading lives of persons who excelled in different vocations. In addition, pupils were urged to talk with persons who were engaged in each occupation studied and procure as much information as possible from them. During the school term the school procured experts in particular vocations to talk to the girls. Fifteen different vocations were studied during the year. Two additional features of the work were the preparation of career books by individuals of the class and a vocational-guidance play given at the close of the year. The play was written, planned, and acted by the girls. Each vocation studied during the year was represented by a situation in the play. The work done at St. Scholastica Academy represents a phase of guidance work that a school may carry on without additional expense and with considerable profit to the pupils participating in it.

A slightly different program of vocational-guidance study for Catholic high schools was prepared during the past year in connection with the study of Catholic action in the high school. The unit, "Catholic Action and Your Life-Work," was arranged for third and fourth-year high-school boys and girls. The principles underlying the plan are three. (1) The selection of a career is an important decision for time and eternity. (2) The occupational world offers innumerable opportunities to exemplify, spread, and defend one's faith. (3) In more than the majority of Catholic high schools no specific provision is made to help boys and girls study vocations and to apply the Catholic ideal of life to the occupational world. The term vocational guidance in this unit of study is not limited to gainfully employed vocations and home-making but it includes the priesthood and religious life as well. On account of the importance of home-making to boys and girls an additional unit is included on "Catholic Action in the Home."

The study of "Catholic Action and Your Life-Work" requires the individual: (1) to study possible vocations in the light of his personal qualifications; (2) to study the environment in which possible vocations must be lived with particular attention to moral and religious elements; (3) to study personal character development in the light of vocational needs; (4) to understand the many opportunities for Catholic action that the occupational world offers.

The hours which men and women spend in the labor of their daily work

offer unceasing opportunity to live Christ's rule for men. Our Holy Father defines Catholic action as spreading, defending, and applying our faith and morality. We expect the graduates of our Catholic schools to be a part of Catholic action; our schools must prepare them for it. They are the training ground for this apostolate. The height of success in any career is not only with God's grace to save one's own soul but to help with the same grace in the salvation of others. This is success as God considers it. Christ instituted the Church to teach His moral ideal. If this ideal is to function in the lives of Catholics it is necessary for the school to apply it to the entire life of the individual. The commandments and beatitudes are not only for the hours of home life and leisure, but for man's occupational life as well. We may look forward to a finer type of justice and charity in the field of occupations when Catholic youth will have studied the applications of faith and morality to the vocational world in general and to the particular careers in which they individually are interested.

Doctor Sheehy in his factual study, *Problems of Student Guidance*, published in 1929, presents the need for guidance in the Catholic college as well as those questions that are of immediate interest to the college or university in vocational-guidance work. Doctor Sheehy further suggests definite constructive measures for institutions of higher learning; they refer: (1) to the work of the advisor; (2) to those students who have no definite goal in life and to those who are already planning a definite life work; (3) to placement and employment bureaus.

There is a definite economic question present when one advocates a full program of vocational guidance for Catholic schools. However, there are phases of vocational-guidance work that may be incorporated into the Catholic-school system without additional expense. These phases of the work represent an obligation that ought to be assumed immediately if the Catholic schools of the country, elementary, high school, and college recognize individual responsibility to prepare pupils and students for life and to send them forth that they may assume a position in the world, capable of earning a livelihood and living out the Catholic ideal.

SUGGESTION FOR CURRICULUM IN VOCATIONAL GUIDANCE

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Since this paper is intended to be a purely practical one, having for its purpose some practical suggestions for the installation of Vocational-Guidance Curriculum, we will omit all discussion of the philosophy of the movement and proceed immediately to the work at hand.

We will divide the paper into two parts: The first will deal with the materials and the work which must be prepared before the school term opens, and second with the work of the counselor during the school year itself.

PART I. THE MATERIALS AND RECORDS

At Sacred Heart High School, Pittsburgh, we followed to a great extent the plans used in the public schools of Pennsylvania and which can be found in the General Bulletin of Guidance, Department of Education, Harrisburg, Pa. This plan calls for a filing cabinet with an envelope for each individual pupil, in which are to be kept all the records of that pupil during the four years. On the inside cover of that envelope, a record is kept of all the blanks and forms which the envelope contains, together with the date of the insertion of each.

We then obtained the cumulative record of each pupil. In our school we use the Cumulative Record Folder for secondary schools of the American Council on Education. We chose this one because all the information which will be obtained by means of the blanks and questionnaires may be transferred to this folder at the end of the four years and only the folder need be kept in the permanent files of the school. It is hardly necessary to emphasize here the importance of knowing the pupils record during the grade-school years and using these marks as guides when arranging the course

and the number of subjects which the pupil be permitted to take on entering high school. It is certainly obvious that if the records from the grade school show only a mediocre achievement, the child should not be permitted to take extra subjects, at least, during the freshman year. A study of the work done during the grades will serve as a good guide to both the principal and the counselor either to the child's intelligence or to his energy.

The next record we inserted into the folder was the Teachers' Estimate of the child. This form can be filled out either by the Sisters who taught the child in the grade school, if he is a freshman or if already in the high school, then by the Sisters who already have had him in class. This form asks the teacher to rate the pupil with regard to classroom work, attitude towards classmates, amount of diligence and perseverance. Each teacher rates the pupil privately without any consultation with any other teacher. After all estimates have been returned to the counselor, they are transferred to one card, so that a general estimate of the pupil may be had at a glance. For this record we used the McAlister-Otis Child Accounting Character and Health Record, published by the World Book Co.

All this is done before school commences if possible. And its purpose is to enable the principal and the counselor to better guide the child in his choice of course and subjects.

As soon as possible after the opening of school, the pupils should be given an Intelligence Test. We use the Otis Higher Examination. We give Form A to the freshmen and Form B to the seniors. Even though the I. Q. of the child is supposed not to vary perceptibly, we deem it not unwise to administer two intelligence tests during the course of the high-school years. It, at least, does no harm and oftentimes a marked difference is found between the two scores. Intelligence Tests are allotted only their proper importance. We use them as guide posts, not as ultimate criterions.

The next record we obtained was the Cumulative Personnel Record, which is filled out by the pupil. We used the same questionnaire adopted by the Pittsburgh Public Schools. In fact the Board of Education supplied us with them for the entire school. It asks the pupil to state candidly his personal history, giving an account of any work done vacations or after school, the nature of

this work, and the pupil's attitude towards it. It asks about the pupil's home, the conditions for study, the amount of time given to reading, and the nature of any existing hobbies. It asks about the child's ambition with regards to college and future occupation. It asks the nationality of the parents, their health, education, and occupations. This questionnaire gives the counselor some information, at least, with regard to the background of the child and affords some foundation upon which to begin his relations with the child.

The last form to be filled out is the Self-Analysis blank. Here the pupil rates himself as "excellent," "good," "fair," or "poor" on the characteristics of honesty, dependability, courtesy, and promptness. Once again we used the forms furnished by the Board of Education, but we added three questions with regard to frequency at the Sacraments, fervor at prayer, and enthusiasm for religious devotions.

When all these forms had been filled in and studied, the counselor then called a meeting of the faculty for the purpose of obtaining any further information possible about the students that might be of help. The teacher often can tell him of home conditions, physical handicaps, or family history that the counselor cannot obtain from the forms that have been filled out.

The foremost desire of the counselor must be to obtain all the information possible about the pupil before he actually meets him for conference. And even after all this has been obtained, it would be well for him to withhold any final judgments concerning any individual until after he has consulted with that pupil and even then his judgments should be made slowly.

The counselor is now ready for intensive work. His work in our school is twofold: First, his dealings with the individual student, and secondly, his classwork teaching Vocational Information. We shall take each separately.

The work with the individual student can follow no set routine. It is not the purpose of this paper to discuss the qualifications of a counselor. We assume that he is all that a counselor should be. If we were to stress any one particular characteristic, it would be that the counselor must not be looked upon as "just another teacher" by the pupils. He must before all and above all be a

friend of the students; he must break down the barrier that often exists between pupil and teacher. The pupil must feel that in the counselor he has a friend and confidant even if every other member of the faculty turns against him.

As last year was our first year at counseling, we commenced with the seniors. The individual interviews were informal and were confined for the most part to a "get acquainted chat." The one important part that the counselor must impress upon the pupil is the necessity of deciding the future as soon as possible. He might do well to start this work among the freshmen. The biggest difficulty we found was the lack of decision among the seniors as to their next year's course. The change in the financial status of a number of families caused quite a few of our seniors being disappointed in their hopes of going to college, and some who had planned on going away to school were forced to be content with attending local universities as day students.

But the counselor must be patient and when the student cannot come to a decision, we would advise a conference with the parents. In fact, it is well to meet all the parents of, at least, the seniors some time during the year. We were gratefully surprised with the attitude of the parents and the cooperation we received in planning the future of our pupils. We will not have time to go into the narration of individual cases, but we can assure those who are planning Vocational Guidance as part of their school curriculum that they will find the parents appreciative and willing. A visit to the home we found was far more satisfactory than the Parent-Teacher meetings. The realization of the interest in their individual child as manifested in a visit to the home is more gratifying than that expressed because of interest in the children in general as expressed in meetings similar to Parent-Teacher meetings. The counselor kept a record of his visits and conferences with parents on a specially prepared form which he filled out on his return from the pupil's home.

The counselor also keeps a record of each interview with the pupil, even when the interview was not a formal one. For example, he often may accomplish a great deal with the pupil by just a little chat in the hall during lunch period or immediately after school. It is well to destroy the idea that the child is being "called

on the carpet" each time the counselor wishes to discuss some matter.

The counselor can do his best work with the individual only when the entire faculty give continued and complete cooperation. It is very difficult to draw a distinct line between the sphere of the teacher, the principal, and the counselor. The teacher should solve her own class problems whenever possible; the principal should handle such infractions of discipline as are not flagrant; the counselor need not be called into conference in any of these, but it is well that he be told of them. The prime aim of the movement is to give him all the information possible about every pupil. Frequently it is the seemingly insignificant details that give him his best insight into either the character or the ability of the child. The counselor then should know everything that is going on in the school—the good as well as the not so good about all of the pupils.

VOCATIONAL INFORMATION

The counselor's second great duty is the instruction of Vocational Information. There are three ways of imparting this information: (1) Class instructions; (2) visits by the class to places of occupation for the purpose of study; (3) talks to the class by representatives of the various occupations and professions. And the most important of these is the class instruction. In our curriculum one hour per week is given in each of the four years. It is practically impossible to outline each individual lecture in a paper of this scope. Besides, it would not be beneficial. The occupations and professions to be stressed differ with each school—surely with each locality. If the school is comprised only of boys or, as in our case, only of girls, the number and kind of fields to be studied are immediately limited. The nature of the predominant industries in the particular city or town has a paramount influence with regard to choice of fields of work that are to be explained.

The class lectures or recitations, however, should cover three points: First, they should teach the pupil to study himself and to know himself. This can be done either by lectures on character or the giving of exercises that shall develop character. Second, they should contain a good proportion of educational guidance. The

curriculum of the senior high school and the requirements of the principal colleges of the vicinity should be clearly explained so that the pupil will not make the grave mistake of graduating from high school without the subjects necessary for entrance into the college to which he or she is making application. Thirdly, the class work should contain a study of the principal fields of the world of work. Although this study must cover the fields in general, it should also emphasize the local conditions in those fields, for the opportunities for success in any branch of work differ with the locality.

Besides the actual class recitation or lectures, the counselor may have his pupils visit local places of employment in order to give the pupils an opportunity to see men and women actually engaged in some of the occupations in which he is interested. But these visits are a waste of time if the counselor does not consider that particular occupation in class before the visit. He must point out what to look for and it is well to have the pupils make a written report after the visit.

There has been great stress laid on talks to the class by representatives of local occupations or professions. Once again these can be a waste of time if care is not taken in the selection of the speaker and if the speaker has not been given an outline to follow in his talk. It might be well to have these talks in the evening and to invite the parents. Our experience has been that they are the least successful method of imparting vocational information.

There are countless phases of the Vocational-Guidance curriculum that we have not mentioned. We have not mentioned the value of extra-curricular activities, of spiritual exercises or conferences, of athletics or gymnastics; all these have their place in the movement if properly coordinated. But we feel we have suggested enough to enable any Columbus in the Sea of Vocational Guidance to find the new worlds for himself.

Samples of the above blanks and records will be sent to any one writing to the author at Sacred Heart High School, Pittsburgh, Pa.

RESULTS OF A GUIDANCE PROGRAM AS EXEMPLIFIED IN CASE STUDIES

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The human being seems to have many conduct tendencies that are manifestations of man's complex make-up. One of these is to "avoid the unpleasant," or, to express it in positive terms, "to seek the pleasurable." This tendency, in part, we believe, is at the basis of man's attempt, mostly unconscious, to avoid facing frankly himself and his conduct. From earliest times, he has gone far off to explore the mysteries of nature and with great success as evidenced by the facts discovered, for example, centuries ago about heavenly bodies. It has been left until this generation, however, for man to seek more intimate knowledge about himself—his conduct, his feelings, and thinking.

The so-called "Child-Guidance Movement" is the latest expression of a scientific procedure to know more about, and to help, the individual to know more about himself, his neighbor, and his environment, not only to prevent unhappiness and failure, but especially to help the average individual to become "more average." The failures in life are not only those whom we find in our prisons, our reformatories, our insane hospitals, our alms-houses, and the like, but include also that vast army of unadjusted, unhappy, discontented, partially dependent individuals who find life a severe and at times, almost impossible taskmaster.

Studies of delinquent, dependent, and mentally-ill people have given evidence that some of these conditions might have been ameliorated, if not entirely prevented, if the needs of the individual were recognized early enough, and the proper measures of help or correction instituted.

Child-Guidance Clinics today are attempting this task. It should be clearly understood, however, that social psychiatry or mental hygiene, which is basic in the child-guidance program, is

"not" the "cure-all" for all man's ills. The movement is in its early infancy, and our store of facts and accurate evaluation of same is very limited. Nevertheless, results obtained in these clinics are encouraging and warrant the sympathetic interest of those who in any way are charged with a responsibility of helping others to help themselves.

As the title of this paper suggests, it seems practical to present, through actual case stories, abbreviated of course, some idea of the problems with which these clinics are concerned and the methods used in treating them.

CASE I

One of the fundamental procedures in child-guidance work is the attempt to understand the "individual" as a complete unit, not only his spiritual life, his physical condition, his intellectual capacity, and emotions, but all together as they act and react upon one another, thereby influencing the individual's behavior. At this point, it may be well to stress the importance of one's emotions and the role played by these dynamic forces in personality development and conduct. Up to very recent years, intellectual ratings and the I. Q.'s were assigned a glorified role in the realm of conduct. More recent observations have indicated, however, that the possession of good native intellectual capacity is no guarantee of its best use, or that it necessarily gives rise to the highest form of personality integration or social conduct. This is especially true if our passions are undisciplined and are allowed to run wild thereby reducing, often to a destructive level, the individual's ability to live happily with himself and his fellowman.

Thomas, an attractive youngster of seventeen years, found his first year at a large university so overwhelming that he attempted self-destruction. He had led his classes in high school and was recognized as a "brilliant student." A psychometric examination confirmed this as his Intelligence Quotient was in the superior grouping. Consequently, the lack of good native intellectual ability did not explain his failure at the university.

This boy's parents were wealthy and he was "spoon fed" in every way since birth. Up to the age of eight, he had never played with boys—his play associates were confined to his gov-

erness and his younger sisters. When he attempted to play with boys, he found them "too rough" so he sought his diversion through books, walks into the country, etc. When the forces of adolescence commenced to assert themselves, he absented himself from all group games and decided that if he could not compete in ball games like the others, he would defeat them in the classroom. He studied hard and took almost no time off for recreation.

His religious life was not very full as both parents were very indifferent toward any religious expression.

In brief, this boy, honor man in his class in high school because of intellectual attainments, had developed a marked inferiority (which the schools did not notice, or if they did, paid no attention to it), and with this handicap entered the university. Instead of being one, two, or three in his classes, now he was fortieth or fiftieth and what little religious hold he had was broken because of the attitudes toward religion taken by some of his professors. Finally, he had nothing to which he might look for support. His chief hold for security, namely, academic superiority, had vanished and what little assistance his religious beliefs offered him, was also taken from him. His inferiority became greater and greater and finally in a state of depression, he sought escape from the conflict, but the timely arrival of his room-mate saved him.

The attitude of both parents had to be changed, indulgence of the patient had to be stopped; he was helped to an understanding of himself and given help in developing new values in life. He gradually acquired a security that satisfactorily replaced his sense of inferiority. It took a long time, but the patient's present adjustments justify all efforts spent in his behalf.

CASE II

It is not an uncommon experience in a child-guidance clinic to have a school seek advice in regard to a child who is failing in his school work and is becoming more and more of a disciplinary problem.

William, age twelve, was examined because he had lost interest in his school work and had been failing miserably for two years. He refused to play with other boys and had become unbearable

in his conduct both at school and at home. The home situation was most unsatisfactory and without doubt accentuated the seriousness of the problem although it did not entirely explain it. Psychometric examination revealed that he had better than average intellectual endowment and should be able to do successful school work two grades above the one in which he was failing. In fact, his present teacher at the time of the examination considered him to be feeble-minded.

His physical examination revealed that he had almost no vision in one eye and had markedly reduced hearing in one ear. Peculiarly enough, this boy had been placed in the rear of the classroom where he could be out of the way.

This boy without doubt had not seen the writing on the board for years, nor had he been able to hear and understand satisfactorily the explanations given him. Is it any wonder that he did not learn and that he appeared dull? Is it obscure why he was restless in school and became a disciplinary problem as well as an academic liability to the school? Is it any wonder he resented being corrected and punished both at school and at home for behavior humanly beyond his power to control?

Unfortunate experiences and undesirable habit formation are often preventable if the early danger signals of distress are recognized and their importance realized. Often simple corrective measures eliminate apparently serious conduct problems. Physical conditions, therefore, may handicap a child in a way that suggests that there is something "mentally wrong" rather than physically wrong.

CASE III

Robert, age eleven, was examined because of poor school work (but not failing) and for being the source of annoyance in the classroom.

Patient's sister was a brilliant student and the pride and joy of her mother. No matter how well Robert did, he never reached the heights of success attained by his sister. Comparisons between him and his sister had been made for years by the mother. His teachers recognized that he was not working up to capacity and were apprehensive lest he become a disciplinary problem as well.

A psychometric examination showed he had an Intelligence Quotient of 1.37.

Physical examination revealed that he was 39 pounds overweight and that there was a thyro-pituitary dysbalance.

He had no ambitions and took life in general, but his mother and sister in particular, very indifferently.

Correction of the mother's attitude and conduct toward patient was brought about; his physical condition which tended to make him indifferent and lazy was treated, and he was helped to develop new goal ideas and a real desire for accomplishments.

As in the case of Robert, there are often more than one causative factors, the existence of which are not often appreciated, but which are brought to light by thorough examination and study. These cases also emphasize that the "symptom" of some underlying condition may and often does appear in a "field" far different from the cause. In other words, the conduct observed, in no wise necessarily indicates the nature of the cause. The only way of determining the latter is by a thorough-going and complete study of the child.

CASE IV

Undesirable conduct in a child is not infrequently precipitated or even caused by the teacher's treatment of him. Henry was a junior in high school. He was taking four subjects and had received four Very Poor's on each of his first two reports. He had had trouble with his English teacher and had called him (the teacher) a "dirty crook." It was following this difficulty that he came to us.

It appeared that this particular teacher had the idea that Henry was not working in his class and was annoying others, none of which was true. No matter what good work patient did for this teacher, he never received a passing grade. On one occasion, he went to the teacher to inquire why he had failed in an examination as the paper was of more than passing quality. The teacher would not discuss it with him and it was on this occasion that patient told his teacher what he thought of him. Expulsion of patient from school was being considered.

The home conditions were not all that they might have been. The father was a college graduate but possessed no ambition and held down a position that paid only a small salary. Patient's mother was very aggressive and ambitious. The parents for many years had been "friendly enemies" and Henry was, consequently, denied the emotional satisfactions of a happy home. It was evident that this boy, lacking a happy home life, was easily affected, therefore, by low grades which he did not deserve and especially by the autocratic methods employed by the teacher. It was but to be expected that he would "lose his temper" more easily and say things which although correct, should not have been expressed so forcibly. In other words, this boy's life conditioned him unfavorably to meet the problems of life to a degree that he was not able to deal intelligently with difficulties as they arose.

His physical examination was negative and the psychometric examination showed he possessed high average intelligence. His social intelligence rating was also satisfactory but tests given in the emotional field showed a large number of variances.

The patient was given insight into his conduct and that of his teachers. Both parents were seen separately with the object of helping each to see themselves and the home as it really was, and how it was affecting this boy.

On his last report, patient received two F's, one VG, one G plus, and one E was from the teacher with whom he had had trouble. Certainly this boy, with his dislike for school and teachers together with the academic failure and being deprived of the emotional satisfactions of happy and adjusted parents, was in a position to develop very serious social conduct had his problem not been understood and assistance given him.

CASE V

Children are frequently observed manifesting physical symptoms when the physical examination reveals no organic basis.

Mary, age sixteen, was studied because during the past year she was having frequent attacks of vertigo and fainting.

The home study revealed that her father was dead. Her mother,

who was graduate of an eastern college, was very anxious that this daughter also graduate from her Alma Mater.

The mother received a great deal of satisfaction from extra-home activities, especially her Woman's Club and Parent-Teacher work. Patient had one brother who went to work after finishing high school.

Physical examination revealed a well-developed and fairly well nourished girl who was slightly underweight. Otherwise, the physical examination was negative.

Psychometric examination revealed that the girl had an Intelligence Quotient of .74 and lacked the ability to finish high school let alone to enter college.

The very thought of going away to school disturbed her, and school and its responsibilities had been a "nightmare" to patient.

The results of our examination were discussed with the girl's mother and vocational school advised. The mother became quite angry at this suggestion and implied how useless were such examinations.

We heard nothing more from this family for three months as the mother stated she would handle the situation by herself. In the meantime, this girl was sent to a private school where she remained only two weeks. Her inability not only to meet the academic requirements, but also her limitations socially were so great that it was necessary for her to return home.

The mother came to see us again and with great reluctance, followed our suggestions. At the end of the school year, this girl had made very satisfactory progress in the vocational work chosen, and because of her happiness and sense of security developed, she was almost an entirely different child. The mother is now accepting the situation and realizes how unfair her own ambitions were for this daughter. On completing her course, she secured a position and did very well. Two years later, in partnership with an older girl, they opened a business of their own and have been very successful.

In addition to understanding the needs of this girl, it was equally important that we understand the mother. As so frequently hap-

pens, parents attempt to realize their own ambitions through their children. Naturally, parents have a right to experience satisfaction because of the accomplishments of their children, but they have no right to do so "at the expense" of the children's happiness and health. Of course, these drives to secure happiness on the part of parents because of their own needs, are frequently, as it was in the case of this mother, unconscious. Thorough study of the environment and the personalities often bring to light such influences which the problem in conduct would in no wise indicate.

SUMMARY

In this paper an attempt has been made, through a few case stories, to indicate some of the more common problems met in a child-guidance clinic, how they originate, and what treatment may be employed. The small number of cases discussed necessarily cannot give anything near a complete picture of all the problems that come to such clinics for solution.

The more important implications in this paper are:

- (1) That the nature of the problems presented by the child does not necessarily indicate the nature of the cause.
- (2) Thorough and complete study is necessary for most children presenting conduct problems or personality disturbances. This study includes:
 - (a) A good social history including the hereditary background as evidenced through the lives of the ancestors, and a knowledge of the child's previous life up to and including the present problems, such as influences of the home, the school, the neighborhood, and the church.
 - (b) Complete physical examination and laboratory tests indicated.
 - (c) Psychological tests not only psychometric, but also achievement tests, mechanical ability tests, emotionality tests, etc., etc.
 - (d) Psychiatry study of the individual's personality, but especially of his emotional reactions.
- (3) The beginnings of adult personality and conduct problems

often have their onset in the simple problems of childhood which frequently are unnoticed or neglected.

- (4) The treatment of such problems consists not only in improving the environment, but also in interpreting to the individuals involved, the importance of the forces at work.

PARISH-SCHOOL DEPARTMENT

PROCEEDINGS

FIRST SESSION

TUESDAY, June 23, 1931, 2:40 P. M.

The opening meeting of the Parish-School Department was held in the main auditorium of the Municipal Building, Philadelphia, Pa., Tuesday, June 23, at 2:40 P. M., the Reverend John I Barrett, Ph.D., LL.D., J.C.L., presiding, in the absence of the President, the Reverend John W. Peel, whose illness prevented attendance. The presiding officer announced that since Father Peel could not be present, there would be no opening address of the President; that, furthermore, the papers to follow would develop the idea of administration. Father Barrett then announced the personnel of the Committee on Nominations and the Committee on Resolutions as follows:

On Nominations: Very Rev. Msgr. Joseph V. S. McClancy, A.B., LL.D., Chairman; Rev. Richard J. Quinlan, A.M., S.T.L., Rev. Paul E. Campbell, A.M., Litt.D., LL.D., Rev. Daniel F. Cunningham, A.M., and Brother Calixtus, F.S.C., A.M.

On Resolutions: Very Rev. Msgr. William F. Lawlor, LL.D., Chairman; Rev. John M. Wolfe, S.T.D., Ph.D., Rev. William R. Kelly, A.M., Rev. Lawrence J. Carroll, and Rev. Francis J. Byrne, D.D.

The first paper was read by Rev. Daniel F. Cunningham, A.M., of Chicago, Ill., on "The Use and Abuse of the Catechism." The discussion of this paper was led by Rev. William R. Kelly, A.M., New York, N. Y., with a prepared paper. In the informal discussion which followed, Monsignor McClancy, of Brooklyn, N. Y., stated that we must keep ever before our minds what the Church wants. The catechism has always helped us to teach with accuracy and feeling. The Bishops show no disposition to do away with the catechism. Any change from the accepted textbook method must be approached slowly and in a diplomatic manner. The Church

has never limited our method to the catechism. Pictures, chalk talks, supplementary books, etc. are approved. No teacher looks upon the catechism as the sole means of teaching religion. The substitution of the positive for the catechetical method will be perfectly proper if, thereby, nothing is lost in accuracy, but we must never forget that we cannot aim higher than the catechism.

Father Pitt, of Louisville, Ky., said that while there was widespread dissatisfaction with the present catechisms, they were, after all, but tools. The main thing is the teacher and the course of study. If the course of study is properly prepared with detailed material and instructions, with a wealth of suggested supplementary material, and particularly if the teacher was thoroughly trained in method and content of religion teaching, then it mattered little what catechism was used. This seems to be the plan many are approaching.

Monsignor Lawlor, of Newark, N. J., asserted that the catechism must never be dispensed with. The catechism must be learned verbatim when it is a question of an essential definition. However, every practical aid to improve the quality of instruction should be made use of, but used to supplement that most valuable little book—the catechism.

The second paper of the first session was read by Rev. Henry M. Hald, Ph.D., of Brooklyn, N. Y., and entitled, "The Superintendent and the Supervisor." The prepared discussion was presented by Sister Charitina, likewise of Brooklyn, N. Y. There was no informal discussion as the session was honored at this time by a visit from the President General of the Association, Rt. Rev. Francis W. Howard, D.D. and the first Vice-President General, Rt. Rev. John B. Peterson, D.D. Bishop Howard spoke a few words of encouragement to the group saying that the writers of today in educational circles are striving to get to the point where we begin; namely, a definite philosophy of education. This we have and to this must we hold fast studying all the time how best we may apply it in the classroom. In proportion as we are true to our traditions, to our philosophy, in like proportion will our efficiency be augmented. Bishop Peterson also addressed the assembly urging the members to persevere in the spirit of their vocation. The real test of modern opinions and theories is the experience of

the religious heart and soul. The spirit of religious experience is the essential thing and it alone will guide us through all the fanfare and vagaries of present-day educational opinion.

SECOND SESSION

WEDNESDAY, June 24, 1931, 9:45 A.M.

The second session convened at 9:45 A. M. in the main auditorium with the Reverend Michael A. Dalton, presiding. The first paper on the program was read by Rev. Richard J. Quinlan, A.M., S.T.L., of Boston, Mass., and entitled, "The Relationship of the Priest to the Parish School." The formal discussion was led by Rev. Daniel A. Coyle, A.M., of Newark, N. J. As Rev. John M. Wolfe, S.T.D., Ph.D., had to leave the city at noon, his paper was advanced and read at this time. The paper was entitled, "The Place of the Sacred Scriptures in the Process of Catholic Education." Sister Anna Louise was to lead the discussion, but failed to receive a copy of the original. There was no discussion.

The final paper of the morning session was by Mr. Dennis C. Haley, on "The Teaching of General Science in the Upper Grades of the Parish School." Mr. Haley's paper proved to be very interesting. The author illustrated his methods with apparatus which he had brought with him for that purpose. Father Quinlan, of Boston, and Brother Calixtus, of New York, discussed informally the statements of Mr. Haley.

In the afternoon, Brother Calixtus, F.S.C., A.M., of New York, N. Y., read a paper on "The Office of the Principal." Miss Meta Margaret Stenger had been appointed to lead the discussion. Miss Stenger could not be present, but sent her paper which was read by the Secretary, Father Pitt. As there was no discussion from the floor, the presiding officer adjourned the meeting.

THIRD SESSION

THURSDAY, June 25, 1931, 9:30 A.M.

The final session was presided over by Rev. Paul E. Campbell, A.M., Litt.D., LL.D., of Pittsburgh, Pa. The first paper was prepared and read by Brother George N. Sauer, S.M., M.S., on "The

Problem of Homework in the Elementary Grades." This paper was formally discussed by Mother Mary Ita, of Philadelphia, Pa. Both papers gave an interesting and exhaustive treatment of the subject.

Brother Calixtus, in offering an extemporaneous discussion, said that homework is laboratory work and, when properly guided, aids in the development of habits of personal work. The teacher should be reasonable in assignments, remembering her subject is not the only subject in the curriculum. One page or three fourths of a page should be sufficient when well done. Good penmanship should be insisted upon. A most important feature for the success of homework is cooperation of the parents.

The second paper of this session was prepared and read by Sister Mary Antonine, O.P., of Chicago, Ill., on "Vocal Music in the Elementary Schools." This paper was discussed by Sister M. Felicitas, of Scranton, Pa. A most interesting feature of this discussion was the fact that Sister Antonine favored the use of public-school music, while Sister Felicitas was an ardent advocate of the Ward method to attain the general aim upon which both agreed. Rev. Howard Carroll, of Pittsburgh, requested that Sister Antonine tell what material and methods were used in the Archdiocese of Chicago. Sister replied that it was the Music Education Series which was tried out for a year and then voted in by the teachers. Mother Stephen, of Pius X School of Liturgical Music, spoke for three minutes on the importance of teaching the children as early as possible. The best means of judging the success of any method was an appeal to results. Gregorian modes, Sister said, are helpful to children who very quickly learn to love them. When the work is begun early the children grow to know and love the music of the Church.

As there was no further discussion, the meeting proceeded to the final order of business—the election of officers and adoption of resolutions. The Chairman of the Committee on Nominations brought in his report which was accepted and the Secretary was instructed to cast one ballot for the election of officers.

Following were the officers elected for the year 1931-32:

President, Rev. Henry M. Hald, Ph.D., Brooklyn, N. Y.; Vice-Presidents, Rev. Daniel F. Cunningham, A.M., Chicago, Ill.; Rev.

William R. Kelly, A.M., New York, N. Y.; Rev. James A. Byrnes, Ph.D., St. Paul, Minn.; Rev. John J. Featherstone, A.M., J.C.L., Scranton, Pa.; Rev. Lawrence J. Carroll, Mobile, Ala.; Secretary, Rev. Francis McNelis, S.T.D., Altoona, Pa.

Members of the General Executive Board: Rev. John I. Barrett, Ph.D., LL.D., J.C.L., Baltimore, Md.; Very Rev. Msgr. Joseph V. S. McClancy, A.B., LL.D., Brooklyn, N. Y.

Members of the Department Executive Committee: Rt. Rev. Msgr. John J. Bonner, D.D., LL.D., Philadelphia, Pa.; Rev. Paul E. Campbell, A.M., Litt.D., LL.D., Pittsburgh, Pa.; Rev. Felix N. Pitt, A.M., Louisville, Ky.; Rev. John Fallon, A.M., Belleville, Ill.; Rev. T. Emmett Dillon, Huntington, Ind.; Brother Calixtus, F.S.C., A.M., New York, N. Y.; Brother John A. Waldron, S.M., M.S., A.M., San Antonio, Tex.

The resolutions, which were read and adopted unanimously, are as follows:

RESOLUTIONS

The Parish-School Department appreciates and gratefully acknowledges the copious measure of hospitality which the Local Committee on Arrangements has graciously accorded us, not only by way of providing generous accommodations for our assemblies of deliberation, but also by bestowing upon us manifold attentions and courtesies which have greatly contributed to our convenience, recreation, and enjoyment during the period of guestship in their fair city.

Keenly sensitive of the assaults constantly being waged by false teachers against the principles and practices of our holy religion, we urgently recommend that catechetical study of the Catholic Faith be prosecuted with continued vigor and enthusiasm in our schools, and that, wherever possible, classroom libraries be formed which will embrace a sufficiency of well-chosen texts in spiritual reading.

Recognizing the deeply devotional as well as the artistically cultural value of vocal and instrumental music in promoting the interests of true religion, we ardently advocate the systematic and intensive cultivation of this handmaid of religion in all our parish schools.

We further advocate, in the interest of more suitable school-building construction, the submission of preliminary school-building plans to diocesan school officials for their approval.

The new President, Rev. Henry M. Hald, Ph.D., then took the

chair and in a few well-chosen words thanked the Department for its confidence in him and pledged himself to do all in his power to continue the good work accomplished. Rev. Francis McNellis, S.T.D., was next presented and expressed his appreciation of the honor conferred upon him. A rising vote of thanks was given to the retiring officers.

There being no further business before the body, the Department adjourned at noon.

FELIX N. PITT,
Secretary.

PAPERS AND DISCUSSIONS

THE USE AND ABUSE OF THE CATECHISM

**REVEREND DANIEL F. CUNNINGHAM, A.M.,
SUPERINTENDENT OF PARISH SCHOOLS, CHICAGO, ILL.**

One of the most encouraging signs in Catholic education, and one that holds much promise for the future teaching of religion, is the increasing dissatisfaction with the results of our teaching of religion. All are agreed that our parochial schools, by reason of their religious training, have been an important factor in developing a virile type of Catholicity in this country. Still, criticism of our efforts has been frequent and varied. Our critics tell us there is something wrong, that with all the energy expended and all the resources at our disposal, the results should be better. The complaint is usually made that too many of our children show a deplorable lack of knowledge of their religion, despite their years of study.

Today, as in the past, the critics place the blame on the catechism. No fault is found with the doctrine contained in it; all testify to its soundness. The fault lies (they say) with its unpedagogical make-up and the question and answer method used in presenting its doctrines.

This present dissatisfaction with the catechism is nothing new. History tells the same story from the beginning of religious teaching in this country. Every bishop in the early days seemed to think that the duty devolved upon him of getting up a new catechism, or, at least, revising the old ones that had been brought over from England. Our Baltimore Catechism is the result of the conviction that there were too many catechisms in circulation and that a uniform book should be used throughout the country. Archbishop Elder, writing in a joking way to the late Cardinal Gibbons in 1884, says: "I used to hear it said that in France a new bishop's first work was to reform his predecessor's catechism. I think (he

adds) there is a good deal of human nature in America as well as in France."

Even a cursory study of the history of the catechism must lead us to conclude that the catechism has been of great value in preserving and spreading the faith in early days, and that today it has some place in religious teaching. We must admit, however, that too often it has not been properly used.

For adult pioneer Catholics and their children the catechism was most useful. "It was the instrument of faith. Without it in this country, the Catholic religion could not have progressed." The pioneer missionary carried them in his saddle-bag and distributed them to the members of his scattered flock; they were treasured in the log cabins as a substitute for the parish school, and often, alas, for the living voice of the priest.

When education was not common, and the visits of the priest were rare, it is hard to imagine a better plan than the placing in the hands of adults and children a brief summary of the doctrines of faith in question and answer form. A traditional reverence has grown up about this little book, and it is not to be wondered at that the catechism has so many loyal supporters, who resent any suggestion that it should be discarded.

However, granting its past usefulness, can we say that it is really useful today? The catechism is a brief summary of our faith. That it is a good summary no one seems to deny. Surely, around the teachings contained in it must grow our religious life. In a world of vagueness in religious thought and teaching it is consoling to know that we have in this book a definite and precise statement of the things we believe. For these reasons it is valuable for the teacher as a guide in his or her work, but for the child it is of little use. We are no longer living in pioneer days. The circumstances which made it necessary to give this little book to the child and to teach him by the question and answer method, no longer exists. Who will presume to say that this was the ideal method? Was it not a makeshift at best? In our modern up-to-date schools with so many other religious books and devices available, it will work no hardship on the children to deprive them of the catechism in its present form.

As a matter of fact there is nothing sacred about the present

form of the book. Certainly the writers of the catechism were interested only in presenting a correct statement of the truths of our faith. New books are in circulation today which bear little resemblance to the Baltimore Catechism; yet they are just as truly called catechisms. The splendid work of Father Kelly and Mother Bolton are cases in point. The words of the catechism are used in them, but they have not placed all the stress on the words. Rather by a psychological approach, a fine presentation, and discussion they have given a vital meaning to the words and the actual statement of the catechism flows naturally from what the children have learned. The catechetical statement is, as it should be, the final term of the learning process.

We need the statements contained in the catechism, then, but not necessarily the catechism in its present form. Rather it would be more correct to say that we need embodied in any textbook in religion the statements contained in the Baltimore catechism. It would be foolhardy for any author to omit the exact statement of doctrine, since the Church is extremely careful about the phraseology in which we express her dogmas.

This leads us to the question whether the child should be made to memorize the exact wording of the statements found in the catechism. It is precisely the slavish rote memorization of the answers of the catechism that has brought so much odium upon it. The failure on the part of the student to learn his religion as he should, "is due, in a great measure, to the defective system and method followed in teaching the catechism."

We may be able to find justification for the question and answer method of teaching in another day when teachers had a meagre religious background, but in our day when such a tremendous advance has been made in methods of teaching and in the educational background of the teachers, there is little reason for the existence of such an antiquated method of imparting knowledge. Let us face the fact that our religious teachers, apart from priests, were lacking in a religious background. Perhaps most of them could do no more with the subject of religion than use the question and answer method. This objection should not be offered today. The majority of our religious teachers have a sufficient background of religious knowledge to enable them to teach religion properly. "Yet, in a

great many of our schools, in many which are thoroughly modern in methods of teaching in respect of other subjects, the catechetical instruction is still given after the fashion of a century ago. It is a dry, hard drill in abstract, theological formulae and little more."

If the Baltimore Catechism with its bald outline of question and answer is going to perpetuate this type of teaching, then by all means let us get rid of it. If teachers are going to continue to believe that they are teaching religion when they force the child to memorize the four hundred or more answers of the catechism, then this tool, even in the hands of the teacher, is a bad weapon. The great abuse lies here—in making the memorization of words the all-important point in teaching instead of having the child recognize in the answers of the catechism a summary of what he has been taught.

In the words of the late Doctor Shields: "All such procedures result in dead accumulation instead of living growth. These accumulations tend to paralyze the mind of the child and to render it a mere receptacle for words and dead formulae. All originality and initiative disappear, and the child, having dwelt in such a school during the years required by law, leaves it without any enduring interest in any subject taught within its walls."

When the approach from the known to the unknown has been made, when the child is prepared as far as possible by connecting the subject under discussion with the contents of its mind, when the presentation is made followed by discussion, appreciation, and application, when some of the numerous devices have been used to clarify the subject and the child has had an opportunity to try expressing the doctrine in his own words, then the exact wording of the catechetical statement should be learned. Then the words will mean something to him. Should he learn all the statements by heart? No! A selection of the most important should be made and they should be learned. In the "Sower Scheme," elaborated by Father Drinkwater, only one hundred answers of the four hundred are committed to memory. These one hundred answers are taken not logically but psychologically, according to grades and difficulties. Before the answers are learned by heart, they are built up in the child's own words and then translated into the phraseology of the catechism. This seems to be a reasonable procedure

and one that holds out greater hope that the child will remember, at least, some of the more important definitions. Rarely do we find any one who remembers very many of the answers of the catechism, despite the time and effort spent in memorizing the entire book.

In conclusion, I should say that the abuse has exceeded the use of the catechism. There is no need to perpetuate the question and answer type of book, especially in view of the fact that it has been and will continue to be subject to abuse and in view of the meagre knowledge of religion which children have derived from it. In its place let us put in the hands of the children the new type of religion books; let us introduce a series of books for the grades founded on psychological and pedagogical principles and embodying in them the concise, accurate, catechetical statements. If we can afford a separate and attractive book for each grade in the secular subjects, there is no good reason why we cannot do likewise for the subject of religion. For isn't it to teach religion that our schools exist? Is it fitting that we should be so lavish in an expenditure for equipment which will enable us to impart better the secular subjects of the curriculum, and yet be so miserly in our outlay for supplementary matter for religious teaching?

The use and abuse of the catechism will, I suppose, go on in certain quarters for some time to come. That traditional reverence for it in its present form is hard to break down. But the growing dissatisfaction with the results of our teaching and the efforts skilled men and women are making to give us better textbooks, hold out the hope that the present type of catechism will eventually be replaced by something better. Then we may well hope that these newer and better tools and improved methods of teaching will beget a finer understanding and appreciation of the truths of our holy religion in our boys and girls and bring a deeper sense of satisfaction to our religious teachers.

DISCUSSION

REV. WILLIAM R. KELLY, A.M.: Father Cunningham makes it clear that he appreciates the need of an "accurate" presentation of Christian Doctrine. Also he properly emphasizes the concern of the Church that her doctrines be expressed in "correct phraseology." For these two qualities, accuracy and correctness of expression, the catechism is indeed admirable.

Nor can one gainsay the fact that the catechism did render valuable service in the past. It was a boon to teachers who were pressed for time and deprived of the opportunity to gain fullness of knowledge. In such exigency the plan of impressing its pithy statements through rote memorizing could be defended. It was one way of teaching, economical and exact, if you will, but, in the opinion of many, not the most desirable way.

The merit of the catechism in logical presentation and correct expression find, unfortunately, no parallel in the child's understanding. But presentation by the teacher should naturally be followed by comprehension in the learner. The teacher should strive to make the pupil see clearly and correctly what he has labored to teach him. If expression be correct and understanding be wrong the educative process would, of course, need revamping.

The problem of religious instruction is, therefore, to secure better comprehension of Christian Doctrine without jeopardizing accuracy and correctness of expression.

Father Cunningham proposes to solve the difficulty by recommending a new type of catechetical text. He wishes to strip off the old vesture, and to dress the bony frame of doctrine in a fashion adapted to childhood.

Such a plan seems feasible. It will involve a change more in form than in content. The aim is not to destroy but to improve. Genuine improvement can be accomplished (1) by adding to the present epitome an abundance of example, illustration, and application; (2) by encouraging understading of the thought-units and by discouraging rote learning of mere words; (3) by substituting simpler, homelier words for many Latinisms.

In justification of an increased content, it is pointed out that children require much explanation and numerous examples when the lesson is abstract. The synthetic statements of the catechism are clear to a theologian. He has the background to perceive their message. But for children these statements are altogether too brief, too concise. Were the lessons to be amplified such statements might fittingly summarize the presentation.

Certainly it would be no radical step to keep the essential elements of the catechism as the core of a much larger religion book. Good teachers illustrate and expand the material orally. Why should not some master teachers incorporate explanations directly in the text? An addition of this sort would be heartily welcomed by teachers as well as pupils.

Moreover, the provision of a larger text, replete with illustrations and explanations, would fit the needs of our day. We dare not rest content when we have inculcated the bare essentials of Faith. Enemies of religion are literally flooding the world with false doctrine and pernicious ideals. Aiding them are the propagandists of the press, the cinema, and the radio. Surely, such considerations warrant our giving school children a greatly increased religious content.

With a textbook increased in size and scope, the danger of blind memorizing would be lessened. The teacher could insist on fixing essential definitions and doctrinal statements exactly as they appear in the book. The pupil would

recognize, through the use of special type, certain sentences to be learned by heart. But over and above these materials for memory drill he would have the aid of explanatory paragraphs. Thus would thoughtful, intelligent mastery be encouraged in the religion assignment.

If this improvement in presentation were accompanied by a change in vocabulary, the learning process would become proportionately more effective.

Many of the words in the catechism are transliterations from the Latin. They are not easily understood. To be sure few teachers neglect to explain them. But, it is asked, why should precious hours be devoted to lessons in word-meaning when the time might be better spent in direct religious teaching? Also, if the language is really beyond the grasp of children why should they be required to memorize what they cannot understand?

One author has caricatured the issue by writing in catechetical form an instruction in politeness ¹ He depicts a mother teaching the child in this wise:

- Q. What should be the deportment of children permitted to remain in the drawing room when visitors are present?
- A. The deportment of children permitted to remain in the drawing room when visitors are present should be reverential, genial, composed, and characterized by a becoming reticence.
- Q. What is meant by reverential deportment?
- A. By reverential deportment I mean a conscious and manifest respect for the dignity of those with whom we are permitted to associate.
- Q. How can children preserve a genial deportment?
- A. Children can preserve a genial deportment by replying to all questions with a pleasing countenance, and in a manner free from perturbation and embarrassment.

Perhaps the difficulty is exaggerated, but, at any rate, the teacher of the lower grades will recognize that a technical vocabulary has undoubtedly lessened the value of the catechism. She may fall back on her own power to express the ideas in simpler terms without loss of accuracy. Should we encourage her to do this? Is there not danger of losing correctness and perhaps orthodoxy? Not every teacher is equipped for exegesis of this sort. Essential statements, whose phraseology it is not desirable to change, should be retained with accompanying word explanations. Other sentences could be couched in simple style, short common words being substituted for the abstract and unfamiliar.

Needless to say any attempt to accommodate the catechism to children should recognize different age and grade levels.

Every primary teacher knows that young children are capable of great love and affection for God. Such children crave stories about Our Lord's hidden and public life. They are thrilled by tales of heroic saints and fascinated by pictures whose appeal is powerful and imaginative. The absence of these

¹M. V. Kelly, Toronto, Canada.

features makes the traditional catechism dull. Any one who has labored long in teaching the six, seven, and eight-year olds appreciates the need of dealing with them in a simple, informal manner. Of immature minds little can be expected in a formal, exact, and abstract method. The time for that type of lesson will come later. In the first stages of school we may hope to impress verbatim only a small, well-chosen group of catechism statements. By adding to this doctrinal core a goodly number of stories and pictures from Bible and Church History we could have a primary catechism unchanged in essence, but improved in form.

In the second half of the elementary school there is more reason for insisting on the memorization of important statements lest, in the spirit of the day, the pupils tend to vagueness, generality, and looseness of thought.

Not for one moment would we countenance the view that there is no place for memory drill; it has a vital part in the process of religious education. We reject blind, slavish memorizing as an extreme; but for the same reason we decry the soft, effortless type of learning that is guided only by child interest.

The present dissatisfaction with our traditional catechism seems to forecast a change in the form of religious instruction. We find in extensive use texts which supplement the catechism and which embody the advantages of simple vocabulary, illustration, and application to the life of Catholic children. Perhaps the next step will be a fusion containing essential doctrinal elements in catechetical form and a commentary graded to the needs of various age groups.

The guiding principle in this problem is, we repeat, to promote clear understanding in the mind of the child without endangering the correct and accurate expression of the dogmas of the Church. The authority for any departure from the traditional text rests, of course, with the Hierarchy.

THE SUPERINTENDENT AND THE SUPERVISOR

REVEREND HENRY M. HALD, PH.D., ASSOCIATE SUPERINTENDENT
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One of the most noteworthy achievements in the field of Catholic education during the past decade is the wide-spread development of diocesan school systems. Rapidly are those days passing when every school was an irresponsible unit, isolated in its endeavors, and having no benefitting contacts with other schools. The ironical adage, "Every one for himself and God for us all," was too frequently true. Immeasurable havoc has been wrought to the great cause by leaving too much to individual initiative and well-intentioned but not always intelligent efforts of priests, principals, and teachers.

This is the day of system; it is the day of homogeneous effort, of mutual cooperation, of skilled coordination of forces. In a well-organized diocese, the schools are standing shoulder to shoulder in a strong phalanx to do battle with the powers of ignorance. The diocese is the educational unit, just as it is the pivot of government in the Church; it is small enough for efficient and detailed administration, and large enough to exert influence and to promote progress.

The head of the diocesan schools is the bishop. Canon Law places upon him the duty of supervising all religious instruction in his jurisdiction. The task of visiting and inspecting educational institutes where religion is taught is imposed upon him by canon 1382. It is practically impossible for him to make a personal inspection, so he generally delegates, as the canon allows, a representative in the person of a superintendent of schools to exercise his powers for him. The superintendent thus becomes his vicar general in matters educational, and he is frequently invested with jurisdiction over all the scholastic activities of the diocese.

Such an appointment is not new—indeed, school supervision is

very old. The first superintendent of whom we have record was Alcuin of York, the famous teacher of Charlemagne's Palatine School. He was sort of State Minister of Education, whose duty it was to promote learning in the monastic and episcopal schools and to report to Charles on the general progress of education. Supervision, therefore, is not a new concept, or an outgrowth of the modern tendencies to centralize and standardize; it is a present-day development of an age-old principle which recognizes the benefits of mutual cooperation.

Though supervision is old, the connotation of the word has changed. In other days it was looked upon as denoting espionage parading under the euphemism of inspection. It was an inquisition into the faults of teachers, pupils, and buildings. Too frequently it degenerated into a fault-finding quest. All this has been radically changed. Supervision today connotes helpfulness, mutual cooperation, and friendliness. It appraises the good points as well as the bad, the strong as well as the weak, in our endeavors. Having put away the attitude of carping criticism, it is characterized by tact and diplomacy; it seeks to be genuinely helpful, and, once experienced, it is usually welcomed by school people.

Supervision is exercised locally by the pastor and principal, and from a diocesan viewpoint by the superintendent and the community supervisor, who is the superintendent's representative. The scope of this paper embraces the respective duties of the superintendent and the supervisor, and discusses briefly the relationship existing between these two officials.

THE SUPERINTENDENT

There are many concepts obtaining in regard to the functions of the superintendent, but there are chiefly two that claim attention. The first regards inspection as his chief duty, and the second holds that administration is his prime responsibility. In many small dioceses he exercises immediate supervisory powers. He visits the schools, examines the pupils, notes the character of the work being accomplished, gives suggestions for its improvement, praises the excellent conditions observable, and secures the

cooperation of pastor, principal, and teaching staff for his diocesan projects. The other concept is that of the administrator rather than that of the supervisor. According to this view, which is held in many of the larger dioceses where schools are too numerous for constant supervision, the superintendent is the leader and controller in educational activities. In general his duties are three: he exercises general supervision, plans for the future development of the system, and acts as an informational and inspirational leader for the schools of his jurisdiction. Brief analyses of these duties may clarify the wider vision of the superintendent's position.

GENERAL SUPERVISION

The superintendent may not be able to visit all the schools of his diocese in a year—there are many dioceses where the schools outnumber the school days—but he must keep in touch with them either by an occasional visit or by reports from his diocesan supervisors. If this important duty is neglected, the superintendent loses contact with the personnel of his teaching staff, the level of instruction is lowered and the system suffers. Whenever he visits a school, his purpose is not only for observing weaknesses and strength, but also for inspiring teachers and pupils.

His experiences in the buildings will enable him to preach the gospel of better hygienic conditions, of more cultural surroundings, and to transmit to the whole system noteworthy features and practices.

Schools cannot be kept up to a good level of achievement unless they follow a pedagogically sound curriculum. The formulation of a good course of study, therefore, is one of the superintendent's first obligations. It is a work which is never finished, for a course should be flexible, adapting itself to changing conditions and making use of the progressive results of educational science. A course must be watched and constantly cultivated.

Testing is a natural outgrowth of the course of study in order that the superintendent might see if his curriculum is following the aims and securing the results for which he has planned. One might cry out against examinations, but no satisfactory substitute has been found and they still remain an important adminis-

trative device which reveals the success or failure of his efforts, and they help to keep his schools up to the general educational standard.

PLANNING

Supervision is concerned with today, but the morrow in the fast growing educational system of the Church must be reckoned with. The superintendent who would build well and protect the interests of the Church must be a seer gifted with a practical sense that will help him or his successor enjoy the fruition of his plans. He must be imbued with the Catholic philosophy of education, and must be sufficiently acquainted with modern developments in the general field that he may be able to adopt what is consonant with his principles and to discard the rest. If his plans are builded upon the solid bedrock of a sound philosophy, his system will be firmly established, and neither he nor his teaching staff will be led away by the vagaries of every new theory that attracts the attention of the sciolists.

Chief among his planning duties are the recruiting of his teaching force constantly, and the providing of facilities for the adequate training of its members. Schools are not buildings; they are teachers and pupils—and, I might add, the stress should be placed upon the former. As the teacher is, so is the school. The superintendent is the prime mover in the development of teaching vocations; he may use many devices. In his public addresses, he emphasizes the necessity of vocations and the rewards of the teaching religious life; he may direct the attention of the people, and especially the teachers and pupils, to the subject during a "Vocation Month," usually May, the month of the Queen of our schools; and he may supervise and encourage the visits of community recruiters to the classrooms.

The founding of community juniorates, analogous to the preparatory seminaries for the priesthood, is encouraged by him. The juniorate will give a full high-school training which leads to a recognized academic diploma. He will see to it that its graduates will receive a well-rounded teacher-training course in an organized normal school, whether diocesan or community, and will be led carefully along the path of training until they obtain a diocesan

teaching certificate. In this way he is obeying the prescriptions of the Council of Baltimore by giving his future teachers due preparation for their task. Nor does he forget those in active service. Provision is made for their further intellectual, cultural, and religious development by his encouragement of extension and graduate courses conducted under the auspices of a local college or university.

And what a multitude of other problems confronts him in his planning! There is the ever-pressing question of sufficient high-school facilities; the location of central high-school buildings that will tap the more populous sections of his diocese; the financing of secondary education; and, in some places, the provision of religious training for those who cannot get into Catholic high schools.

There are movements in education that clamor for his attention and frequently for his decision; the junior high, industrial, and vocational school; a workable scheme, preferably diocesan in scope, of vocational guidance, which may be linked with the charities division of diocesan government; the founding of specialized schools that give attention to mental and physical defectives; the organization of special classes for backward, tubercular, and malnourished children.

LEADERSHIP

In order to supervise efficiently and plan intelligently, a superintendent must be, above all, a leader. He stands before the world as the official representative of Catholic education. His pronouncements are authoritative; they are spoken from the Catholic viewpoint. His knowledge is deep and rich, and it embraces the whole scholastic field. His frequent contributions to the newspapers and magazines are read attentively because he handles his subject as a master and his matter is dear to the Catholic heart. His yearly reports, though they may bristle with statistics, have real human interest, and they arouse pardonable pride and enlist intelligent cooperation and needed support.

His teachers look to him for guidance; he presides at their general conferences or institutes, and they listen eagerly to his administrative comments; he points out the paths to be followed and the dangers to be avoided. He is the coordinating agent who

unifies the activities of the higher educational institutions. He secures their aid and cooperation in furthering the plans of the diocese.

His advice is sought by rectors of schools; their plans for new buildings are unrolled before him, so that under his scrutiny they may conform to the latest developments in school science and architecture.

He stands before state and municipal officials as the liaison officer between them and the Church; in some states he enjoys a seat in the advisory councils of the State Commissioners, and his "placet" to impending legislation is sought. His attitude towards civil officials is helpful, not hostile or suspicious, and his relations with them are cordial.

In making such a survey of the superintendent's task, one may be justly appalled at its scope. The position requires a priest of rich educational background, of scholastic achievement, of tact and diplomacy, of administrative ability, and of keen vision for possibilities of future development and needs.

THE SUPERVISOR

The community supervisor holds a position in her community similar to that of the superintendent in the diocese. There are a few differences, however, which will become evident as we analyze the functions of this official. We shall use the feminine in describing the supervisor because the majority are religious women, but what will be said may be predicated, *mutatis mutandis*, of the supervisors of the men's religious communities. We may also add that we are here giving a limited meaning to the term "supervisor," denoting rather the one who exercises general supervision than the teacher who directs the instruction in certain subjects, such as art, primary reading, etc.

In a few dioceses, the supervisor is chosen by the superintendent on the advice of the community superior, and she receives a regular salary from the diocese for her services. In most dioceses, however, she receives her appointment from her superior. The superintendent's advice is frequently asked, for it is important that one be appointed who will labor in accord with his plans.

The qualities of a good supervisor are as varied and as numerous as her duties. Undoubtedly, much experience in elementary and secondary schools, both as teacher and principal, is a valuable asset. She possesses a rich scholastic background of collegiate and university grade; her professional experience is grounded on a solid basis of pedagogical theory consonant with Catholic philosophy. Add to these, sympathy, a pleasing personality, tact, zeal, and energy, and one has a fair picture of the distinguished qualities of the modern community supervisor.

Her position and authority in her community should be unquestioned. Her talents and achievements command the esteem and respect of her superiors and fellow Religious. Her advice is sought and her counsel is heeded in the forming of the educational plans of the community, and in the assignment of principals and teachers. Much of her efficiency would be lost if she lacked authority and if her position would not be sustained by her superiors.

The duties of the supervisor fall naturally into two categories; those that affect her community and those that have a relationship to the diocese. Frequently, the two coalesce. We may briefly review her obligations.

COMMUNITY DUTIES

The supervisor exercises general supervision over all the schools and educational activities of her community. She may be limited in her powers to the elementary field, but it is advantageous that she control all types of schools. Such jurisdiction will guarantee unity of purpose and of action. Her experience will be consulted to good advantage in the staffing and preparation of teachers for institutions of all grades.

Upon her shoulders falls chiefly the task of visiting the classrooms in order that teachers and pupils may be encouraged, the results noted, weak points strengthened, strong points praised, and the morale of the staff sustained. A more or less detailed report is made to the superior and another to the superintendent. It is from such visits that the supervisor builds up an invaluable fund of knowledge about the members of the staffs and their success or failure in attaining the aims of the curriculum. It is a

most laborious task, but one that brings an incalculable amount of good to the schools.

At regular intervals she holds meetings of her principals and teachers wherein are discussed various problems that are begotten of her experiences in the classrooms. Administration details and superintendent's plans are handled in meetings of the principals; here also are outlined the wider aims of instruction. The meetings of teachers may be general, embracing all teachers, irrespective of grade, or specialized, wherein the supervisor seizes the opportunity of commenting on the work of particular grades or subjects and of imparting new methods. Her meetings are not only informing but inspiring, so that her auditors leave with a spirit of unanimity and with resolutions to achieve the purposes that have been placed before them.

DIOCESAN DUTIES

The supervisor is a diocesan official. She aids the superintendent in general supervision. She not only reports to him on the condition of the schools conducted by her community, or, as in some dioceses, the schools taught by Religious other than her own, but she officially represents her Sisters in the councils of the superintendent. Matters pertaining to the organization of her schools, difficulties that may arise in them, are referred to her. Offers to staff new buildings are made to her community through her agency. She is the superintendent's consultant in all business touching upon her community's interests.

Membership on the diocesan board of community supervisors is given her. At meetings she becomes acquainted with the other members and she discusses with them projects and plans that are advanced for the perfecting of the system. Since the administration is largely carried on by committees of supervisors, she may be assigned to one or more for such work as preparing a course of study, examining textbooks, formulating diocesan examinations, revising the record-card system, or helping in the multitudinous tasks connected with the diocesan organization.

It is obvious that the supervisor holds a most important and responsible position, not only in her relations with her community but also in her contacts with the diocese. It is needful, therefore,

that only those who are sympathetic with the diocesan administrative scheme be appointed to supervisory tasks. One might venture to add that honesty and frankness are indispensable between superintendent and supervisor in order that real good might be accomplished. Nothing is gained by concealment from a false sense of community or diocesan pride, nor can bad conditions be remedied by covering them with a cloak of silence or evasion. Once the frank and harmonious relations are severed, efficiency ends, and both administration and schools suffer.

CONCLUSION

One might charge that the foregoing paragraphs sketching in summary fashion the activities of the superintendent and the supervisor describe an ideal rather than an actuality. Such is not the case. The two chief executive officers of our school system are looming larger and larger in Catholic educational circles, and in many dioceses and religious communities, their positions, duties, and powers are the realities we have pictured. To them in large measure is due the fact that the Church in America has no longer only schools but a well-graded, closely coordinated system that runs the whole educational gamut from the kindergarten to the university. In such a system is found efficiency and strength. We are beginning to realize the power that results from organization. Much remains to be done. We have not reached perfection, nor shall we ever come to that blessed state here. Indeed, it is just as well that we labor under the consciousness of imperfection.

Nevertheless, it is heartening to know that we who are the inheritors of the world's most glorious educational traditions are advancing steadily in teaching and in organization; we are making our own all that is good among the moderns, the while we cultivate what has been bequeathed us by our spiritual ancestors, the priests and Religious of well-nigh twenty centuries. Their spirits hover over us, we are sure, while we toil here as superintendents, supervisors, principals, or teachers, trying to realize in our students the ideal placed before us by our Holy Mother, the Church—the education of the whole man and the salvation of his immortal soul.

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DISCUSSION

SISTER M. CHARITINA: Father Hald has treated clearly and comprehensively a topic upon which position and experience ably qualify him to speak. His years of active administrative and supervisory work as Associate Superintendent of an extensive yet thoroughly organized system of both secondary and elementary schools, his intercourse with a large and well-functioning group of Community Supervisors guarantee the fact that his views and conclusions on the duties and mutual relations of superintendent and community supervisor are the gold that has come to us pure from the fire of personal experience and wide and lengthy practice.

The topic stands out as one worthy of every Catholic educator's consideration and interest. In the first place, there is the superintendent. His position as leader, guide, counsellor, and friend to all concerned with Catholic education is universally conceded. Fortunately, the distrustful and suspicious attitude toward our Catholic-school superintendent is vanishing from the atmosphere of the schools, and loyal, frank, and confident relations are superseding the old aloofness. Closer contact of the superintendents with the schools, exercised either personally or through community supervisors, has undoubtedly contributed toward this happier relationship.

Moreover, the exceptional work of our Catholic-school superintendents speaks eloquently for their effective discharge of the trust confided in them. If proof were here needed, it would be well to learn in detail what efforts and sacrifices the five Catholic Superintendents of Pennsylvania have been generously putting forth during the past year in united endeavor to secure for their teachers state certification, at which a blow was struck by state authorities. The action of these Pennsylvania Superintendents is perhaps but one instance of what superintendents all over the country are doing in defense of our principles and rights. While we stand safe behind the battlements, they struggle in the front ranks; hence, their endeavors should always find our whole-hearted support. It is time that we break away from petty community and local differences and view education from the standpoint of the Church at large.

With these introductory general remarks let us pass on to a consideration of the community supervisor, to a discussion of several points suggested in reference to him or her by Father Hald's paper. At the outset, let us assure ourselves that the supervisor—in particular, the free supervisor—has come to stay. We have reached that happy stage of education-mindedness where the administration of our schools without regular, conscientious, and functioning supervision is no longer thinkable. Administrative problems multiply before the superintendent and consequently he must leave most of the immediate supervisory work to the community supervisor. Yet, the selection of the proper person for this important position is one of the perplexing problems of a community superior. Father Hald states an alternate procedure in the appointment of supervisors. First, choice by the superintendent on the advice of a community superior; or, secondly, appointment by a community superior acting after consultation with the superintendent. The first is possible

perhaps with those diocesan communities whose teaching activities are all carried on within the one diocese. The second plan appears feasible to all communities. Superiors of communities are certainly well meaning, but numberless and varied problems so absorb them, that, however highly they may think of the educational work of the community, they can not always keep it in the foreground of their occupations. Their choice of a supervisor, the ablest in their opinion, may not always be consonant with the particular needs of a diocesan system or the views of the superintendent. If the supervisor is at the same time a diocesan and community official, it is but just that each side should realize the other's position and point of view, were it only to insure better understanding. Again, the supervisor's function, be it in the community or in dealing with the superintendent, is always educational. The superintendent is an all-education man; let him take the initiative. The community superior will appreciate if the superintendent approaches him or her from time to time with suggestions and advice regarding the supervisor even when there is no immediate need for a new appointment. The morrow, as Father Hald states, must be reckoned with.

The superintendent's position in this case will be solely advisory, but regardless of any immediate outcome a personal interview at least once a year between superintendent and community superior cannot but result in much good for both the diocesan and community systems.

The list of eminent qualities listed by Father Hald as essential to the makeup of the community supervisor are certainly those that may be fairly expected. Community superiors need exercise foresight, and keep in reserve or preparation members to succeed in this position. This is a too important problem to trust to chance. Where incompetent supervisors are permitted to function, the community finds itself in the long run, the loser.

Nevertheless, if for one reason or another a Brother or a Sister with rich educational training and background is not on hand let preference be given to one whose natural gifts of heart and mind promise adaptation and growth. Experience in teaching is not always an index of successful and efficient supervision. But sympathy, tact, broad understanding, energy, enthusiasm, leadership, courage, and a sense of humor are qualities that win in every walk of life and they will undoubtedly win in the supervisor's career. Moreover, what the supervisor thinks of his or her work will be of more importance than all the information on the subjects of the curriculum or on methods of procedure. If we add to these qualities a spirit of prayer and self-sacrifice, may we not hope that a willing supervisor so gifted will accomplish much in spite of her limited scholarship? Man at his best is but a dreamer; God is the sole worker of realities. Let us not submit this highly responsible position of supervisor to the absolute sway of the number of credits gained and courses attended.

Once the supervisor is appointed she becomes the representative of her superior in the educational department of the community, as the superintendent is the spokesman and delegate of his bishop in the scholastic field. If we

believe that the teacher makes the classroom and the principal the school, we must simultaneously grant that the supervisor makes and vivifies the community system. In the supervisory work he or she does not displace the principal but supplements her. The principal's concern is supervision in her own school; moreover, she represents the community before the pastor and the parents. The supervisor surveys with a broader outlook the educational growth of both principals and teachers in the entire community or in that particular territory to which he or she is assigned. "She unifies the community's entire system."

The supervisor's importance in this respect reflects the wisdom of having membership in the community council. It is here that he or she could be of vital help to the superior and the entire community by laying before the council the community's educational needs, the plans for remedial work as well as the recommendations and suggestions of the superintendents. The supervisor may also render advice as to the proper placement of teachers, for every teacher rightly belongs there where she can exercise to the utmost her abilities.

Where a community is spread over several dioceses, with five or more schools in each, a supervisor for every diocese is desirable. In this case where the number of supervisors is two or more, one assumes the position of head or general supervisor and to such a seat in the community council could be accorded. He or she could also, because of the direct contact with the Brothers or Sisters, function as director or directress of studies. The coordinate work of a few supervisors would undoubtedly secure results that would be an adequate return for all the sacrifices made in their creation. With the help of the understudies the general supervisor could compile and keep ready for the superior's information a complete record, statistical and other, of the educational standing of the community.

It is through visits to the schools that the supervisor accumulates her fund of information and the insight into the workings of the community system and the teacher growth. As the writer does not propose to speak here of visits, she will merely add that they should be frequent enough to enable the supervisor to detect improvement or retrogression. A quarterly visit seems to be the minimum; a monthly visit, the desirable frequency. Where a head supervisor exists an annual visit may well be obligatory.

Comparatively little need be said on the relations between the superintendent and the supervisor. This problem, if it exists, is automatically solved by the choice of a deserving member to fill the position of community supervisor. Sound judgment and tact will dictate to the conscientious supervisor the proper course of action when dealing with the superintendent. He or she will realize that the supervisor is responsible to the superintendent for faithfully carrying out his policies as he or she is responsible to the superiors in using every possible means to direct and improve instruction in the schools.

Honesty, frankness, and trust must always characterize her dealings with the superintendent as well as a willingness to be of service to him whenever services are requested. But frankness does not imply reporting of petty irregu-

larities or minor annoyances. Grave and repeated transgressions against the superintendent's recommendations may necessitate reporting, for truth, here as elsewhere, paves the surest way. However, an efficient supervisor will bear in mind that it is the chief duty to employ all the patience and resourcefulness one can command to iron out local difficulties or irregularities and level a smooth road for the working out of the superintendent's policies. He legislates; the supervisor sees to the enforcement of his proposals. He or she is the golden link to join effectively the teachers and principals with the diocesan superintendent.

In his or her contact with the superintendent and other supervisors, the supervisor need guard against a sacrifice of community spirit. Each community has been called into existence by God for some definite mission and a distinct spirit animates each zealous community. Catholic leaders in organizing and systematizing education, doubtless, never intended to destroy this precious individuality, but to unite these so varied bodies of zealous workers into a harmonious and self-complementing whole, capable of a more abundant fruition.

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THE RELATIONSHIP OF THE PRIEST TO THE PARISH SCHOOL

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The law of the Church makes it very clear that every priest must be vitally interested in the conduct of the parish school. The Code of Canon Law emphasizes the duty of each parish priest to provide for the religious education of the children committed to his care. The Third Plenary Council of Baltimore in 1884 not only commands the establishment of parish schools but clearly specifies the agencies required to make them effective. Among these agencies the priest holds the foremost place. The Council directs the priest to organize the school and requires him to become familiar with the principles and methods of education in order that he may efficiently direct the religious and intellectual training of the children of his school. It also states that it is the duty of the priest to visit the parish school at least once a week.

The remarkable development of Catholic education in this country is due principally to the priest's interest in education. Hence any reference in America to the priest and education is not so much to prove that he ought to participate in this great movement as to discuss the actual and detailed part he should take in the direction and supervision of the parish school.

There are two prevailing opinions regarding the relationship of the priest to the parish school. One is that "a parish school is under the complete and exclusive charge of the Sisters, and no priest has any right to meddle in their affairs." The other and, of course, the correct opinion is that the priest ought to be actively concerned with the conduct of his school, because outside of his own priestly administration there is no more important agency for promoting the spiritual and temporal welfare of his congregation.

The law of the Church, as well as sound educational practice,

establishes the right and the wisdom of the priest's participation in the active life of the parish school. In participating in the conduct of the parish school, a priest may follow one of two methods. His activity may be so direct, so personal, and so complete as to regulate every detail in the life of the school. The duties of the busy priest of today are so varied and so arduous that few priests have the time to exercise direct control over the management of the parish school. Then again even if the average priest did have the necessary time, few have the required aptitude and pedagogical training essential for the successful administration of all the varied details of a modern progressive school. What then should be the actual relationship of the priest to the parish school?

It is my personal conviction, based upon observation and experience, that the relationship of the priest to the parish school should be indirect; i.e., rather suggestive and cooperative than direct and dominating. This does not mean that the priest should adopt a *laissez faire* attitude in regard to his school. He must be actively and personally interested in all of its activities. He should at all times know what is going on in the school. He must acquaint himself with the best principles and methods of educational theory and practice. He must be able to appreciate efficient teaching and to evaluate pupil achievement. He must know, personally, the children of his school, their home environment, and their particular advantages or handicaps. He should know what pupils are retarded and why they are retarded. He must be keenly alive to the educational needs of his particular community. The indirect method, therefore, does not call for less interest in the parish school than the direct. It wisely centers the responsibility upon those who are doing the actual teaching and who are especially trained for this important work. Nothing makes for greater efficiency in school management than the prudent distribution and delegation of authority. Principals and classroom teachers like to feel that they have a certain definite and respected responsibility in the conduct of their schools. Let the priest exercise control over the school, but let him always respect the rights of principals and teachers. With very few exceptions it has been my experience that any priest who goes to his principal with helpful suggestions for the improvement of his school will always receive

willing and ready cooperation. In fact, our religious teachers are only too willing and ready to receive the help and cooperation of the priest in their arduous duty of teaching the children of a parish.

Recent meetings of this Association have strongly recommended the personal participation of the priest in the teaching of religion in the parish school. This is nothing new. The Third Council of Baltimore requires priests to visit their schools, at least once a week and especially admonishes them to watch over the religious education of the young. The present law of the Church emphasizes this same obligation and specifies the religious education as one of the most important duties of the parish priest. Every priest, then, is bound in conscience to take an active interest in the teaching of religion.

The effective teaching of religion depends in great measure upon the appreciation that priests and teachers have for the importance of this sacred obligation. Religion is "the one thing necessary." It is for this reason and for this reason alone that the parish school exists. To make God known and loved by His children that they may live with Him in eternal love is the reason for the Catholic school and it is the reason for our religious consecration as priests and teachers. Now to teach religion does not merely mean to train a child to repeat his prayers, to commit to memory the questions of the catechism, and occasionally to approach the Sacraments. These things are indeed necessary, but the true teaching of religion means far more than this. Religion should be taught so that it will function in the daily lives of our boys and girls and in such a way that it will direct their actions all the days of their lives. Religion must not be for them merely a matter of memory and routine; it must become part and parcel of their very personalities—the dominating conviction and directive force in all their thoughts, words, and actions.

It is an axiom of the spiritual life that religion can grow and become powerful only in a holy and spiritual atmosphere. Applied to the school this means that the school must be a holy and a sacred place where children grow in their knowledge and love of God. The atmosphere of the Catholic school, the personality of priest and teacher, the discipline, the spirit, the experiences provided—all must reflect the holy truths that are taught so that

the pupil may not only know the truth but may develop the attitudes, the habits, and the loyalties that are of the very essence of Christian perfection.

No one can do more to maintain and develop the spiritual tone and character of the school than the priest. Intimately associated with His Divine Master in the administration of the Sacraments, he is the dispenser of God's grace to the children of men. Divinely chosen to preach the word of God, he speaks with authority when he teaches and instructs others unto justice. Like His Divine Model, he must suffer the little children to come unto him and must always delight in unfolding to their growing minds and hearts the story of God's goodness and love. The happiest and most consoling hours in the life of every zealous priest are those spent in teaching religion to the lambs of the flock in the holy atmosphere of the parish school.

In the school both priest and teacher have their place in the teaching of religion. This double responsibility has been aptly summarized by saying: "It is the teacher's duty to put the catechism into the children's heads; it is the priest's duty to get it into their hearts." The priest should not assume the entire responsibility for the religious training of the pupils in the school. Neither should he leave this duty entirely to the teachers of his school. Both priest and teacher must cooperate in the performance of this most sacred duty. A practical and effective method of cooperation is for the priest to take each class in turn once a week for the religion period. Every week the teachers of each grade should give the priest a brief summary of the work covered during the interval since his last religious instruction. He can then give a fatherly and practical instruction which will admirably supplement the daily work of the religion class. This method prevents undue interference with the regular school procedure and enables the priest to follow, in an orderly and systematic way, the progress of the pupils of each class in the knowledge and practice of their religion. Moreover, weekly contact with the children of each grade will enable the priest to know all of the pupils in the school and they, in turn, will learn to esteem and love him as their spiritual father in Christ.

Every priest should assume an active part in the preparation

of the children of the school for the reception of the various Sacraments. Here again the priest should not take this important work entirely out of the teacher's hands. Both priest and teacher should share the important responsibility of preparing children for their first confession and Holy Communion as well as for the reception of the Sacrament of Confirmation. Much of the mechanical work of instruction may well be left to the teacher. The priest's work should consist chiefly in fatherly and spiritual talks to the children. The form of confession, the prayers to be memorized, even the examination of conscience and the teaching about integrity should not concern him so much as the sorrow of heart, the resolutions for the future, the seriousness of offending God, and the divine goodness in forgiving sin. In the first Communion class, he will spend much of his time in teaching children how to receive worthily the Blessed Sacrament. He will enkindle in their little hearts and souls sentiments of love and gratitude for the holy privilege that is so soon to be theirs of receiving Our Blessed Lord as their Divine Guest. In preparing children for Confirmation, the priest will endeavor to supplement the scientific lessons of the classroom by stressing what it means to be a soldier of Christ. He will call upon his priestly experience in guiding souls to point out to them the struggle that awaits them in their desire to grow in spiritual power amidst the temptations and dangers of the unbelieving and sinful world.

The priest's duty of teaching religion is not confined merely to the limits of the classroom. Unless good, religious, and virtuous habits are formed and carried beyond the confines of the school, our work in teaching religion is a dismal failure. We are all familiar with the facts in the case. We see our children at school, apparently good, pious, and industrious. We follow them in after years. Sometimes we are disappointed. We see some taught by us become indifferent and careless in the practice of their religion. Very often we are not to blame. But the all-important concern for us must always be: "How can we make our religious teaching so effective that it will ever remain a permanent, vital power in the lives of our children?" One way is to do everything in our power to teach children to love the Mass so that attendance at the Holy Sacrifice will be a real joy to each one of them. The

priest can do much to make the Mass understandable and attractive to the children of the parish. If possible, in every parish there should be a special children's Mass. Let the children participate in the Mass. Let them closely follow the celebrant in his various prayers and actions. Let them add to the beauty of the Divine Service by singing appropriate hymns. Let them hear the word of God explained to them at their own Mass in simple and well-prepared instructions. To teach children to love the Mass is a sacred duty which requires ceaseless and thoughtful effort on the part of the priest.

There are many methods used in our parish schools to form the habit of frequent confession and communion. In some parishes, children are brought weekly to confession by the teachers and receive Holy Communion once a week as a part of their regular school routine. In other parishes, children are required by the discipline of the school to receive the Sacraments of Penance and Holy Eucharist, at least once a month. They are encouraged to go more frequently but no compulsion of any kind is used. Much may be said in favor of each of these prevailing practices. Here again, we know only too well that children who approach the Sacraments with automatic regularity every week during the school year will entirely neglect confession and communion during the summer vacation. Are we in any way to blame for this neglect? Can it be that our children during the school year simply receive the Sacraments as a matter of school discipline without any real appreciation of the value of confession and communion? Weekly confession and communion are eminently praiseworthy, but if such practices are merely a matter of enforced school discipline they cease to be virtuous. Some consideration also should be given to the practice prevailing in some parishes of hearing hundreds of children's confessions in a few hours on one afternoon every single week. When this custom exists time does not permit the confessor to give much attention to the needs of the individual penitent. Yet every priest knows that it is far better to hear a few confessions with care and patience than to hasten through a great many confessions in a short space of time. Very often arrangements can be made whereby the children of the parish school can be divided into small groups and heard at different

intervals so that the confessor may be able to give adequate attention to the soul of each individual penitent.

The true and zealous priest is at all times interested in the development of vocations. Additional laborers for the vineyard is the crying need of the hour. Every priest from time to time should ask himself what efforts is he making to extend the Kingdom of God in the way of vocations. The parish school is the fruitful garden in which vocations take seed, grow, and fructify. It is the duty of the priest to watch for the seeds of vocations in the lives of the pupils of his school. Once he detects the signs of a vocation in any boy or girl then it is his sacred duty to nourish and foster its holy growth. The priest who is filled with holy zeal will find no difficulty in directing the footsteps of many of the pupils of the parish school to the sanctuary and to the cloister and thus do his part in extending the Kingdom of God upon earth.

One final suggestion that I would make for developing the religious tone and character of the parish school is to urge priests to take a more active interest in the spiritual development of our religious teachers. A young woman enters the religious life in order that she may give herself completely and unselfishly to the service of her Divine Spouse. She dedicates herself to the attainment of spiritual perfection. Her own religious life is the main-spring of her efficiency both as a Religious and as a teacher. Morning Mass, daily communion, meditation and prayer—these are the life-blood of her growth and development in spiritual perfection. The priest who is deeply interested in the spiritual development of his religious teachers will leave nothing undone to contribute to their spiritual advancement. Not only will he provide them when possible with morning Mass in the convent chapel but he will also be moved to give his teachers regular spiritual conferences. He will personally conduct occasional Holy Hours and will do everything possible to provide the teachers of his school with every opportunity for growth in spiritual perfection. What more gratifying privilege does the priest enjoy than to enlighten, to encourage, and to inspire the generous noble men and women who have consecrated their lives to the sacred cause of Catholic education!

Great is the influence and power of the priest in the parish

school. Methods, curriculum, discipline—all are important. But above and beyond everything else is the living voice and radiant personality of the priest who loves his school. Well may it be said of him "Blessed are the feet of those who preach the Gospel of peace, and who bring glad tidings of good things." The priest and the parish school are inseparable. Both must go together. One cannot exist without the other.

DISCUSSION

REV. DANIEL A. COYLE, A. M.: In addition to the ordinary law of the Church emphasizing the duty of the priest to provide for the religious education of the children committed to his care, and the decrees of the Third Plenary Council of Baltimore commanding the establishment of parish schools and specifying the agencies to make them effective, we have the further element of the personal interest of the priest. Truly, as Father Quinlan states, the remarkable growth of Catholic education in America may be attributed, in no small measure, to the foresight, courage, zeal, and industry of the priesthood.

During the early stages of development and even up to some twenty years ago, the relationship of the priest to the school was rather sketchily defined. With very limited means at his disposal he was obliged to expend his time and talents in the task of securing sites, erecting structures, and providing the financial, mechanical, and technical aids necessary for the proper maintenance of the school. The fact that the Catholic Directory records 7,387 parish schools, caring for the educational needs of 2,283,084 children, is no small tribute to his wholehearted interest. These activities, placing a heavy burden upon his resources, gave him little opportunity to develop aptitudes or attain such pedagogical training as is required for efficient administration in the modern parish school. His contact was limited, in most instances, to the role of fiscal agent and the court of last resort for the maintenance of school discipline.

Today the school is an integral part of every well-organized parish and the pastor is the principal—the one responsible for its success. He need not be an active, supervisory principal, but as the responsible head he must have an intelligent appreciation of general educational conditions, and a real sympathy with the nature and aims of Catholic education. He must acquaint himself through observation, reading, and study with approved methods; be capable of distinguishing good teaching from bad and discern progress or its lack in the achievements of the pupils. Such knowledge clarifies the necessity of delegation of authority. It affords the opportunity to appraise the details of organization and management and the centering of responsibility upon those particularly trained for the actual teaching and conduct of the school.

On the morning of a priest's ordination he is commissioned to "teach"; he is clothed with authority to preach and to teach the Word of God. He has a

keen realization that education is God's work and that he cannot afford to do God's work negligently. He knows that education must be more than the knowledge of facts and things. It implies the cultivated sense of right and wrong; a cultivated sense of virtue and vice. It means for every one well-understood principles of conduct. It means a compliance with the will of God. All souls that come under his influence should experience the beneficent effects of his teaching, based on the above principles, but the school offers an unceasing and ever-growing field for this priestly duty. The teaching of religion is his particular duty; yet, as Father Quinlan states, in the school both priest and teacher have their place in the religious instruction of the young. Both must cooperate in this sacred duty. To visit each class once a week and supplement the regular study of the religion period by advice and practical instruction provides a check and permits orderly, systematic progress in the knowledge and practice of Faith. But his influence must extend beyond this. All too frequently it has been the experience of observers that the teaching of religion in our schools has not been as effective in results, as desired. Too many children consider the religion period on a par with other subjects in the curriculum. There is a lesson and with the closing of the book, the subject is closed for the day. Despite instructions and sermons, the Bible stories they read, the literature in Catholic textbooks, and the emphasis placed on the Lives of the Saints, how infrequently do they use this knowledge when called upon for practical application. They readily recall a Washington, or Lincoln, or Edison, or some local, popular idol to illustrate a point or natural virtue. Here is a particular field for the priest. He must labor to make the truths of religion real, live, vitalizing principles in the lives of the young. He must assist them to translate into action the principles taught, day by day, so that they become the mainspring of their every thought and action.

Childhood is surrounded by the law of "don't's." In all too many cases intimidation or fear of punishment is the ruling principle of action. Many teachers, faithful and conscientious, have acquired this viewpoint in the teaching of religion. Too great an emphasis has been placed on the negative aspects of this subject. Harken to the lengthy discourses on swearing, disobedience, theft, lies, and vice. The justice of God and His punishments are given disproportionate consideration.—The Christian Religion is a dispensation of love and mercy. The priest, with experience of the working of God's grace and his wider viewpoint, must strive to picture and to build in the souls of his children the ideal of Christian perfection. A real and ever-increasing love of God is the best approach to that end. By word and example he must demonstrate effectively what the law of God commands rather than forbids. Respect for the Holy Name, as the Name of Our Saviour and Redeemer; honor, love, reverence for parents and superiors as representatives of God; respect for the aged, for those who have a ripper and wider experience of life; love of peace and union with one's neighbor; regard for his rights; proper care of personal health and life; honesty in dealing with others; honesty in small details of everyday life; dignity and value of truth under every condition and

circumstance; in a word, it must be his aim to include a circle of solid virtues with which youth must be endowed.

A small band of Apostles asked Our Saviour "Lord teach us to pray" and the God-man became schoolmaster to the poor unlettered fishermen, taught them the sublime truths that have since been the source of peace and solace to men. He commanded them (Matt. XXVIII) "going therefore, teach all nations . . . whatsoever I have commanded you." The world became a saner, freer, happier world when it learned the lessons of Christianity. These lessons solved the problems of the past; they must solve the problems of today. Christ the King must reign in the hearts of men. The best time to acquire the knowledge of these truths is in the plastic age of youth when thoughts can be lifted above material ambitions to high intellectual ideals. It is the duty and the privilege of the priest in his relation to the school to inculcate these ideals; the highest, noblest, and broadest that affect the human mind.

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THE PLACE OF THE SACRED SCRIPTURES IN THE PROCESS OF CATHOLIC EDUCATION

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No book has ever occupied a place in the history of culture than has been given in the annals of recorded time to the Sacred Scriptures. It is the sublime record of God's dealings with His children in every aspect of created existence, and divine intervention and assistance. It presents the heart of human history, in its records of the best achievements of mankind. It is a record that is thus all inclusive, and comprises events from the simple origin of all things, as narrated in Genesis to the majestic and mysterious endings in eternity, as sublimity envisioned in the Apocalypse.

In the home, in the court, and in the temple, the Jewish custom used the Scriptures as a textbook. It was theirs and should be our pedagogic masterpiece. The same preeminence was given to it in the early Christian Ages. In the ages of faith, the sanctuary of the home and of the temple was the school, and the sacred writings the textbooks. Then appear the varied transformations and displacements effected by the ages of polemics. The school was taken from the sanctuary, specialized knowledge was given place, as also the assimilation of desirable elements in pagan culture, and the establishment of schools outside the precincts of the sanctuary.

The Scriptures, however, continued to be the text for the core branches. Commentaries and dissertations of an ascetical, mystical, or polemic nature, by the fathers and doctors of the Church, at first were the auxiliaries and then gained some precedence, and made much displacement. Syntheses of dogmatic and moral generalizations and principles were developed, and were proposed as compendiums of the Church's teaching.

The defense of the revealed religion naturally led to rationaliz-

ing processes and a system of truths and principles which would meet every challenge that reason could propose. The Church's architecture, sculpture, art, music, and ceremonial continued, however, the picturesque and withal sensorious presentation of the Bible narrative and moral lessons, but the pulpit reverberated with the high logic and compelling dissertations on the wondrous truths of religion, as proposed in abstract propositions.

The Councils of the Church, and especially the Tridentine and Vatican, canonized the propositions setting out the great system of religious truth. These were compiled in the treatise form with the pedagogical devices of logic and dialectics. Dogma, moral, scriptural propedeutics, exegesis, and especially hermeneutics and criticism, Church history and discipline became gradually the curriculum of the schools, which prepared the child and the adult, whether for lay or clerical ministry, in the observance and defense of truth. The Holy Scriptures contained indeed the basic text and references, but pedagogically they converged rather to the circumference than to the center in the educative process.

This was all indeed so necessary in the historical development of the Church, the interpretation and defense of the deposit of faith, and the culture of the teaching Majesterium. This growth was within her own soul and life, but was largely stimulated and educed by the circumstances and challenges from without. The great struggle through the centuries was the preservation of the truth of Christ. Recurrent heresies of every source and nature battled against the citadel, and the Church put on the armor of logic that was necessary to meet the invaders and despoilers. The faith was thus intellectualized.

Parallel with this development and defense of truth, was the growth of Christian living, which embodied the spirit of Christ and the personal exemplification of His life of love, mercy, and moral rectitude. In Christ there could be no divergence between the truth He taught and the life He lived. He was the divine personalization of infinite thought and love. There was oneness in what He said and what He did. He was Christian whole and entire. For Him religious practices were not a matter outwardly proposed, but an inner and bounden duty, obligated by a righteous conscience, and demanded by God. The simplicity of His early

followers presented a like oneness in the conformity of their total selves with the great teacher, model, and exemplar of the new life. Their consecration to the divine truth and life unified the forces of thought, love, and action. They acted, loved, and thought out of an unbroken wholeness. They were totally polarized for eternal values.

The danger of specialization is precisely in that it divides and disorders by breaking in on the mind now, on the heart then, and on the conduct at another time, and is likely to leave the religious life colorless, or like an unfinished cathedral window. In other elements of the curriculum this separativeness may be necessary and in many ways desirable. The results may be rightly qualifying the individual, inasmuch as he should become, for instance, number minded or thought minded. In religion we propose not only mental reactions but life reactions. The result of teaching religion, or religious teaching is to be—living religiously. Truth bared of its pictureful and personalizing setting cannot enthuse the young, nor the old for that matter, unless they are engaged in a stimulating argument. No one, in fact, can become enthusiastic about an abstraction.

Religion is to be more in its effects than a mere qualifying. It is a culture of the total being of the creature. Before and when specialization was going on Christian living was effected by the forced isolation of the Christian community, and then by the effects of the atmosphere, and the exactions of conduct in the environment in the community itself, and in Christian countries.

In our time, and practically in all countries we are confronted by the problem of Christian culture in the surroundings of indifference and even adversities. The ministry of religion itself as a teaching process must produce a type of thinking, doing, and living; it must be comprehensive of more inclusive effects.

This is particularly the problem in teaching religion in the formative periods of life, which tell on all after years of life. It is not so much a matter then of religion as a system of sciences and skeleton forms, but religion as a comprehensive art, which will lay the foundation for thinking with consistency in life and action. Higher rationalizations and essential religious truths, whether for defense purposes, or for personal and group culture

on a noble plane can then easily be developed. Even then the best defense of truth is in the fruits of Christian truth, in truly Christian living. The knowledge of God begotten of love and service is the most pervasive, and the most permanent and persevering.

A scrutiny of the decrees and canons of the Council of Trent will reveal, that the propositions are interpretations in rationalized forms of the deposit of faith, as contained in the sacred text and the writings of the Fathers of the Church. This appears from the content and structure of references and proof materials in the context and the foot notes.

In catechetical teaching the propositions have been taken and set out in abbreviated, but not less accurate statements of truth. In the usual Bible stories and history are given either the direct words or paraphrases of the content of Sacred Scripture. There are degrees of variation in the isolation between the catechism and the Bible text or paraphrase, as prepared by the several writers, and as put into teaching forms by the many instructors in religion or Christian Doctrine.

The logical processes of pedagogy postulate a more or less simultaneous or concurrent use of the method of discovery, as exhibited by the processes of the fathers of the several Councils, and the method of presentation as used in literature of catechetics. There is, at least, apparent a broad use of the inductive and deductive methods.

The basic psychological processes of pedagogy call for the application of the principle, *Nihil in intellectu quod non prius fuerit in sensibus*, as against the straining of the little possible truth in the Ideo-Motor Theory, which regards it quite normal to translate ideas into actions, that have not had a previous sense-reaction foundation. This, in another and more objective terminology, postulates that the concrete or objectively real and actual precede the abstract principles. The scriptural setting of truth in a lifelike way, comparable with the ordinary life situations, could easily form the sense background for instructions in all the truths of religion. This does not mean at all that the objective setting which the Scriptures give to religious truth originates that truth. All truth is such because it is in conformity with the archprototypes in the mind of God. It was a part of the Divine designs, however, that mortal creatures

were to learn in quite a natural way: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made: his eternal power also and divinity." (Rom. I, 20.) So the revelation was made in the language and imagery of sense to appeal to the emotions of the heart, as well as to the convictions of the mind.

In the methods of disintegrated use of dogmatic, moral, historic propositions, and the Bible and traditional sources, there is a process of acting upon the child's powers in a more or less dissociated way; his genetic growth and unified development are totally disregarded. His instincts, imagination, reason, intellect, memory, heart, and faith are not synthesized and effectively coordinated in a vital process of integrated personal growth, in which every religious feeling and motive is given proportionate development.

The results of much teaching of religion in the formal ways were largely in knowledges or memories about content and facts, and frequently these consisted in mere memories, with a variable ability to recall. There was thus contact with theology and history, and a certain measure of theological and historical mindedness, but the real effective contacts with Christ's mind and spirit was unfortunately sacrificed. "But we have the mind of Christ." (I, Cor. I, 2.) The outstanding outcome, however, of a religious education must be Christ mindedness, with the spirit of Christ stimulating the mind to action and sacrifice, if it is to succeed in its purposes, and to attain its aim and end.

This conformity with the mind of Christ and life from His life is to be secured through harmony with the mind and life of the Church. This is Catholic culture in the truest and highest sense: it is not a mere assimilation in various efficient or inefficient ways of Catholic truth. This culture has its roots in the distant past, and has a continuity which is unbroken in its growth.

The Scriptures record the development of that culture, not merely as an historical fact, or the assembling of historical data, but as a life that has grown into the present with every feeling given a religious meaning, and every thought directed towards God, the center of life. They give the sublime lesson of how humankind has grown from infancy to the fruitification that verges into the realization of human destiny. They have a parallelism with the

life of the child. They propose every question that needs a solution in the guidance of his life, and all with the highest motives and the divinest sanction. They give scenes of every description, in which the inquisitive minds of the young and old, on the various levels, can see their own lives in the drama, and the hand of Providence always providing the lesson and the ways of the unscrutable wisdom of God. They exhibit wrong in all of its human contacts in a setting, which reveals, in a chastening way, the divine chastisement and moral fate. Every form of biography, and every degree of heroism that can charm youth are used.

Man's, especially, and the origin of the cosmos, and all there is in it, are traced with dignity and clarity. Every mode of life from the agricultural and pastoral of Cain and Abel, to the congested existence of populous Jerusalem, are depicted. Every form of government from the patriarchal to the absolute despotism of Kings and Emperors is exposed. Every type of conflict, every mode of warfare, and every gradation of the instruments of cruelty are passed in review. Every type of precept from the natural to the highest code of spiritual and supernatural religion is considered. The directions given comprise such as will guide man in every walk of life. There is guidance for the poor and rich, for those in prosperity and those in adversity, for the learned and the illiterate. In these there are found traces of the groundwork of every science, human and divine. It provides food for the inner unfolding of human nature, from the most rudimentary impulses to the noblest acquisition of the intellect.

The types of noblest living and lowest forms of degradation are given a setting, which attract with a wondrous compulsion on the one hand, or repel with the uttermost resentment on the other. There is found in them every fascination of heroism that can urge life on—Abraham, Isaac, Jacob, Moses, Joshua, Saul, David, Solomon, the Apostles, Jesus and the Holy Family. Every charm of girlhood, and every service of womanhood, that have helped the race onward are narrated, that they can refine the attitudes of readers of every age, and give a beautiful understanding and an appreciation of what is good in every way. Symbol, type, form, prophecy, and every appealing form of expressing thought, to the imaginative mind, are used.

There is simple history which teaches by the example of its characters. Every phase of legal enactment which responds to needs of law and justice appears, where it can touch life with greatest security and benefit. There is prophetic vision from the simplest to the most inspired foretelling of the future. The virtues that make life strong and beautiful, and the passions that make life dangerous, are seen in action, in the real ventures and conquests of living persons. Every religious theme is touched upon—sin, sacrifice, atonement, the soul, regeneration, revelation, the future life, God-made Man, religious duties, rites, and ceremonies.

Occasions for the performance of every spiritual and corporal work of mercy, and every searching of Charity, and altruistic motive come into the scenes and into the lives of the characters. The requirements of discipline and authority, and their function in the control of conduct are given appropriate illustration in the homely yet attractive settings of the parables. The imagination is thrilled with exploits in the historical books of Genesis and Deuteronomy, and the majestic rhythm of poetry in the Psalms and moral treatise. The fancy is carried on the wings of soaring prophecy, and the intellect is raised to the heights of noblest thought, in the philosophic and theological utterance in the Pauline and other Epistles. The interplay of the supernatural and natural is as common as the course of life itself. It is impossible to find a better pedagogical instrument with which to acquaint the mind with the mysterious, miraculous, and supernatural truths, that the mind cannot arrive at by its unaided powers.

They offer food and stimulus to growth and culture at all the levels of psychic unfolding and development, from the sensory of early childhood, the associative of the intermediate grades, the idealism and hero worshipping of the junior-high grades, and the social, intellectual, and supernatural of the high school, and the deeper needs of the spirit in maturer years. In them the highest social order is built on this firm foundation of Divine love, purifying all that is human.

When viewed from this standpoint the Scriptures are characterized in terms of growths of the child, rather than in terms of historical sequences of events and dessicating information. In proposing these materials to the young they are to be considered in

sympathetic terms of the child, the youth, the adult, rather than in the chronological and logical terms of dates and rational unfolding. The text itself has twenty different styles of as many different authors, with that providentially arranged variety, which suits every need and every capacity of mind and emotions.

The methods of teaching the Scriptures unrelated to the synthesis of dogmatic, moral, historical, and liturgical truths is not the only phase in which our methods are defective and short-circuited, but also in the grading of the materials; from the first grade through the high school they require a scaling, in keeping with the abilities, interests, and life uses of children on these several levels.

This grading may not be on a horizontal basis, by cutting off piecemeal from one end until the other is reached and the final test of information is passed. It is rather to be on the vertical or cross-section type, by taking from the whole content of these several subject-matters; something of everything but presented in a way that it may be social, mental, moral, spiritual, and religious food for the young on the several levels of their mental growths and capacities and at the same time.

The analogy between food for physical growth, and psychic, moral, spiritual, and religious development is not only striking, but it is in most of the implications true. Concentrated food or nutritive essences may be extracted for certain economic and emergency reasons, but it requires dissolving and recomposition with other substances, usually equivalent to those from which they were taken, before they can be well used as food. In the matter of moral, spiritual, and religious foods it is likewise true, that if they are to nutrify the whole life, and not merely the specialized processes of memory and intellection, they must be put back into the original settings, where they stimulated to goodness and to truth, because they emanated from the realities of living personalities. Conduct is the first result desired, because it is basic in life; it is harder by far to change it, than the mind. The intellection of the faith can easily be built on the foundation of moral righteousness.

Neither should there be a reservation of certain foods for one day, and others for another, either in the physical or psychic, moral, spiritual, and religious sense. There is no act that was ever

performed by a human being that isolated dogmatic as distinguished from the moral sense and values. Even in intellectual process of defending truth one can be morally dishonest, and personally disintegrating. Every act, too, is a dramatization of one's religious nature, value, and affiliation, and is therefore in a measure liturgical, and has some offing to the history of religion, at least for the individual and the group in which he moves.

There is needed, then, a graded course in religion, which integrates all the elements in a congruous course in religion. In this the Sacred Scriptures will quite naturally form an essential part. They will, in fact, form the groundwork of the instructional materials; they appeal so strongly to children that they seem to have been written for them. This grading is to be done with the learner as the starting point, and his goodness, not mere knowledge of the good, in the most comprehensive sense, as the ultimate, because religion is the means in life to bring him to his destiny. The dualism, in life, of regarding one thing as religious and another thing as secular, is to be avoided, in the effort to religiousify everything that is truly worthy. That grading must begin then, and what the child learns at the beginning, and scale itself through the elementary and secondary grades.

The continuance of that grading for adult years appears to be best securable through the Mass, its Scriptures, and the liturgical, in which might be included all that is in the Church—in the arts, its music, sculpture, colored designs, and symbols. This could be achieved by an active worship through the missal, congregational singing, the Sunday sermon, and the gospels and the epistles. This end could be achieved by effecting a continuity in the religious educative process, through the use of the secondary reflex, or by suggestion as the principle of recall.

The great truths and lessons of religion, beginning with the junior high-school grades, could be rationalizations and moralizations, inferences and conclusions, as drawn from the Mass, its great mysteries, and the Scripture content that it contains. Through the high school this could spread itself over the great gospels and epistles, for special seasons, the great feast days of obligation, and the teachers and exemplars amongst the saints. In the years that pass after formal school life is over the association

of knowledge, practices, and the feelings of religion, with these of the school years would be recalled, and the sermons would enlarge the meaningfulness and importance for the maturer, more understanding, and appreciative minds. So thus there could be established a process of evolution in the meaning of religion, as the advancing years would present new and different situations, and a larger variety of felt needs.

There is that phenomenon in Catholic life, that for many life itself is a university course in some particular form of its activities or phases, while the knowledge and appreciations of religion, its truths, practices, and wondrous history are on a lower level of scholastic gradation, just when they need an enlarged, enriched, and deepened conception of their faith, a more compelling force in their worship and observance, and a loftier consciousness of what life really is. This, no doubt, harasses the souls of many men and women sooner or later, who strive to conduct their thinking in a larger sphere and with deeper principles, but have a sixth, eighth, or twelfth-grade mentality in matters of religion.

Not only can this grading and integration be provided for throughout life, but very especially in school life, by establishing itself on the basis of continuity in all life, and the needs of continuous learning. This grading and integration will make it possible for the religious element to get into the curriculum, as a real and integral part, rather than as the inclusion of a special subject and branch merely.

The grading in other materials is proceeding apace, and to the end that at some time in the near future, the teacher in any grade can integrate, unify, and topic off her teaching on a basis of continuity, rather than the present chopping, and from morning to night, and from day to week, from week to month, and semester and year. No more does the student get all of his geography in two or three grades, but through all the grades, because we now believe that there is an association of a geographic fact, setting, or skill, in every other thing that the child does and learns. Will the learning of religious living be left to suffer, in the process of integrating one subject-matter into a unified curriculum?

Why continue to attach religion as a mere accessory, or tack it on as an appendix, since we in truth regard it as the most essential

thing in life, and the core of the curriculum? We can and may, indeed, if we wish to put on religion with the Sunday clothes, the Sunday precept, the rosary, and the prayerbook. But that must not be, because we sense too keenly in these times of moral depression, religious upheaval, and estrangements in conduct and character, that religion is a life, the central thing in the life of the soul, a culture, a modification of character and personality, a steeping of the affections with the chaste refinements of Christian morals, and the basking of the whole soul in the saving graces of Him, who came that the world and He, as He and the Father, might be one.

THE TEACHING OF GENERAL SCIENCE IN THE UPPER GRADES OF THE PARISH SCHOOL

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General science, as you know, was first introduced into the curriculum of some of our school systems, between the years of 1895 and 1900. At that time, it was taught in the first year of high school, and its chief aim was, perhaps, to serve as an introduction to the more advanced sciences taken in the third and fourth years of the high school.

At the present time, its aim is a much greater one. It not only serves as an introduction to the fields of biology, physics, and chemistry, but also it gives the students a greater intellectual appreciation and a clearer understanding of the scientific phenomena of everyday life. It enables him to enjoy, to interpret, and to use his environment to better advantage.

Because of its many contributions to the general aims of education, general science has won for itself an important place in the curriculum of the public and private schools of our country. It is now being taught in grades 7, 8, and 9, whether these grades be exclusively in a junior high school, or whether they are divided with grades 7 and 8 in the elementary school and grade 9 in high school. There is a slight variation in the subject-matter of general science, according to the locality, but the best teachers of science agree that the basic method of presentation should be the teacher-demonstration method.

In other words, experiments should constitute the basis of all effective general-science teaching. This is true because experimental demonstrations insure live, interesting lessons in which the pupil has an opportunity to participate and to discover, through his own powers of observation and reasoning, the fundamental facts and principles underlying the science of everyday life. The experiment, as I shall show later, is not an end in itself; it is simply a vivid presentation of a series of fundamental ideas.

Experiments to be done by the teacher must be practical and worthwhile. They should be simple and easy to perform, with results that are final and convincing. They should be time-tested in the classroom to insure maximum appeal and interest to the pupil. They should be performed in such a way as to not only guard against failure or mediocre results, but even to guarantee 100 per cent accomplishment and satisfaction.

For effective results then, the teacher of general science must necessarily spend considerable time in selecting suitable experiments and in assimilating the materials and apparatus necessary to perform these experiments. This burden has recently been removed from the teachers of general science. At the Boston Teachers College, we have developed a series of experimental units that cover the entire field of general science. Each unit is a complete outfit, consisting of a pamphlet describing tested experiments and all materials and apparatus necessary for performing these experiments, contained in a convenient, portable metal box or cabinet.

The teacher no longer has to undergo the drudgery of selecting and assembling material for each day's work. She simply opens the box and finds, at her disposal, everything needed, and of the exact size and form best suited to perform the experiment. The teachers of science are grateful because they are now on a par with other teachers as far as the preparation of their daily lesson is concerned. The units cover the following topics in general science: air, fire, heat, water, weather, foods, yeast, mold, bacteria, leaves, flowers, plants, light, sound, machines, electricity, planets and solar system, and stars and constellations. This unit that I have for demonstration deals with the subject magnets and magnetism and is typical of all the others. In this unit, there are 19 experiments covering this field. I shall do a few of the experiments from this unit.

(1) TO STUDY A NATURAL MAGNET.

Materials: lodestone, iron filings in sifter, carpet tacks.

Examine the lodestone. Notice that it is heavy and dark brown in color. This is a specimen of iron ore found in many countries of the world. In ancient times, lodestone was found in Magnesia, a province in Asia Minor. On account of this fact it is called magnetite.

Remove the bottom from the sifter. Pour a small heap of iron filings onto a paper. Pick up the filings with the lodestone. Try to pick up a few tacks. The lodestone is a magnet, a natural magnet. Its properties were known even to the ancient Greeks and Romans. It is from magnetite or lodestone that we get our word magnet.

(2) DO MAGNETS ATTRACT ALL MATERIALS?

Materials: bar magnet, horseshoe magnet, set of test materials consisting of iron, steel, nickel, cobalt, brass, glass, copper, lead, zinc, aluminum, wood, and rubber.

Touch one end of the bar magnet to each piece of test material in turn. Now try to pick up the same materials with the horseshoe magnet. Notice that the bar magnet and horseshoe magnet attract only the pieces of iron, steel, nickel, and cobalt. As far as we know, these are the only substances attracted by magnets.

(3) TO DISCOVER THE LAWS OF MAGNETS.

Materials: magnet holder, two bar magnets.

Place one of the bar magnets on the magnet holder so that the magnet will swing freely in a horizontal position. Hold the second bar magnet in the hand. Bring the north pole of the magnet in the hand close to the north pole of the swinging magnet. The two north poles repel each other. Stop the rotation of the magnet on the holder. Now, bring the south pole of the magnet in the hand close to the south pole of the swinging magnet. The two south poles repel each other. These experiments show one of the laws of magnets; namely, like poles repel each other.

Bring the north pole of the magnet in the hand close to the south pole of the swinging magnet. Now, bring the south pole of the magnet held in the hand close to the north pole of the swinging magnet. In each case there is attraction. These experiments show the second law of magnets; namely, unlike poles attract each other.

(4) HOW TO MAKE A PICTURE OF A MAGNETIC FIELD.

Materials: paraffin, agate pan, knife, alcohol lamp, metal plate, two bar magnets, iron filings in sifter, plain paper.

(a) Cut shavings of solid paraffin and place them in the agate pan. Set the pan on the alcohol lamp until the paraffin melts. The pan should contain about half an inch of melted paraffin. Take four pieces of plain paper. Pass the paper through the melted paraffin. One dip of the paper into the paraffin is enough. Let the paraffin on the paper harden.

Place the two bar magnets on the table with the north pole of one magnet opposite the south pole of the other. Have the poles

about one inch apart. Lay the metal plate on the magnets. Lay the paraffined paper on the plate. Sprinkle iron filings over the paper evenly. Tap the paper gently until the filings arrange themselves into lines representing the magnet field of force. Lift the plate and paper carefully so as not to disturb the iron filings. Keep the plate and paper in a horizontal position. Hold the lower surface of the plate just over the alcohol flame until the paraffin melts and the filings sink into it. Now raise the plate from above the flame, remove the paper from the plate and lay it flat on the table.

The paraffin soon hardens and holds the filings in position. When the paraffin becomes hard, you have a permanent record of a magnetic field to study. The paper may be attached to the window pane so that light shines through and shows a vivid picture of the field around a magnet.

(b) Place the north poles of the two magnets opposite each other and repeat Experiment A. This gives a picture of a magnetic field of force between two like poles.

5. HOW TO MAKE AN ELECTROMAGNET.

Materials: knife, pliers, two spikes, mounted push button, dry cell, three pieces of insulated wire 3' long.

Take a spike and a piece of copper wire about three feet long. Scrape the insulation from about an inch of each end of the wire. Wind the wire around the spike in a close even coil. Leave about six inches of wire uncoiled at each end of the bar. Connect the ends of the wire with the push button and the dry cell. Bring one end of the spike near a few tacks. Press the button. The spike picks up the tacks. It is a magnet. A soft iron bar such as a spike, surrounded by a coil of wire, is a magnet when current flows through the wire. It loses its magnetism when the current stops flowing.

6. HOW TO MAKE AN ELECTROMAGNET STRONGER.

Materials: two spikes, mounted push button, two dry cells, knife, pliers, set of iron weights (1-oz., 4-oz., 8-oz., and 16-oz.), several pieces of insulated copper wire.

Make two electromagnets as follows: Take the two spikes. Wind one spike with twelve turns of insulated copper wire. Wind the second spike with thirty-six turns of wire, in a close, even coil. Test the strength of each electromagnet as follows: Connect the spike with twelve turns of wire to a single dry cell and the push button as directed in Experiment V. Press the button and try to pick up the different weights. This magnet will pick

up the 1-oz. and 4-oz. weights easily. Perhaps it will pick up the 8-oz. weight. Notice that this magnet is not strong enough to lift the 16-oz. weight.

Now connect the two dry cells in series. Test the strength of the electromagnet wound with thirty-six turns of wire as follows: Connect the magnet with the two dry cells and the push button. Press the button. Lift the different weights. Notice that this magnet can lift all the weights, even the 16-oz. weight.

The experiment shows that electromagnets vary in strength. Some are stronger than others, depending on the number of turns of wire and the current passing through the wire. Within certain limits, you can make electromagnets stronger by winding more turns of wire around the iron core and by sending more current through the wire.

In connection with each of these experiments from this unit and all experiments of all units, I wish to emphasize the fact that every item is available and of the exact size for the best possible technique in performing the experiment.

There are thirteen other experiments in this unit which I shall not attempt to demonstrate. Instead, I shall show two experiments taken from other units.

HOW A THERMOSTAT WORKS.

Materials: thermostat model, three pieces of insulated wire 2' long, pliers, dry cell, mounted electric bell, candle.

Remove the insulation from about an inch of both ends of the three pieces of insulated wire. Connect one end of a piece of wire to one terminal of the thermostat model, and the other end to one terminal of the mounted electric bell. Connect a second piece of wire to the other terminal of the mounted electric bell and to one side of the dry cell. With the third piece of wire connect the other side of the dry cell to the thermostat. Turn the adjustment screw of the thermostat until it nearly touches the compound bar. The space between these should be about the thickness of a post card. The tip of the adjustment screw and the surface of the compound bar may be corroded. In order to assure a good electrical contact between these points, clean them with a piece of fine sandpaper or knife.

Hold the flame of the candle against the compound bar. Notice that the metal strip bends and makes contact with the adjustment screw. The circuit is thus completed and the bell rings. Remove the candle. Let the thermostat cool. The metal strip straightens again, the contact is broken, the circuit is no longer complete, and the bell stops ringing. The cause of the bending of the metal strip or compound bar when heated is the unequal

expansion of two pieces of metal. The experiment shows the principle of a thermostat.

In electric heating, the motion of one end of the compound bar of a thermostat either makes or breaks the circuit, thus shutting off or turning on the electricity. In controlling the temperature of a room, the bar bends if the room becomes too warm. An electric circuit is completed and the supply of steam or hot water is turned off. When the room cools to a certain temperature, the bar strengthens out and makes a contact in a second circuit which turns on the supply of steam or hot water. In some cases the action of the thermostat opens or closes the dampers of a heater, thus keeping the temperature of the house uniform.

HOW TO KINDLE A FIRE WITH FLINT AND STEEL.

Materials: flat file, cotton cloth, piece of granite, piece of flint, crucible tongs, two aluminum plates, tissue paper, scissors.

With scissors cut a four-inch square of cotton cloth. Hold the cloth by one corner with the crucible tongs and set fire to it. Let the cloth burn until it is black and well charred. Drop it on an aluminum plate as soon as the flame begins to die down. Press the bottom of the second plate onto the charred cloth to put out the flame. Take care that all sparks are extinguished.

Take a piece of tissue paper. Place the charred cloth or tinder on the paper. Press it down flat. Take one of the stones in the left hand and the file in the right. Strike the stone a quick glancing blow with the flat side of the file. This should produce several sparks. Practice until you are able to get good sparks. Now hold the stone above the tinder and direct the sparks onto the tinder. As soon as a spark causes the tinder to glow, pick up the paper, fold it around the tinder, and blow gently. When smoke appears, blow harder until the paper bursts into flame. Drop the burning paper onto an aluminum plate.

The sparks are small pieces of glowing steel heated red hot by friction. The charred threads of tinder are small, well surrounded with oxygen, and are easily raised to the kindling temperature.

The use of tinder constitutes one of the earliest methods employed to obtain fire. The brightly polished tinder box occupied an important position on the mantel of fireplaces in old kitchens. Each night the tinder was prepared for the following day. Pieces of linen and cambric were charred or burned and then placed in the tinder box. The box was then covered to keep the tinder dry. The fuel was fired by striking flint and steel together and directing the sparks onto the tinder.

Flint and other stones were used by the American Indians to

kindle fires with dried bark or partially decayed vegetable matter as tinder. Even at the present time, some people such as the Eskimos start fires by striking quartz and iron pyrites together. The sparks are allowed to fall upon moss which has been dried and rubbed vigorously between the hands.

Now let us turn to the subject of astronomy, a subject that has always been close to the Catholic Church throughout the ages. Astronomy is the oldest of sciences. We know that the Greek soldiers stood their guard until the stars of the Pleiades had reached a certain height, and then they waked their comrades to take their places; that the Phoenician sailors guided their ships by the position of stars; that the Egyptians built their Pyramids by their light; and most important of all to us is that it was the light of a new star that guided the Shepherds of Bethlehem to the spot where they found the Star of Stars.

The work in astronomy has always been pleasing to me because, I believe, that it has more spiritual values than any other subject. It helps us to realize the great power of God. When we see a great locomotive plunging along at a speed of 70 miles an hour we are instantly impressed with the thought of the power that drives it so swiftly along its steel path. How much greater is the power required to drive our earth, a huge sphere 8,000 miles in diameter, at a speed of 64,000 miles an hour along its golden path around the sun. Even greater still is the power required to drive our universe with millions and millions of gigantic suns, plunging along through infinite space at a terrific speed yesterday, today, and tomorrow.

Astronomy shows the great wisdom of God. No wonder that Sir Isaac Newton lost all sense of time and hunger as he contemplated the heavens on yon mountain-side while his dog ate his food up. He was lost in contemplation of the majesty of the law and order that binds the Universe together. He realized that the power that pulled the apple to the ground was the one and same hand that holds the heavenly bodies in their courses. What wisdom is back of all these phenomena?

Astronomy shows the great love of God for His children. The sun warms and feeds us. There is provision for all. The Greater Universe is full of light. There is no night anywhere. What we

call night is simply the passing into the earths shadow of a part of our world population. Far beyond our little earth-cast shadow, the fields of infinity are flooded with light from a million suns. How great is the love of Him who provides us with these gifts!

It is fitting, then, I believe, that some time be given over to certain phases of this great subject in every general-science course. In my opinion, this work should be divided into two units: first, the solar system, considering the moon, sun, planets, meteors, eclipses, tides, and seasons; and secondly, the more distant bodies; namely, the stars and constellations.

To aid in teaching the stars and constellations, we have devised this cabinet containing 31 charts. These charts are duplicates of the photographs of the Harvard Astronomical Observatory by courtesy of Professor King. They show three things: (1) the magnitude or brightness of the star according to the size of the perforation; (2) the color of the first magnitude stars; and, (3) the exact position of stars in constellations in relation to each other and in relation to other constellations.

The first four charts show the four circumpolar constellations; five charts show the important autumn constellations; six charts show the important winter constellations; six charts show the important spring constellations. The last ten charts show groups of constellations making clear the relative position of one constellation to another. This grouping aids the pupil in locating and identifying new constellations in terms of those they have been previously taught. According to our plan most of the constellations may be located by the aid of the Big Dipper, a constellation easily recognized by all, and Sirius, the brightest star in the fall and winter heavens.

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THE OFFICE OF THE PRINCIPAL

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In discussing the office of the principal of a school, we may conveniently divide the topic into three phases: (1) the relationship of the principal to the pastor and the superintendent of schools; (2) the relationship of the principal to the teachers under his direction; (3) the relationship of the principal to the pupils under his supervision. Since the relationship of the principal to the teachers and to the pupils admit of a more detailed treatment, greater development shall be given to these two important phases.

In the first place it should be noted the office of the principal in our Catholic-school system differs in some respects from that in a state or city public-school system. In the latter, the principal occupies a peculiar and somewhat confidential relationship with the superintendent, and a more or less indirect relationship with the school board. In the Catholic-school system the principal occupies not only a peculiar and somewhat confidential relationship with the superintendent and a more or less indirect relationship with the school board, but likewise a very intimate relationship with the pastor of the parish school. In a city public-school system, the principal of a school and the superintendent of schools hold somewhat complementary positions in the administration of the school system. In the Catholic-school system there is a triumvirate—the pastor, the superintendent, the principal—that holds somewhat complementary positions in its administration.

It has been very aptly said: "It is primarily the function of the superintendent to think and to plan and to lead; it is primarily the function of the principal to execute plans and to follow and to support." We add that it is likewise primarily the function of the Catholic-school principal to execute the plans of his pastor, to follow and to support him in the administration of the parish school. Thus the principal's associations with the superintendent

and the pastor must be on a higher plane than if he were merely a teacher.

In our Catholic-school system the administration of the scholastic phases of the work is generally confided entirely to the diocesan superintendent. His policy and plan of administration are prepared and promulgated after much careful study and field consultation. The principal is frequently called upon to take an active part in maturing these policies and plans. But whether or not the principal has had a part in maturing the plans so promulgated, he must feel a personal responsibility for their application and detailed working out in his particular school, and must cooperate fully in an effort to insure the success of his part of the common undertaking. Success or failure, too, usually depends upon him alone." The functions of the principal are then much more those of execution, than of helping to formulate plans and policies for the school system as a whole—he is an executive rather than a legislator. As the principal is thus brought into closer contact with the superintendent's problems than are the class teachers, it is from him that the superintendent may hopefully expect the most sympathetic assistance and loyalty.

The administration of our Catholic-school system may be considered a cooperative undertaking. In "The Principal and His School," by Cubberley, we note a very remarkable exposition on this point. "The conduct of all cooperative undertakings, whether in business, sports, warfare, or education, calls for good team work on the part of all holding responsible positions, on or in the team. Without team work, full and complete victories, in which all in a way share, cannot be won. Not only does each member of the team have a particular place to play and to fill, but for success each must also know the essential details and working rules of the game as a whole. The full philosophy of the game, all do not need to know—that may be left largely to the leaders or directors. In school work, this calls for intelligent direction and oversight from the top. On the part of those responsible for the success of the different administrative units of the school system (the principals) it calls for a high degree of individual efficiency, ability to shoulder responsibility, willingness to cooperate wholeheartedly, unity in carrying out a purpose, loyalty in support and

defense of a plan, and at times self-effacement for the good of all."

The position of principal in a school system is a position of strategic importance. A superintendent is almost entirely dependent upon the frankness and loyalty of a principal not only to bring his plans and policies to a successful issue, but likewise to make the occasional needed changes in these plans and policies. "Upon the educational insight, largeness of vision, good nature, ability in administration, discretion, tact, personal loyalty, and frankness in discussion of the principals of a school system the success or failure of the policies evolved for the conduct of a school system in large part depends. The principal should feel that he represents the administration before the teachers, before the children, and before the parents, and that he acts largely in the place of and in the name of the superintendent of schools."

It has been very aptly stated that "We are not likely to overestimate the importance of the office of school principal. As the superintendent of schools gives tone and character to the whole school system, so the school principal gives tone and character to the school under his guidance." There is no other person in a school system who can do so much good at first hand, in moulding the lives and shaping the ideals of youth. The very importance of this position and the nature of its work imply many executive characteristics on the part of the principal. These characteristics may be briefly summarized thus: tact, intelligence, leadership, professional skill accompanied by professional growth, good common sense, a good sense of saving humor, a deep personal loyalty, and finally a healthy supply of old-fashioned humility.

With regard to the second phase of the topic, the relationship of the principal to his teachers, there are several very important points I would like to stress. These deal with his administration, supervision of instruction, and the visitation of classes. If the principal is to give a healthy tone and a strong character to the school confided to his charge, it is imperative at the very outset that he realize the distinction between office-chair administration and clerical perfection on the one hand, and a helpful supervision on the other. Realizing this distinction he will but naturally conclude that supervision of instruction is the most important,

the essential aspect of his work, and the one which he must in some way find the necessary time to do. A prominent educator bears this out in no uncertain terms: "All else that the principal may do, important as this else may be, is after all but getting ready for the most important service of all. All the work in the organization and the administration of a school is but the shaping of conditions so that teachers and pupils may meet together under the best possible conditions for instruction—the prime purpose of the school. To continually guide and improve this instruction, so that the children in the school may develop best and most rapidly understand, should be the deepest interest of the principal." It has been well said that "The prime test of the competency of an elementary-school principal is his ability to improve the instruction in his school by helpful and constructive service to his teachers in their work of instructing children; the measure of his interest in such service is the means he employs to find time to do such work."

If the principal is to fulfill that one supreme duty of his office (supervision of instruction) he must in the first place budget his time. Many principals find themselves swamped with routine duties of administration. How may such a principal so emancipate himself as to spend at least from fifty to sixty per cent of his time in the classrooms, once the school is thoroughly organized? There is but one solution to this problem. Let him make a very careful analysis of what he actually does each school day, for a week or two, making an accurate record of the same by minutes. He may then readily make a study of each item on this record or chart. This study will enable him to determine whether the time spent on each activity was time well spent or not. If he now finds that his time distribution is exceedingly poor or exceedingly wasteful, he is in a position to evolve a better and a more consistent working schedule.

It is not sufficient for a principal merely to have a well-organized working schedule—a schedule providing the proper ratio of time for supervision. It is essential, too, that he lay out some definite plan or plans of what he proposes to do in the important work of helping his teachers to become better teachers, and of improving the instruction his children receive. A leading educator gives some very sage counsel on this aspect: "Just as a principal's working

schedule needs to be well organized, to enable him to find time for supervision, so his classroom visitation needs to be carefully planned, if he expects it to be most fruitful in results for his teachers and in giving him firm control of his school. He must now lay out in his own mind what it is he wants to see and do, know why he wants to see it and what he will do with the results, and then plan his visitation carefully with his teachers' programs before him. The more definitely he plans what he is after, the more certain he will be to get results that are valuable, the surer he will be to become interested in the work of supervision, and the easier he will find it to minimize the time given to routine work and to visitors and to find the needed time for systematic and helpful classroom service."

On his teaching staff the principal will find a number of different types of training and experience, as well as in teaching power. Too, he may find several kinds of human nature in evidence. This he must expect, and realize that his problem is to do the best possible for all of his teachers, dealing with them as individuals rather than as a group. In solving this problem he will be greatly encouraged and spurred on to his best effort by remembering that in working to improve his teachers in instruction and management he is working primarily in the interests of the children in his school.

The type of teacher will naturally determine the character of assistance to be given to the individual teacher by the principal. In the first instance, he may have some of a superior type—teachers who are well trained, ambitious, and thoroughly capable, who know what to do and why and how. This type will need but little help from the principal other than inspiration to do still better work. In speaking of this type of teacher, Cubberley very thoughtfully remarks: "Superior teachers strengthen the principal by showing him new standards for accomplishment, new technique that he can use, and by their stabilizing influence with the other teachers, if they come to have confidence in the principal's leadership. Of all the teachers in a building, the aid and support of the most capable group is the backing most worth having. To win and hold this calls for a high degree of competence."

The principal will find on his staff a few older teachers who have

become set in partially wrong ways and who are consequently somewhat ineffective. Some of these will be willing to do better work, if shown a better way. He need not be surprised to find some so set in their way that they will be unwilling to change or to make any effort at improvement. Too, he will likewise find a percentage of the fair-average type of teachers. These are teachers who do fairly satisfactory work. This type of teacher presents a real problem to the principal. Such teachers need a constant stimulus to professional improvement and activity. The principal's main purpose in assisting teachers of this type "is to change wrong ways of doing things, to eliminate mistakes in management and method that lead to a low grade of accomplishment and to discouragement." Too, he must aim to awaken new professional interest, and to cause these teachers to catch a new vision of service. All in the hope that he may lead them to rise above mediocrity.

There is another type of teacher generally found on all teaching staffs—the beginning teacher. This is the teacher most in need of help, the one who will profit most by the assistance given, and who, usually, will be the most appreciative of it. However, principals often fail to appreciate the difficulty that the beginning teacher has to encounter. As each beginner, potentially, has the making of a superior teacher, it is important that he be started correctly. It is necessary then that the principal keep the beginning teacher under a close observation and be quick to detect and ward off trouble before it assumes a serious character. The first trouble that this teacher runs into is generally discipline. Not able as yet to teach effectively, his class gets away from him. The principal will not do the disciplining for this teacher unless things become serious. His work is to diagnose the difficulties, to tell where and why the methods used fail, and to point out what better methods ought to be employed. It is necessary also to keep this teacher's courage up by showing confidence in his ability to pull through ultimately, and by protecting him from any possible annoyances that would tend to impair his working efficiency.

Most of the young teacher's disciplinary troubles have their origin in poor teaching. The best line of remedial treatment then lies in building up this teacher in teaching power. Here is the

place for the principal to show both his zeal and his skill in educational diagnosis and in suggestions for remedial procedure. He ought to correct mistakes from the beginning, and build up this teacher in teaching power with the least possible delay. Among the more common sources of trouble he may find defective questioning, talking too much and working the pupils too little, giving all attention to but a few in the class, an unfavorable voice and manner, not being rapid and expeditious in work, poor assignments for work, or similar shortcomings. "To feel sure that there is a sympathetic principal who will respond with helpful suggestions during the learning period is a great help to such a teacher in establishing himself and learning to control the situation."

Another means that the principal must take to assist his teachers in the conduct of the school is to respect their authority at all times. The teacher must be taught to recognize himself as the administrative head of the class just as the principal is the acknowledged administrative head of his school. "Indeed, the principal should be, if anything, less jealous of his own administrative authority than he is solicitous to respect that of the class teacher." The application of this principle in the presence of the pupils will do much to further the general good discipline of the school.

It has been wisely said that "The large man does not need to advertise his authority; it is only the small man who is constantly parading his power." Pupils are keen and they will readily note that the teacher has an authority that even the principal respects, and their own respect for that authority will be thus enhanced. "The consistent practice of formal courtesy in dealing with teachers is one means by which the principal gives notice to the pupils, and particularly to the pupils inclined to be unruly, that he stands constantly ready to support the teacher in maintaining discipline." In "The Management of a City School," Perry gives a very practical lesson in courtesy on the part of the principal, and he emphasizes its wholesome effects.

In going into a classroom to make an announcement to the pupils, the principal will interrupt the teacher and the work of the class only after saying: "Excuse me, Miss Blank, I wish to make an announcement to the class!" or using some similar expression. When he

wishes to send a pupil on an errand, he will ask permission to do so of the teacher of the class, and possibly leave it to her to decide which pupil is to be selected. If the principal wishes to know whether a certain boy is in a certain class, he will not bolt into the room with the inquiry addressed to the class. He will quietly ask Miss Blank if the boy is there; if he is, and the principal wishes to speak to him, he will ask Miss Blank to call the boy to the front.

Care about such apparently unimportant matters may seem like unnecessary nicety, but it is care which yields much in results. The principal sacrifices none of his authority. The teacher knows well enough that the principal has the right to do these things in the more direct way. She must already have gained a respect for him through his demonstrated ability; and these little courtesies in no way diminish that respect.

The third phase of the topic under discussion has to deal directly with the relationship of the principal to the pupils under his guidance. It has been shown how the principal should deal with his teachers, the first important factor in the administration of a school. The second factor that will naturally aid the principal in giving a healthy tone to his school is his pupils. Since the very existence and maintenance of the school is in behalf of the pupils it is but natural that they play a very important role in its workings. The success of the school must be measured by the degree to which the principal, aided by his first lieutenants (his teachers) will succeed in the physical, mental, and moral upbuilding of his pupils. There is one element that is very essential to the success of this threefold upbuilding. That element is a good, healthy school spirit.

It is not an easy matter to define what is meant by a good, wholesome school spirit. However, its absence may be readily noted by the experienced observer. "When present, it stimulates and energizes all." Its influence is felt in every school activity. It is mainly responsible for the prevailing good feeling, cheerful manner, polite behavior, school loyalty, team work, industrious habits, and religious atmosphere in a Catholic school. Too, it is often expressed in a spirit of healthy pride, and in friendly rivalry with other schools. It reduces disciplinary problems to a mini-

mum; when such do arise they are generally of a simple nature and may be easily handled. Tardiness and truancy are greatly diminished. The principal is seldom called upon for disciplinary service, and, consequently, has more time to think, to plan, and to supervise.

It may be very truly stated that the principal creates the school spirit. Let us hear a prominent educator on this point: "Probably in no single aspect of the organization and administration of a school is the statement that 'as is the principal, so is the school' more true than in the creation and maintenance of a good, healthy school spirit. If the principal loves his work, if he is adapted to the service, if he is possessed of a good working philosophy for the educational process, if he thinks and plans well, if he believes in young people, if he has energy and executive capacity, if he possesses ability to fire others with his own enthusiasm for ideals and service, he can usually make over a school according to his own desires."

What are the means that a principal should use to build up a strong, healthy school spirit? They will vary and depend somewhat upon local conditions. The character of the teaching staff, the presence or absence of an assembly auditorium, and the stage of development of his school are factors that must be considered. However, let us recall a few of the more common mediums at his disposal. In the first place, the instruction must be very good; this is one of the best means for improving order and discipline as "A busy school is almost sure to be an interested and an easily-controlled school." Too, "Good teaching, interested teachers and pupils, and well-motivated instructions lie at the very foundation of a school spirit of the right kind." A second means at his disposal is to make use of pupil energy—inherent and otherwise—in well-organized student councils or student bodies to assist in carrying out the extra-classroom activities in the corridors, playgrounds, and other pupil activities. Each teacher may augment this phase of pupil activity by a classroom monitorial service to care for the several minor classroom facilities that make for class attractiveness and pupil comfort. Another means of furthering a very healthy school spirit is to take an active and constructive interest in the various other healthy and normal school activities:

organized games and athletic programs; leagues and movement of different types, the purpose of which is to develop healthy physiques; school bank savings and thrift accounts, etc.

Beside the creation and maintenance of an excellent school spirit among the pupils themselves, the principal and his school need the sympathetic cooperation of the parents. This cooperation will be attained largely by the principal's attitude toward individual parents as he meets them in the ordinary course of school business. He may readily convince them by his manner and speech that their interest in the school is welcomed and appreciated. As the principal cannot depend solely upon the influence he exerts through these casual meetings with parents, it may become necessary at times to take formal means of soliciting their cooperation. The principal should do so because: (1) the legitimate interest of the parent in the school should be recognized and respected; (2) the school should always endeavor to maintain in the minds of the pupils the sacredness of the home, and never, when avoidable, weaken the authority of the parents; (3) better results in instruction and discipline can usually be obtained with it and without it.

Having so far considered the office of the principal in the three-fold relationship to the pastor and superintendent, to the teachers of his staff, and to the pupils and parents, it may be well in passing to comment briefly on his own personal development. It is assumed that the principal is prepared for the work of his office, but no preparation can ever be regarded as complete. He must not permit himself to remain at any one level, however high. It is his duty continually and conscientiously to study, to refresh, and replenish the sources of his own personality. He will recognize that there were defects in his original preparation. Many of these will be overcome in the very exercise of his duties, but he must not rest satisfied with this measure of correction. "Education is science, and science is always advancing. The principal must keep pace with the progress in the science of education by systematic reading, study, and independent thinking. Education is art, and art is nourished by inspiration; the principal must seek the companionship of his fellow-artists, through association and visitation, and profit by their influence and the work of their hands." He

will thus be ever qualified to give his school a healthy tone and strong character.

Perhaps I can best bring this phase of the discussion to a close by a brief summary of the points I have aimed to stress. With regard to his relationship with the pastor and the superintendent of schools, the true principal will be loyal in the execution of the plans and policies agreed upon. He must ever cooperate with the superintendent of schools in whatever policies he may advocate. He must render assistance to the full extent of his power, assist with the maturity of his judgment, and in every way manifest his utmost loyalty and support. With regard to his teachers, the true principal must ever serve as their ideal. He must be the inspiring force to lead them on to higher levels. To the young and inexperienced teacher he must be a wise counselor, a patient and helpful support in his early difficulties. With regard to his pupils, the principal must do everything in his power to promote an industrious atmosphere, to develop sturdy character formation, to foster a healthy and energetic school spirit, and to promote good will among the parents. Finally, the principal must never be content to rest at any given level. He must ever progress professionally and intellectually. The true principal must ever be an inspiring force in every way to the pupils and teachers of his school.

DISCUSSION

MISS META MARGARET STENGER: In the paper just read, Brother Calixtus developed his subject, "The Office of the Principal," according to three distinct phases; namely, the relation of the principal to the superintendent, his relation to the teachers, and his relation to the pupils. Depicting the relation between the principal and superintendent, we note that cooperation plays an important part, for it insures successful supervisory organization which is of paramount importance in any school system, particularly in a diocesan system.

Perhaps it is well to consider the reasons why wholehearted cooperation between superintendent and principal is so important in our diocesan schools. In most dioceses, the superintendent is the only executive officer for the entire system. Occasionally he is fortunate enough to have an assistant to relieve him of some of his duties. Mindful of the territorial extent of our dioceses and of the number of schools scattered over the large areas, we are ready to compare the duties of a diocesan superintendent with those of a state superintendent.

He is responsible for the successful conduct of the whole school system. In our diocesan schools there are no such officers as county and city superintendents. Of necessity, therefore, the diocesan superintendent depends upon the principals of the individual schools throughout his territory to assist him in executing his plans. The superintendent merely presents the larger outline of a plan which has been decided upon, while the principal, with the assistance of the teachers of the respective schools, works out the smaller details. A principal's ability, therefore, to sense the superintendent's policy and then to carry it out insures success to any school. In addition to his responsibility to the superintendent, the principal is also expected to cooperate with the parish priest and with the Mother Superior or her representative. The ability of an individual to shoulder this threefold responsibility should be seriously considered by the Mother Superior of the respective teaching order before one of the Sisters of her community is assigned this task.

Of the many relations between the principal and the teachers of a school, the most important is that of supervision. It is not only a principal's duty to supervise the work of his teachers, but also to put supervision on a helpful constructive basis. His ability to improve instruction is the prime test of his competency. But how will a principal supervise when either on account of a shortage of teachers in the respective communities or on account of a lack of parish funds, he must devote the entire day teaching a group of children in the class or classes assigned him? This condition exists in the majority of our parochial schools throughout the country. Only in the larger schools do we find a principal who does not teach any regular class. The best solution I could find is that suggested by Rev. Bernard J. Kohlbrenner, of the University of Notre Dame, in his article in the *Catholic Educational Review*, March, 1931, entitled "What Supervision do Teachers Receive?" He suggests that principals utilize faculty meetings for the purpose of giving helpful supervision. All principals, no matter how busy their days or how little or much time they have for actual classroom visitation, can make use of such opportunity. At the faculty meetings definite work to help good teachers become better teachers can be outlined. Demonstration lessons can be given by the principal, and round-table discussions to solve local problems can be held. In order to give efficient supervisory help, it is necessary that the principal of each school also be a supervisor in the true sense of the word.

In a recent article entitled: "A Suggestion for Supervision," which appeared in the June issue of "*The Catholic Educational Review*," Rev. Lawrence O'Connell, of Pittsburgh, shows how efficient supervision can be made possible. He suggests that all supervising principals and other supervisors take summer courses in supervision and that those of the same diocese take the same course at the same time and in the same place. This will enable the principal of each school to work hand in hand with the community supervisor.

The third phase of the principal's work, the relation of the principal to the pupils under his supervision, was well treated under the topic: "A healthy school spirit." This term really includes all the qualities necessary for the

maintenance of an ideal school. Some of us are apt to forget that the schools were primarily established for the education of the children. It is often the case that a teacher permits her point of view to govern her classroom work. This tends to mar the school spirit. An ideal principal who aims to have an ideal school will impress upon his teachers the necessity of serious consideration in the choice of classroom procedure so that the selection and application of principles and methods will prove most advantageous to the pupils as a whole and to the individual members of a class. This is one of the first requisites towards establishing "a healthy school spirit." Once the pupils realize that everything at school is arranged in consideration of the student body, it is not difficult to secure their interest and cooperation in school activities, whether these activities be for the purpose of building up the physical, mental, or moral aspect of the school and its pupils. As Brother Calixtus stated, good teaching plus the utilization of public energy will create an active interest in the healthy and normal school activities. Since a school's success is measured by the degree to which the principal succeeds in the physical, mental, and moral upbuilding of his pupils he should not be satisfied with his work until he has established a healthy school spirit in his school.

We have so far chiefly considered the division of the principal's duties in his relationship to the superintendent, teachers, and pupils, respectively. Let us now briefly consider his duties according to the general classification. Under this classification the general types of duties may be listed as organization duties, administrative duties, supervisory duties, and social duties. Some of these duties, particularly those pertaining to supervision, have already been discussed under the previous classification. It is expedient, however, to make a few remarks relative to organization and administrative duties.

Quoting from Cubberly, "The Principal and His School," Chapter IV, "Every principal of a school, whether new to the school or not, faces certain preliminary conferences and duties at the beginning of each school year." If the principal is new to the school he should acquaint himself with the educational conditions in the school and diocese in which he is to work. He should study carefully the annual report of the diocesan superintendent, familiarize himself with the course of study and the basic texts. He should, if possible, acquaint himself with the size of the community in which his school is located; with the character of its population; the comparative wealth and comparative expenditure for its schools; its railroads, commerce, industries; and its peculiar social and educational problems. He should also acquaint himself with the teachers, with his building, and with the supplies on hand. Before the opening of the school a meeting with the faculty should be held. At this meeting plans for the opening day should be outlined, certain useful classroom organization details should be given, a brief resumé of general regulations may be stated for the purpose of a clear understanding of duties, regulations which have been changed should be restated, and a general statement as to aims for the year's work should be made. At this meeting there should also be ample opportunities for questions by both the teachers and the principals. It is well to distri-

bute mimeographed forms of certain general information needed by all teachers. A printed form avoids misunderstandings and saves time.

One of the problems of organization which every principal must look after is that of the programs for daily work of the different teachers in his building. This should be done early in the school year. In order to do this successfully he must know the principles of program-making. It is well to permit experienced teachers to formulate their own programs subject to his approval. This will permit him to give more time to the new teachers in assisting them to formulate a scientific program for the respective classes.

After the preliminary conferences and organization, the plans for the first day of school, and the assistance in program-making have been taken care of, the principal must plan suitable yard and building organization, as well as regulations for intermissions, lines, and fire drills. In case his school is a crowded one the obligation rests heavier upon his shoulders to see that right order is, nevertheless, maintained.

A certain amount of office work is inevitable and must be handled by the principal. The question arises how can this routine work be handled expeditiously and satisfactorily. Much will depend upon the principal himself. His ingenuity to introduce schemes for saving time will promote his administrative ability. The principal must also familiarize himself with the administrative principles in dealing with the school janitor and must provide for the health and sanitation of his school. He must continually strive to secure regular attendance of all pupils knowing what devices to employ to stimulate such attendance and thereby handling the almost universal problem of irregular attendance expeditiously. It is his further duty to establish and maintain satisfactory school discipline and control. There should be few disciplinary problems where a healthy school spirit, previously explained, exists.

In connection with his supervisory duties we must include that of measuring the instruction by means of informal tests, standardized tests, diagnostic tests, and achievement tests. These tests can be advantageously used to measure school progress.

Under the social duties of a principal we may include his obligation to provide occasions for special school-visitation days, special program days, school entertainments, and inter-school contests. They may also include his cooperation with a parent-teacher association. These duties depend upon local community and opinion.

Summarizing the duties of the principal first in relation to the superintendent, to the teacher, and to the pupils, and then according to the four general types, namely, of organization, administration, supervision, and of social interests, we cannot fail to realize the great responsibility of the office of the principal. By his personality and leadership he automatically gives tone and character to the school under his control just as the superintendent gives tone and character to the whole system.

THE PROBLEM OF HOME WORK IN THE ELEMENTARY GRADES

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As there is no royal road to learning, every step on the way to knowledge must, of necessity, be strenuous and laborious. Homework in the elementary grades is but one phase of such effort and exertion.

The title of this paper presents homework as a problem. Evidently, there is a double problem. First, a decision must be rendered whether homework is wanted or not; second, if homework is wanted, how should it be given or required? As multitudes of teachers have in the past wrestled with this problem, and apparently without complete success, it may be taken for granted that a satisfactory answer never will be given. There are so many factors involved—parents, teachers, and pupils, to mention but three—and these factors are so variable as to render a solution well-nigh impossible.

The problem, being then ever ancient, ever new, has little to offer which is novel. Its discussion may be beneficial to such as are anxious to learn from the experience—pleasant or otherwise—of their fellow-teachers.

Before proceeding further, let us define clearly the title of this paper.

(1) Homework. As usually understood, it is any labor of the mind or of the hand, imposed by the teacher, and done outside of class hours. Generally it is of two kinds: (a) study of lessons in preparation for the recitations of the next day; (b) written exercises dealing with language, arithmetic, history, or other class subjects, and being most frequently a review or an application of matter already studied.

(2) Elementary Grades. As there is a trend to separate the 7th and 8th grades from the other elementary grades and to form

with them and the 9th grade the modern junior high school—a unit with a distinct and independent curriculum—it may be well, for the purposes of this paper, to limit the term elementary grades to the first six only.

At the very outset the important question confronts us: “Are we in favor of homework in the elementary grades or not?” There is no way of determining precisely on which side the majority of votes would fall if each individual teacher had an opportunity of expressing a personal opinion. Considering present practice, we should be led to believe that the larger number of teachers is favorable to homework. But appearances may deceive. Becoming personal for a moment, the writer will say that he never attended any school, never taught in any school, and never had the supervision of any school that did not demand homework, and in consequence he is traditionally an advocate of the system. However, it may as well be immediately admitted that no amount of personal conviction and no accumulation of highly prized traditions are incontestable proofs of the excellence of any educational practice. We are all, to a great extent, creatures of our environment, and in the case of religious teachers, we are much influenced by community spirit and practice. With many religious teaching bodies, as with the Brothers of Mary, homework has always been in honor, and any religious teacher neglecting homework was considered recreant to a sacred duty. But is such a severe judgment justified?

Homework or no homework, education in the elementary grades is equally possible. The little written homework—and that often carelessly done—and the still less mental work actually accomplished raises the question: “Is it worth while bothering with homework at all?” Whilst there are pupils who are serious and studious and maybe inclined to spend much time at homework, the generality of pupils are indifferent and do only as much as must be done. It may be quite possible to evaluate the pupils’ written homework, but it is next to impossible to find out how much time and effort has been put into study. The teacher has the labor of preparing the homework, of exacting its performance, of examining the work handed in. Do results prove that the teacher is compensated for this labor?

Another question may be considered debatable. By what right

do teachers demand homework at all? Parents hand their children over to teachers for the legal or customary time during which the schools are in session—so many hours a day, so many days of a week, so many weeks of a year. The average school day is of five to six hours' duration. During these hours, the teacher is master of the pupils' time and directs them in their use of it. No fault can be found with the various assignments, exercises, study periods, and recesses which fill up that time. But by what right does the teacher control the pupils' time before and after class hours? If such right exists, how did it originate, over how much time does it extend, and who is to decide when parents and teachers have conflicting opinions? In too many cases the over-zealous teacher, or worse still, the hard, exacting teacher, has imposed impossible tasks on young children, to the serious detriment of their physical and mental well-being, and much to the discomfort of the family circle, and at great risk of destroying that fine spirit of harmony and cooperation that should exist between the home and the school.

Homework, as the name implies, is work done in the pupils' home. It is commonly admitted that in many places, especially in the larger cities, the old-fashioned home has gone out of existence. No good home-work can be done except the home conditions are satisfactory as to light, heat, hygiene, quietness, and ordinary conveniences. Parents are responsible for the home accommodations, and teachers should like to have them interested in homework to the extent of supervising its accomplishment. Whenever homework is given, the pupils' progress in learning is the only object in view, and certainly parents should have as much interest as the teachers in such progress. Furthermore, the successful education of children depends to a great extent on the harmonious cooperation of parents and teachers. Homework furnishes a tie that binds home and school together. Not that the burden of instructing is placed on the parents, rather the pupils demonstrate to their parents the knowledge and ability with which the school has endowed them, as likewise the ardor and love for work which are the results of every good teacher's efforts.

Those who favor homework base themselves on arguments such as these: that the school hours are no longer sufficient to do all the

work required; that a habit of independent work, essential to true education is developed; that the cooperation of the parents is secured; that an opportunity is furnished for frequent reviews of class work; that children have some motive for staying indoors, especially after dark.

In reply the opponents of homework insist: that the trend of opinion now is rather strongly against the giving of homework; that hygienists maintain it leads to over-pressure, and that children need more outdoor exercise; that deception and slovenly work are only too often in evidence; that the poor need time after class hours for odd jobs, whilst the rich must find time for music, social functions, and the like; that the best time to study is, after all, during the day at school.

Each and every argument on both sides is open for discussion, and we may not hope to convince when we feel assured that after the debate is over, each will be of his own opinion still.

Allowing for the moment that homework in the elementary grades is not only advantageous but in every way desirable, let us consider some requisites to make it really effective.

(1) It should be definite. Homework, being almost an integral part of the school program, should partake of its regularity and method. Every day, according to the schedule, there should be certain lessons to memorize, and to each evening a definite kind of written work should be assigned.

(2) It should be limited. No homework should be given which would cause great physical strain or nervous anxiety. The amount of homework should be adjusted to the time and ability of the class. Whilst the load will naturally vary with the grades, it might be safe to fix the maximum time allowance at one hour.

(3) It should be prepared. Whatever mental work is imposed should be gone over and explained in advance in the classroom. Time for this preparation should be taken from the periods assigned for recitations. It would often seem that in some classes all teaching consists in hearing recitations, whereas the most effective teaching is done by those who not only ask but also explain, amplify, illustrate graphically, and call for questions from the pupils. Written assignments should, in general, be not too difficult and not too lengthy; rather reviews of matter gone over than

original problems. In principle, homework assigned should rather follow than precede class work.

(4) It should be appreciated. Homework must be demanded of all and a certain feeling akin to enthusiasm must be created in its favor, as is done for any subject of the curriculum. Good marks must be awarded for work well done and a corresponding penalty inflicted on those who are delinquent. In many cases, written assignments must be examined and marked by the teacher. These papers can then be rated in the order of merit, and this rating made known to the pupils. Papers of exceptional value may be displayed in the classroom for the encouragement of all.

It has often been said that the teacher makes the class. He is the origin and mainspring of its spirit, its enthusiasm, its energy, and its happy accomplishments. Little things, insignificant details, may produce wonderful results when actuated by a master's hand. So with homework: 'tis valuable, 'tis worthless—all depending on the skill and resourcefulness of the teacher.

DISCUSSION

SISTER MARY ITA: Brother Sauer, in his valuable review of arguments in favor of homework and against homework, has said, despite his depreciation of his own powers, convincing things. Teachers the world over, even the most zealous and enthusiastic, must pause, every now and then, to use the balance and discover whether many an ardently pursued objective is really worth while. The age-old battle for thoroughly achieved homework can find itself no exception. If a school for parents could be devised where their share in the education of their children could be taught them, perhaps, and only perhaps, a solution might be solved. From day to day, new burdens are shifted from the home to the school until the entire activity of developing the child seems left to the latter alone.

Let us suppose ideal teaching conditions, alert well-trained teachers, industrious eager students, can the drill required at least from third grade on, be accomplished in the time spent in school? Granted now that it could, is it really education in its truest sense to eliminate from a child's experience the test of being given something definite to do, something he is capable of doing, apart from teacher supervision, for which he will be responsible on his return to school? Is it not minimizing character development in one of its essentials?

Brother Sauer has strong support from many who know, for his doubtful acceptance of the amount of actual knowledge acquired by the child in the accomplishment of homework. Research work has been relegated by the ages to graduate work; our age is contending vigorously that the quality of research

work done in graduate schools is not what it should be. One can hardly expect the lad of the grades to do independent work in his home study.

But homework, a definite amount, a reasonable amount, on matter sufficiently explained to allow the pupil to achieve it by himself, develops a sense of responsibility, a satisfaction and contentment with his own powers, that tells in later years. The boy who never sacrifices possible play for self-determined work, will be, as a man, only an addition to our volitionally non-employed ranks. Is it not to encourage the element amongst us who have modernized "bread and the circus" into "minimum labor, maximum wage" and labor at that so often unskilled, unfinished, slovely, to exact nothing from the embryonic citizens of the classroom, nothing that will tax self-reliance when alone? Supervised study, ideally considered, is excellent; in practice it becomes only too often, a period for making up work. Skilled teachers can use it for stimulation and direction; how many do? The homework the pupil does, away from the school defences, often in direct defiance of radio, telephone, or the neighboring movie, demands not only concentration but positive pluck, not a bad quality to foster in the young.

As Brothr Sauer says, homework may pass into excessive assignments, taxing the resources of the home to the straining point; here the wisdom of the teacher enters. We know of fathers, mothers, even big brothers and sisters, drawn into aiding fifth-grade pupils to prepare matter for a class debate, limited in content it is true, but as strictly formal as older contests; who "exhaust the five-and-ten" in their own phrase searching for the toy animals for the fauna-flora map of Africa displayed in one live sixth grade; who tell proudly what lovers of reading their third-grade sons and daughters are, and who encourage home reading aloud by their sustained interest, applause, and share in the reading circle.

True, homework assignments must be modified in different environments. One authority sweepingly tells us that hygienic study is impossible in the home conditions obtaining among the poor, and that homework is equally undesirable among the well-to-do, where the parents wish to share the education of their children. Another would have the home supplementary to the school, sending definite reports of homework periods to the teacher, observing a definite schedule of time and place for homework. The mean, as usual, doubtless holds the truth.

Homework, were we thinking of time alone, is, we believe, needed to attain the results required by the grades. To make it effective, the teacher must believe in it, keep it within bounds of the pupils' ability and knowledge, and conscientiously check it.

Homework, even from third-grade pupils, makes for the formation of self-reliant habits of work. May it remain with us!

VOCAL MUSIC IN THE ELEMENTARY SCHOOL

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In point of time, it is not so very long since the singing of a few songs was the extent of music in the elementary schools of America, and then it was for mere recreation. The idea of music as an educative subject had not as yet been conceived, but today, thanks to Divine Providence, an awakening has come. School music has advanced by leaps and bounds, until at present it forms an integral part of the curriculum in nearly every public school of the United States. Can we say as much for its place in our Catholic schools?

Our elementary-school curriculum during the last few years has absorbed the attention of hundreds of thoughtful men and women whose one desire has been to formulate such a course of study as would best aid the child in the acquisition of a practical Christian education. Their great aim has been to give him an all-round development. But, have all subjects received equal consideration?

The child has emotions as well as intellect. These emotions are to be trained and guided, and just as other subjects incorporated in the curriculum are considered from the viewpoint of their educational value, so music, which has such potent influence in the guidance of the emotions should be properly evaluated in the training of the child's mind and soul.

In some places our educators are making a supreme effort to raise and maintain the standard of music in the schools. But here, a question arises: Why is there so much opposition from persons, who by virtue of their position might help significantly in the advancement of this work? They are eager for an improvement in church music, but reluctant to give music its place as an essential subject of the school program.

Is it not apparent that just as it is necessary to know the shades

and meaning of language, and the artistic use of words in order to appreciate good literature, so it is equally necessary to have a knowledge of music in order to stimulate the taste for that which is best. Love and appreciation must precede artistic rendition.

Each school subject has a definite place on the daily program, and the greater concentration the subject requires, the more carefully the hour for its recitation is chosen, in order that the pupils may be at their best mentally and physically. Nothing is allowed to deprive the class of one moment of the period of time allotted to such a subject. This is the spirit of organization that should characterize the music work in our schools if the children are to begin to acquire a command of that language, for a language music is, a universal language. True, its first appeal is to the emotions, but there is no other subject which requires greater accuracy, concentration, alertness of perception, rapidity of coordination, or logical reasoning. No one can render music artistically with an undisciplined mind.

So much for the educative value of music in the general development of the child. Now, just how is this education to be started and conducted? How does the child learn to talk? By imitation. His ear is first trained to the sound of words; then his little voice gives utterance to these, perhaps so inarticulately that only a mother can interpret, but nature, at least, will not permit any strain of that undeveloped vocal apparatus. He next repeats short sentences which he has heard over and over again. And thus, year by year, he is accumulating more and more words, so that by the time he enters school he has a vocabulary upon which the teacher will base the first work in reading. The child is now ready to see the symbols which represent the spoken word.

When he enters school, the child has no background for music such as that which he has for reading. What then is the logical beginning? Should not the development of the language of music parallel that of the spoken language? We believe it should, and that the entire first year should be devoted principally to the problem of voice unification. This presupposes, first, the training of the ear, and second, patient waiting for nature's work to be accomplished. So far as scientists know the child's larynx should be fully developed at the age of six, but experience has proven to the con-

trary; that oftentimes not more than ten per cent of the children entering the first grade are able to answer to correct pitch. Here is a problem, the solving of which requires skill on the part of the teacher. No child who is unable to answer to correct pitch should be allowed to attempt singing with the group, but he should receive daily, individual attention. If this work is carried on efficiently there should be very few children unable to sing by the end of the first year.

Meanwhile, the ear has been trained to correct tone impressions, and the child has learned through the singing of many beautiful songs how to use his little voice. He is now ready at the beginning of the second year to be acquainted with the symbols which represent musical tones. A music textbook is placed in his hands for the first time and the transition from rote to note singing is made through songs already familiar to him. From now on through the grades there should be steady progress. Each succeeding lesson should develop in the child greater independence and power. The child's enjoyment of music will be in accordance with his reading and interpretative ability. By the time the child reaches the eighth grade he should be able to read music with as much ease as he reads the printed page. What adolescent youth will enjoy music if it entails too much hard work? He is not overly fond of mental exertion at that age, but he loves to sing, God bless him, and oh, what possibilities there are in that voice, though it has its limitations. How the boy loves to hear the beautiful harmonies he is helping to produce, and why not? To sing is just as natural as to speak.

This now brings us to a consideration of suitable material, which is an important factor in the scheme of music education. There are many series of books published today and in all of them there is something of value. I am not here in the capacity of a book agent, but I could not speak on the subject of music in the elementary schools and ignore the importance of music material. In my position as director of a supervisors' department, it is necessary to familiarize the students, religious and lay, who are to enter the ranks of music educators, with all the leading series of books, that they may be able to choose the material best adapted to their needs. I care not what the material may be, nor what the method

employed in its presentation, provided they are both productive of results, for this, after all, is the best criterion. That material is best which is not only beautiful and musically meritorious, but insures gradual progress. The problems of melody and rhythm should be so skillfully employed as to give the child sufficient mastery of each without undue stress on the mechanical side. The harmonies should be simple but beautiful, and should be so arranged as to provide material for every voice, no matter how limited the range.

In my opinion, the music material adopted by the Archdiocese of Chicago approximates these essentials to a greater degree than any I know. True, it is secular in character, but children are not to sing songs of nature, songs of home and mother and playtime, patriotic songs, songs of seasons and occupations to sacred melodies any more than they should be allowed to sing sacred words to melodies which are secular in character. How then, under these conditions, can we secure a harmonious relationship between school music and church music? There is no reason why they should receive separate consideration. The idea is that such a stable musical foundation be laid in the elementary schools as will prepare the child for all future musical activities, the exquisite music of our Church being the final goal, for there is nothing in music more sublime, or which requires greater mastery of technique. That those not of our faith fully realize the worth of Catholic-Church music is evidenced by the excellent rendition given it in many public high schools today. The preparation necessary for this type of work has been adequate in their elementary schools. The standard of achievement in our own Catholic high schools suffers by contrast. May we not trace the cause to a failure in clearly defining the aim of music training in the elementary grades? Just what is our aim? Is it that the children be able to sing all the high Masses, and possibly know a few songs for special occasions? Or is it to give a musical background that will stand by these children for the rest of their lives, to instill in their young hearts such a love for beautiful music that they will fill the home with it? It is in the home that the music reform must start if we would have our future choirs replete with music-loving men and women, for we must remember that love and appreciation must precede artistic

rendition. There must first be created in human hearts a desire for good, wholesome home music before we can hope for an ardent desire for the right kind of church music. It stands to reason that minds which are saturated with the strains of jazz cannot be turned automatically to an appreciation of the sublime. How then can we bring about the necessary adjustment?

If we have the true interest of the child at heart, the music program of every elementary school will be as systematically arranged as that of any other subject, and so conducted that each lesson will educe from the child an increase of knowledge and appreciation. It is only by adhering to this principle that we can make music function adequately in the future life of the child.

DISCUSSION

SIATER M. FELICITAS: After reading Sister Antonine's paper, it occurred to me that our subject might have been announced as a debate, entitled "Resolved that a method of vocal music which has proved adequate in the public elementary-school system, should prove adequate for the Catholic elementary-school system, whose standard of achievement suffers by contrast." In such a case, it would be my part to prove that while such a system might be adequate, we desire for the Catholic-school system, something more than adequacy and that we have something far superior.

The educator has an office of sublime importance—the training of a soul made by the Creator, redeemed by the Blood of Christ. Along with this dignity goes great responsibility. A child does not pass before us a second time, but must go forward. In the hour of his passing, we are supposed to be elaborating God's handiwork.

Are we fulfilling our mission as educators, if we fail to make use of so potent a means as the study of music?

I am in perfect accord with the educative value of music exactly as stated by Sister Antonine in her beautifully written paper. I agree with her expression of the need of a spirit of organization that should characterize the music study in our schools. I believe this spirit of organization should penetrate our novitiate training schools that our teachers may be prepared to do what is expected of them. Two reasons for our non-success in accomplishment, at the present time, are insufficient preparedness of teachers and poor presentation of matter. Even yet, where the time is actually given to the subject, it is viewed by many as a period of diversion. The fact that only a small percentage of our children who complete the elementary-school course have any usable knowledge of music can hardly be viewed as an indictment against any method of music; but it is an indictment against our elementary-school system. Stockholders in industry ultimately demand dividends; stockholders

in education have an equal right to expect tangible evidence that our schools are yielding dividends. And why not in music as in other subjects?

Sister Antonine says that the best criterion of both the material used and the method employed in its presentation is the results.

My experience is that the Ward Method satisfies this criterion, and it is upon this Method that I base my hope for future accomplishment. It is excellent musically. It is excellent pedagogically, which I shall endeavor to prove in the course of this paper. It is the only method which includes an adequate treatment of the Solesmes principles of the chant. It professes absolute adherence to the *Motu Proprio*. It has a special blessing of the Holy Father—truly sufficient reasons to warrant its final acceptance for the use in Catholic schools.

On Sunday, June fourteenth, less than two weeks ago, Olin Downes, music critic for the New York *Times*, wrote in that paper that "it was his experience to encounter the soundest and most effective methods of musical study that he knows on this side of the water, and the cultivation of a particularly noble and exalted form of the art, when on a recent occasion he heard the work of various classes of children ranging from those of six years of age to sixteen, at the Pius X School of Liturgical Music in this city." After a lengthy and detailed account of his visit, he concludes: "Work which produces such musicians should receive the support of the whole cultural community."

In reviewing a particular method of music, we must consider whether or not it is in conformity with the nature of the subject-matter, and the nature of the growing child mind. It is quite obvious that the main problem in teaching any subject is—how to reach the child's mind.

It is a dangerous thing pedagogically to have ideas lodged in the mind of a child, doing nothing, leading to nothing, and, therefore, having no influence. A germinal idea influences activity—for which the numerous reactions of the Ward Method serve as natural channels for the expression of the child's emotions. The normal child is not an inert mass—he is the one positive illustration we have of perpetual motion. The fact that he can use tones artistically at the end of a few lessons, and gain power through quick response to stimulus, gives utter joy.

Again, coordination of movement is one of the first problems of life, and muscular activity must undergo development. "We learn to do by doing." Imparting knowledge about music is not teaching music, and is wholly dissident with the sound principles of the method under consideration.

What we want is action—ideas translated into action, to the degree that the ideas themselves take on a new force, a new power. Teachers who would teach theory in music that is not directly applied to practice remind me of an illustration from the pen of Reverend Doctor Pace of the Catholic University of America. A boy is about to learn to swim. He, therefore, begins a study of the organism and the play of the muscles, the respiration, the equilibrium, but does not go near the water. He could probably give a course of lectures on "How to swim" as a result, and yet, still be unable to swim. Not long ago,

the method in teaching arithmetic was to learn an abstract rule, then do the problems, if possible. We reject such a method now and aim to draw the principles from the solution of the problems. Such a mistake in the teaching of music is of frequent occurrence, and unfortunately, is attributed to a weakness in the method, rather than to a weakness in the presentation of the method.

Another great value in the varied means of presentation of the Ward Method is that the desire of the child's mind for change, for something different, is satisfied. Repetition becomes monotonous; hence there are many ways in which this need may be supplied without sacrificing any element in method. It provides for the treatment of matter corresponding to the advance of the child's mind, of his intelligence. When Our Lord said "I have many things to tell you, but you cannot bear them now," He meant that at a future time the disciples would be able to hear the same truths with understanding—that the Holy Spirit would re-tell the same lessons which Christ had taught them, with a new power of illumination.

The use of numbers for teaching sight-reading is simply applying the theory of apperception. They are already in the mind and have a value in themselves. They have a still greater value because they may seize new ideas proposed to the mind, draw them in and make them part of the mind. This is the first step in thinking. Modern notation, which is a thing of great difficulty, may be approached through numbers with absolute ease. It is deferred to Music III for little children and presents no difficulty when they have been trained in graded staff work. To older children, it will be presented in Music I immediately after having had the basis of the numbers.

In her reference to the valuable aid of imitation in the early stages of learning, Sister Antonine has stated an accepted pedagogical axiom. With the idea, however, that the entire first year be spent in imitative learning, I do not agree. I quote from the text of Music I manual: "In the first stage, the children learn largely by imitation." Again: "The method of imitation is used only the first time an idea is presented." The assimilation of the idea is based on memory through association, and independent of imitative drill; for example, when having taught two tones, do and re by imitation, I attempt to add the new tone, mi, I expect the child to recall the two tones already learned through the memory, because of the use that he has made of them. If he has made insufficient use of them, so that they have not become his own, then continued imitative drill is necessary. My point is—human imitation should be based on reason. As soon as the imitative process has served its purpose, we should dispense with it.

We may dismiss the question of placing too much stress on the mechanical side by saying that we endeavor to stimulate thought in the teaching of reading, of nature study, of number work from the beginning, without any emphasis upon it, so why should it be impracticable to apply the same principles to the study of music? I know of no other method that handles so skillfully the problems of melody and rhythm without "undue stress on the mechanical side" as does the Ward Method.

We find the song material of the Method excellent in quality and sufficient in quantity. It is supplemented with classic melodies used as solfas, seventeen in number in first year alone, providing a large repertoire for little children in first and second grades. Those who find a paucity of song material are obviously those who are taking several years of the elementary-school period to complete Music I.

Concentration only in the singing of songs, even though very good ones, tends to give an undue amount of time to diversion, and does not accord with the idea of thought stimulation and creative activity. Then, too, it tends to defeat the purpose of this Method, which is to make possible the reading at sight of music of ordinary difficulty, and the ability to sing it with a well-developed tone, during the early grades of school.

Another reason which I must mention is, that the children's voices are being placed gradually, so that it will be possible for them to sing all vowel sounds correctly. Should they be allowed to sing words constantly during this formative period, it would thwart the results of the vocal exercises. We consider it of greater importance to lay a solid foundation during the first year, than to build up a large repertoire of songs.

A knowledge of the Chant, which all those who have studied the Ward Method eventually get, is the greatest possible help in the teaching of rhythm. By rhythm I do not mean only the sub-strata of rhythm, that is, time pulses, but beautifully ordered movement which the children in the first grade can get as easily as the greatest musician, if it is properly presented. Through the Pius X School and Mrs. Ward, we have now the very structure of rhythm presented in a simple manner, and we all know that it takes profound knowledge to simplify anything. The children learn the elements of rhythm in the beginning and proceed to the highest possibilities.

Mother Stevens has kindly permitted me to quote from a letter which she received from Nikolai Sokoloff, conductor of the Cleveland Symphony Orchestra, following a visit to the Pius X School on April thirtieth: "I am still under the spell of the beauty of your music that I heard the other day. It was miraculously lovely and the children there are so very, very gifted. I hope to hear it again on my return and possibly you will permit me to bring some of my musical friends with me so that they, too, may experience the rare atmosphere of so devout and pure an essence of music."

Sister says: "Oftentimes not more than ten per cent of the children entering the first grade are able to answer to correct pitch." I have not met with such a condition. If upon entering the first grade, twenty-five per cent of the children were unable to answer to correct pitch, I would consider it a very high percentage of monotones. Mr. George Lindsey, director of public-school music here in Philadelphia, expressed to me a similar opinion, adding that with proper treatment there should be a reduction to about ten per cent before the end of the first term of school.

Mr. Montani, whom we know has had a vast experience in this phase of

musical activity, concedes the percentage of monotonous among children entering the first grade to be very much lower.

After observation in sixty-two parochial schools and many public schools of our large cities in this past year, I cannot cite one instance in which only ten per cent of the children beginning school could answer to correct pitch. The point at issue is, that Sister and I assume a different foundational basis upon which to begin our construction of the musical edifice.

The possibility of injury to the larynx becomes negative where the vocal exercises of the Ward Method are properly taught. But injury to an undeveloped larynx is very likely to occur, when children are permitted to sing too loud. I like the expression of a noted authority who was for years a student of the physiology and psychology of the voice. He says: "The less attention the larynx receives, the better. We speak of it as if it alone was the vocal organ, whereas the principle vibrations are above the vocal cords in the chambers of resonance." Since beauty of tone results from the correct use of the resonator, our concern, it would seem, should be acquiring control of the vibratory air current above the larynx.

We have our method of vocal production scientifically constructed and brought to great simplicity through research of the late Reverend Father Young, of the Society of Jesus. His thorough acquaintance with musical theory and his years of experience in this field entitles him to recognition as an authority on the subject of music education. We, who knew him personally, regard him as a great saint, and as Catholics we must realize that when sanctity supports any great movement, it has its value to say the least.

In concluding her paper, Sister Antonine asks: "What is our aim?" "Is it that the children be able to sing all the high Masses and possibly know a few songs for special occasions? Or is it to give a musical background that will stand by these children for the rest of their lives?"

Without doubt, our aim must be to give a musical background that will endure—but en route to the fulfillment of this aim should the children be able to sing not all the high Masses, but one or more high Masses, with the few songs for special occasions, extremely well, would it not be an admirable accomplishment?

What better way is there, to pray the Mass, and, consequently, to live the Mass than to sing the Mass?

In the *Catholic Educational Review*, Reverend Doctor Jordan writes of the Liturgy as a Form of Educational Experience. He says: "If the children's Mass be a low Mass, they should sing hymns, and these hymns should not be chosen at random, but should bear some relation to the part of the Mass with which they synchronize. For this purpose, nothing is more fitting than the Gregorian melodies. The ideal solution would be to make the children's Mass a high Mass, with congregational singing by the children."

Here I shall pass from the consideration of aim to the consideration of re-

sults which have been obtained through the Ward Method. Results which include not only the ability to sing with beauty of tone and with understanding, but also the ability to compose a second and third part to a given melody and sing all three at sight; to sing the difficult polyphonic compositions of the modern school excellently; to compose freely in Gregorian Modes and to interpret such compositions according to the Solesmes tradition of the Chant. Such results you have witnessed in the demonstration given on Tuesday. They have proved conclusively that what we claim to be possible, may be attained through efficient teaching of the Ward Method of Music.

In Music IV we have, in germinal form, the basic principles of Gregorian Chant, as embodied in the great work of Dom Moquereau, *Le Nombre Musical Gregorian*. A systematically-graded study of the Gregorian rhythm and notation prepares the children to sing with understanding and intelligence from the official books of the Church.

Pope Pius X has expressly given us in Gregorian Chant a standard of Christian musical expression. In the year nineteen hundred twenty-eight, the twenty-fifth anniversary of this promulgation, Pope Pius XI confirmed it. How can we in conscience continue our neglect in recognizing this standard?

That the musical world recognizes it as an artistic standard is everywhere evident. Let me cite the appreciative words of an author who is acknowledged to be one of the fairest and best-informed writers on the history of music, Edward Dickinson in "Music in the History of the Western Church": "There is a solemn, unearthly sweetness in these tones which appeals irresistibly to those who have become habituated to them. They have maintained for centuries the inevitable comparison with every other form of melody, religious and secular, and there is reason to believe that they will continue to sustain all possible rivalry, until they, at least, outlive every other form of music now existing."

One point which is widely discussed at the present, is the so-called impracticability of the use of the Gregorian notation in teaching children.

The Gregorian notation gives one at a glance the melodic phrase as a whole, thereby ensuring a better understanding and rendition of the phraseological rhythm; whereas modern notation is too spread out to effect this. Besides, Gregorian notation is the traditional notation; it is easily intelligible. Adaptations of chant into modern notation are liable to give a wrong impression of the rhythmic duration of notes; for example, the quilisma, a slight lengthening of the tone, has no counterpart in modern notation, nor has the episema, the rhythmical value of which is susceptible of a variety of gradations. This can be readily proved by examining the different transcriptions of the same Gregorian melody which are available, and into which personal interpretations of the authors have been injected. Finally, this transcription into modern notation serves no particularly useful purpose, when compared with a phrase in its own Gregorian setting, which appears to stand out in bas-relief, inevitable as though it had been brought to truth complete. This objection falls to the ground before the light of reason and experience.

In answer to the question, "What is our aim?", I believe it to be the forming of a generation of musicians, implying the ability to know and appreciate musical expression in any of its manifold forms; to sing with beauty of tone as naturally as to speak or read, that ultimately we may more worthily live the words of Holy Church—"It is truly meet and just, right and salutary, that we should with our whole heart, and mind, and voice, proclaim the praise of the invisible God, the Father Almighty, and of His only-begotten Son, our Lord Jesus Christ "

SUPERINTENDENTS' SECTION

PAPERS

THE OFFICE OF THE DIOCESAN SUPERINTENDENT OF SCHOOLS, ITS POSSIBILITIES AND LIMITATIONS

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Every one of us can recall readily the feeling of surprise and the mixture of hope and fear that attended his appointment by the Bishop to the office of diocesan superintendent of schools. When the news of the assignment fled through the diocese, letters of congratulations were drawn from friends in the clergy and in the laity. The various motherhouses were quick to register their pleasure and to extend promises of cooperation. Yet silence held sway for the most part. We were untried. We were receiving a large gift of authority. The older priests waited to see us in working. The flight of time cleared away the early feelings and we settled down to our task. It was then that we asked ourselves two pertinent questions, what can I do in the new field and what are the limits beyond which it would be unwise to go.

This paper on the possibilities and the limitations of the office of diocesan superintendent of schools deals with these two questions. It is offered in a most friendly spirit. It comes from one who has real admiration for the type of priest who is asked into the office by the various bishops of the country. But it is a difficult paper to write. There will be no disposition to state categorically or objectively what a wise superintendent can do and what he cannot do. We are aware that districts differ and with them so do opportunities. Therefore, we shall aim to stir up thought.

It is well to realize that while we have a common aim in the or-

ganization, directing, and development of the schools within the limits of a diocese, we are not here in identical capacities. Some of us have never taken up the title of superintendent, being content with the old Catholic notion of supervisor or secretary to a diocesan school board. Some of our group have large school populations under their control with the schools located in compact confines and the opportunity of doing large things close at hand. Others hail from smaller dioceses with schools scattered in all directions and separated by long mileage. Some have school systems that are practically made up of urban schools with a sprinkling of those in suburbs. Another section deals principally with rural schools. Even our standing is not uniform. A few have the explicit or implied authority of vicar general in educational matters with much direct dealing with his Ordinary. Many perhaps are but executive officers of active school boards. Therefore, the outline which this paper will present may carry much that will please, other material that will occasion surprise, and some few points that may knock in vain for common acceptance. It is moreover difficult to treat the topic without betraying oneself into the autobiographical viewpoint. But we shall attempt a few high points. Even these will be set down in mere outline.

In turning attention more directly to what we can and cannot do in the important office that has been assigned to us, five important fields of service rise into view. They are the maintenance of the religious emphasis in the schools, the provision of sound modern secular education, the unification of the schools within a diocese, the propagation of episcopal educational projects, and the leadership in certain moving plans.

THE RELIGIOUS EMPHASIS

Canon Law deals very explicitly with the Bishop's jurisdiction over the schools of his diocese. His is to provide for the erection and financing of schools that are religious in tone and to supervise all his schools with the aim of keeping intact and to the fore their Catholic objective. While papal instructions have dealt with the secular standards of our American schools, the will of the Church is apparently centered just here upon the maintenance of their

religious atmosphere. We share in this aim of the episcopal office. Our duty of duties is to have religion the primary subject in every school, to steep deeply the environment in the thought of God, the Divinity of Christ, and the sole authority of the Catholic Church. Success of our students in this field of training is the best norm for appraising our labors. Whether we call it Christian character or Catholic training, our schools have before all other aims this important one of teaching the doctrines of the Catholic Church, of instilling Catholic moral standards, of forming habits of Catholic piety and conduct, and of sending forth the graduates to live Catholic lives, to keep intact their church-going practices and to interest themselves in the spread of the true faith at home and abroad.

There is a timeliness to this observation more than is apparent in the mere wording. For the States are moving in the direction of supervising all education within their confines. Many of our schools are registered with State departments of education. There is a recognized disposition on the part of teachers to teach along the levels of the State schools, to follow their methods, and to use their very textbooks. In all this is rooted a temptation to lessen attention to the teaching of religion. Even the most zealous are prone at times to shorten or neglect the religion period, to forget the Catholic outlook on things, to receive without much questioning educational views that are really hostile to our faith, and to bear an attitude of apology for our insistence on separate schools. Even the best need to check themselves in this regard. For geography lessons are commonly thought to be best given after courses in geography methods and after immediate preparation for the class period. But sometimes it is met that religion is felt to be everyman's land, a subject that almost anybody can teach, requiring no training in methods and exacting little or no proximate preparation. This is not put forth as a widespread condition but rather as a temptation which must be dealt with in the ranks even of the religious teachers.

The articulation of the religion courses in our elementary grades, in our high schools, in our colleges and universities has happily been made the subject of research and action in the last decade or two. The superintendent has a real possibility of service in this

field. A well-balanced course in religion, one that proceeds in the lanes of child development and is enrolled in a real attractive atmosphere, one that flowers into Catholic characters when the school days are over—this is a splendid gift that a superintendent can give to the schools of his diocese. For the days are not long spent, in which the office of diocesan superintendent did not exist, when each school went its own way in the matter of religion teaching. The power of excellent Catholic personalities downed the weakness of the prevalent course of study of religion and made sterling Christian characters despite repeating textbooks that were cold in statement, heavy in language, and unrelieved in their monotonous make-up. Now superintendents with their large views and their wide authority are at the task of giving emphasis to religion methods and of furnishing the schools with a religion course that breathes the best in modern pedagogical progress. But nothing is harshly said or bitterly written in retrospect of the work done in the years ago.

Under this heading a most practical question may be listed. It has many angles. Truth is scattered on both sides. But we have often taken to wondering if all the development in our schools from the point of view of registration is wholesome. For at least in our larger cities and in our upper stratum a growing non-Catholic element is to be found in our Catholic schools. Religion should be the prominent and primary atmosphere of every Catholic school from the kindergarten to the highest class in the university. Our schools are not institutes of convenience but real shrines of a deep conscientious conviction. The question is, how can this distinctly Catholic environment be maintained if a student body be not wholly Catholic and our professors completely drafted from the ranks of the Catholic clergy and laity? America looks with much favor on the mixing of creeds but not so our Church. Democracy has lessened the sacredness of religions but the Popes have thought otherwise. Companionships affect the students; also the outspoken views of the professors have a very serious influence. Personally, we would like to see the older conditions return that would make our schools Catholic in aims, Catholic in student body, and Catholic in the occupants of the professorial chairs. We have perhaps gone afield through a search for funds and a desire for large regis-

tration. But anybody who has tried out the atmosphere will quickly see that we should retreat and come into the primitive restrictiveness.

SOUND SECULAR EDUCATION

Our schools are not a separate and antagonistic system of education disturbing the harmony in American educational life. They are a distinct and, be it fully realized, an important section of the American-school system. They have legal sanction, resting upon parental rights and constitutional guarantee. A distinguished Cardinal in our land summed up this situation by calling our schools the American Catholic schools. Ours is the duty to keep them both American and real schools.

There is no dispute that the Catholic schools of every diocese are striving to keep themselves level with the required educational standards of the State. Every child at our desks has a natural right to the best education which the times can give. This demands an environment that makes for sound health and for mental and moral culture. None of us would care to tolerate or gloss over the weakness of a Catholic school that is content to remain below the proper health standards, teaching efficiency, or educational achievements. State departments have been coming into closer contact with diocesan superintendents. They rightly look to them to see that the Catholic schools fulfill all the requirements of law. It is a new trust. But we are delighted to receive and to carry it out. The other day a prominent American Bishop told his superintendent to look carefully that his schools observed every legal enactment.

For the purpose of seeing that the school regulations of the State are carried out as well as to care for the religious teaching, the system of diocesan supervision of schools is in force with us all. Some of our number do this supervisory work in person. Others leave the bulk of the labor to community supervisors. But it is recognized that the community supervisor is only an agent for the diocesan superintendent who has the duty to lay bare to pastor and to teachers the high points and the low points in the life of the schools. This constant watchfulness, whether direct or indirect, provides the opportunity for a superintendent to keep his

finger on the pulse of his system. Occasions arise frequently in the days of a year for a superintendent to spend much time in his schools. He brings a gospel of encouragement to staff and pupils. The desk work of a superintendent tires without much encouragement but experience in the field breathes delight and comfort. There the superintendent belongs as the representative of both Bishop and State.

To keep our schools at true efficiency in the matter of secular education and at the same time to carry out the Catholic philosophy of education a course of study is an early necessity. We are committed to the policy of writing such a course instead of taking over a State course with religion as an addendum. This policy develops a sense of independence and importance. It befits a system that educates millions of children. And from this outline of subject requirements may follow with advantage such devices as diocesan term examinations, official roll-books and record forms. The diocesan graduation diploma is a natural consequence. Any diocese that has erected this skeleton of supervision will soon receive the unstinted praise of those charged with State enforcement of educational laws.

UNIFICATION OF THE SCHOOLS OF THE DIOCESE

In every diocese there obtains a ramification of schools. Generally local zeal erects a Catholic school under the warm approval of the Bishop. These scattered schools are seldom in contact with one another except where the same community staffs them. Each school has a healthy local atmosphere, a pastor's support and interest. But few local priests are capable of keeping their schools up to proper standards. Some aim too low; others aspire too high. The office of the superintendent appears here to put forth correct norms for work and to bring all schools level with these norms without disturbing unnecessarily the local pride and concern. The compactness that has come to a diocese through the erection of the office of diocesan superintendent has been acclaimed in sincerity by pastors and religious communities. For that compactness is unity with individuality, common efficiency with independence.

When a superintendent is actually in control of the schools of a diocese, his word is powerful with State authorities. He can speak for everybody. His claims are given a quicker hearing and a more attentive listening. The petty things that irritate public officials are removed and bishops are spared much correspondence and much annoyance. All this heightens the respect in which every Catholic school is held. It even reaches to the Catholic laity who have learned the value of unity and delight in meeting the priest who gives full-time service to put the schools to the fore as Catholic institutes of approved learning.

But this unification has travail pains. For religious communities in every diocese have educational foundations that have borne the heats and labors of pioneer days in much self-reliance. Older men and women fear the curtailment of authority and the restrictions that come of diocesan supervision. It is all a matter of prudence to work one's way into the confidence of those who for the moment do not see the worth of central authority in educational matters. A superintendent must be content to wait the aid of time and the coming of deaths. There is no question that Canon Law gives the Bishop authority over every school in his diocese. It is true that in community schools, including the exempt, this jurisdiction is centered around the efficient imparting of religion. But that is the wedge. Once admitted, the value of the superintendent's concern is soon realized. Fear is shed and he is truly a welcome friend to be appealed to in hours of need and to be treated on all occasions with a real warmth of respect. It takes time to bring all this about. But there is no question of privilege; it is a matter of right. But right is better asserted in the quiet of awaiting opportunities than in the cold logic of excited interviews.

The office of the superintendent may be limited by a Bishop to the elementary schools of his diocese or it may be more properly extended to cover every type of school from the lowest grade to the college departments. The bishops are growing in number who regard their superintendents as official representatives in every level of Catholic educational life in the diocese. Contact with the high schools and the colleges may not call for the same intimate inspection that is presently required in the elementary schools. But the superintendent has a role to play in the higher

walks of diocesan-school activities. His is not to interfere but to aid. Experience will prove him to be an able counselor and to be a rock of support to a high school or a college when the Bishop's interest is solicited.

A special viewpoint is here to be noted. Years in the past high schools and colleges were the products of community zeal. Brothers and Sisters tried to help the Bishop by opening advanced Catholic institutes still to keep within Catholic auspices the boys and girls who had finished the grades. But now the superintendent is the vision of his Bishop in matters educational. He would guard against duplication and useless, wearing rivalry. He would see the needs for higher education and arrange for them. Especially he would take care to locate the new high schools and colleges in positions where they will yield the most fruit for the people of the diocese. This is an important function of our office.

Every superintendent can quickly summon from memory school buildings within his diocese that are poor in the facilities they offer to teachers and students. Others also come to view that possess the best pedagogical appointments of light, ventilation, ease of posture, presence of educational devices, and provision for recreation. Bishops on their rounds of a diocese have sharply noticed these uneven expenditures of the people's money; hence progressive Ordinaries are coming to regard their superintendent as an ideal person to look over the plans of prospective school buildings. The task is heavy with responsibility; hence it has been found advisable to form committees on school plans from the ranks of the community supervisors. In the early sketch days of the plans the drawings are carefully gone over. Mistakes and omissions are brought to light. Efficient school houses have resulted from the movement. It is a big diocesan service which in time will provide a wide series of buildings, convents, and brotherhouses noted for their practical facilities and constructed at the lowest possible costs.

EPISCOPAL EDUCATIONAL PROJECTS

A superintendent keeps realizing how he is the agent of his Bishop in matters of education. He aims to follow his Ordinary and not to precede him. For the responsibility of the schools be-

longs to the Bishop. His decision determines the wisdom and the time for taking certain educational steps. But the superintendent has contacts that a Bishop lacks. He has a care-free range that is denied to his Ordinary. He acts well when he learns the projects of his Ordinary and exerts every influence at hand to bring on the day and means for the realization of these projects.

The Catholic press opens an avenue of true service for a superintendent to render to his Bishop's plans. An ease of style joins in him a wealth of knowledge. And since nearly every diocese has its weekly, the editor welcomes to his columns the output of the superintendent. It is always authoritative. It is informing. It is first-hand information. A Bishop reads therein the writings of his superintendent. He sees in them real cooperation. They are addresses delivered with episcopal authority to the diocesan flock. A paper must have a policy. A Catholic paper must have a Catholic policy and no such policy is possible without education being an element. The school report in the diocesan organ is an annual statement that honors the paper and gives reading to the subscribers. The notes at various times on conferences, school standings in contests and examinations and other interesting school happenings are important features that generally have copy value enough to occupy the front page. The superintendent who uses the diocesan organ is an asset to a Bishop in popularizing his schools and making possible many of the designs he has at heart.

Let us come to two practical points on which a superintendent may by public writing and by private, perhaps chance, conversation assist his Ordinary in his school policy. The one deals with the growing concern of the Hierarchy for providing Catholic high schools for their elementary-school graduates. Varying means for carrying out this design have been devised. Perhaps the most popular is the diocesan high school with its free education as an attraction. This requires heavy yearly financial support. The laity will give in proportion as they feel the necessity of the movement. The superintendent is about the diocese for commencement addresses, for school-dedication sermons, and for private meetings with the priests. He can do much for the emphasizing of the popular demand for this feature of our diocesan system. More-

over, there is no question that bishops are embarrassed by the aloofness of Catholic wealth from Catholic schools. Men and women of social prominence who have large means never see the advisability of making generous donations towards worthwhile Catholic educational projects such as colleges, universities, and diocesan high schools. Some even add to the hurt by patronizing from social reasons non-Catholic schools of higher education. But it is remarkable how many chances are given to superintendents who are full-time men to meet these Catholic persons and to talk at close range upon the vital matter of Catholic wealth partaking of the opportunities of patronage and support for Catholic schools.

LEADERSHIP

A superintendent is intended to be a leader in Catholic education. He has a vantage ground from which he can see the schools as a whole, can note their good points and at the same time espy the methods for enchancing the quantity and the quality of our schools. This is a striking portion of the possibilities of our post.

The great enterprise in Catholic administrative circles at this moment is the extending of diocesan inspiration and control into the field of the professional training of our teachers, religious and lay. The teacher is the foundation of the schools. Professional training eases the early years of teaching and furnishes the basis for profiting best by the experiences of the classroom. It is a mistake to think that it has been left to our generation to give professional training to the religious Brothers and Sisters. The past has done this through contact that obtained every day of the year. But now a more formal method has become popular with the public schools and has taken possession of the wishes of every Bishop. The superintendent is at his best when he has been able to have the communities with motherhouses in the diocese recognize in him the person most qualified to handle the teacher-training plans. When relations of real sympathy obtain, this contact is not difficult to form. Few men engaged in education have a sound talent for administration and Communities will profit much by having their normal schools come under the careful attention of such proven administrators.

Many Catholic teachers will confess to an inferiority complex on our schools as judged alongside those of the State. This is a matter which calls for the leadership of the superintendent. The public schools have enormous wealth poured into their buildings and their running; they have the country's pride gathered unto them; they do good work and account for the present popularity of education on the American shore. But the Catholic schools are also big. They represent an investment of millions of dollars; they require large sums for yearly maintenance; they derive their income from the hearts of people rather than from their pocket-books; they boast of a teaching staff that in many respects surpasses that of the State schools. The best view is to represent our schools as brothers to the public schools, born of a common father of American loyalty, smaller in size but in no wise insignificant, equal in patriotic objectives, larger in child-training outlook and more practical, and just as fixed in the structure of American school life.

The Catholic schools have been the obedient observers of the educational laws of the States. They have long been content with that lot. But our new compactness following from the office of diocesan superintendent has given us the thought that we should have share in the framing of the laws themselves since we are, in some commonwealths, so large a part of the school population. It is advisable to see how far one can go in that direction. It may encourage to learn that in New York State the schoolmen of our system have been asked into the councils of the State Department of Education and have been consulted on the provisions in contemplation to improve the legal requirements for the training of the rising generations.

CONCLUSION

Human nature in its awkwardness and through the slow yielding of older teachers and officials may join the scantiness of office finances to gather clouds over the zeal of many a diocesan superintendent. But even when most confined, he can still find a service of satisfaction in inspiring interested teachers, in framing directive devices, and in easing the petty complications which come upon the

religious and the lay teacher's career. Thus he can well serve his Bishop and give his youth and interest to Catholic education. The bigger things of his dream which are possible in the office will come with other days either during his lifetime or when he has gone away to the clime which gives Catholic education its best sanction.

THE SUPERINTENDENT AND THE PROBLEM OF SUPERVISION OF INSTRUCTION

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Every one acquainted with the situation admits that the centre and core of the superintendent's job is the supervision of teaching. It is the only justification for the position; all the activity of his staff and their assistants, if he enjoys such, is intended in final analysis for making the classroom teacher more efficient. We, whose activity is daily contact with this great desideratum, need no proof for our own convincing. We know why we have been put on this "job." So, too, all the writers in the field are agreed among themselves that the superintendent has only one fundamental reason for being, that of improving teaching.

This, then, is what we understand by the supervision of teaching—watching the teacher at work for the precise purpose of helping her to do her work better. All else that we do is directed to this end. An analysis of our daily tasks reduces itself to this description. What we must remember is that all the interviews and conferences, all the recordings and analyzings, all our visits and readings are a means to an end, and that end is the better command of the requirements of better classroom procedure and teaching. We gather and correlate that the classroom teacher may get from us a better command of curriculum material and teaching objectives. Their satisfactory presence and use is the gauge of our success—making the classroom a place for better and quicker learning of the socially most necessary material on the part of the system's pupils.

Cubberly tells us that as high as sixty-five per cent of a principal's working time should be given to the supervision of instruction, and that of the balance about twenty per cent should be devoted to administrative duties, leaving the rest to be divided between community leadership and professional study. Now, a superintendent is practically a super-principal with the care of

a number of schools instead of only one, and the chief difference in the proportioning out of his time is, by necessity, a greater emphasis on administrative detail. The curriculum and its problems are the heart of even the administration, and this would lead to the inference that possibly forty per cent of the superintendent's time could profitably be spent in classroom contacts more or less directly connected with that angle of his work. Why? Just to be acquainted with the situation in general, to know what is going on? To spy on the teachers and be prepared for what might happen? Hardly. Even though we admit that Cubberly has in mind exclusively the public-school teacher, whose loyalty may be only that of the pay envelope, or whose ideals may be those of a much higher order. What is fundamental is that the superintendent must above all else subordinate the means to the end. In other words, the administration of a school system is in final analysis, the marshalling of the helps of good teaching for the teacher's convenience, and the real test of the good superintendent is found in the amount of time he finds over and above his office needs to watch his creation at work, and to see how it can be made to work more smoothly and efficiently still.

In this picture, we find answered the natural question: Is supervision necessary? The need for supervision is due to three factors; first, the fact that the average teacher is of limited experience. Till recently this meant all that the word implies. The teacher was rarely well trained, or even broadly educated, except possibly in the special fields. "Those who can, do, those who can't, teach," was said by a man still living. Now, facing facts as they are, it must be admitted that the religious life of our school-systems' teachers does not tend to broad experiences in life and its offerings, even though it skim off the cream of the well-rounded and full life of the religious vocation. Our pupils cannot live on bread alone, even though it be the bread of life. There is also the more prosaic matter of earning the salt. In other words, the rapidly changing kaleidoscope of life as it is lived in our day, demands a continual reshaping of the content of the school curriculum. It must reflect life as the average layman is to find it after he leaves school, and it must prepare him to earn a living in a competitive world, while saving his soul.

In second place, supervision implies the subordination and proportioning of the materials of the curriculum to fit the needs of the pupil who will not spend his days in a religious community. This demands a definite, and in a sense, a secular sense of values. All is grist that comes to the juvenile mind. But he must learn for life as well as leisure. The most serviceable information, the most necessary skills and habits, the socially most effective attitudes and ideals can be found for him only by careful and mature selection. In short, the pupil's needs are only a complement of the teacher's, and an extension of them on account of his ignorance concerning his own future.

In third place, the old art of forming souls has given place in our day to the science of educating psychological phenomena. Much as we resent the implication, we have, as a matter of fact, much to learn and accept profitably from the incidental improvements of methods and objectives that are the residue of the enormous energy expended by the modern science of education. There are improvements and helps in classroom life we can borrow to our own gain; hence the necessity of our extending our hands and procuring for our teachers that material necessary to her task which lies beyond her own personal experience.

It will be noted that there is not listed here among the reasons for supervision, the necessity of knowing what is going on in the system. In other words, we must carefully distinguish in our own minds between supervision and inspection. To make sure that the course of study is being lived up to, to know that school regulations, even in pure scholastic matters of use of prescribed texts, of adherence to the diocesan time schedule, and such, this is inspection, not supervision. The essential point of supervision is beyond inspection, and is intended as a helpful contact with the teacher for the purpose of aiding her in improving her teaching, her imparting of information, her direct and economical development of pupil skills, her inculcation of ideals and attitudes. Inspection is a necessity for the school system, supervision for the teacher as an individual, for the play of mind on mind in the educative process itself.

The need for supervision, then, is seen from the short analysis of the three major factors in the educational problem. The nature

of supervision is just as clear and is found in the threefold conditions of: first, limited teacher and pupil capacity to teach or learn without plentiful assistance; second, of a constantly changing environment; and third, of a constantly improving technique. In the light of these three factors and conditions, we ought to be able to work out the essentials of the practice of supervision. Mere formal and smiling visiting has no place here, except as a conventional establishment of contacts. Behind our smiles and compliments must be a purpose, first to know our field, and this means careful reconnoitering. Our field in this case is not the course of study as a whole, not the disciplinary aspects of our charge. We must learn to know our teachers here, as much as possible, as individuals. The question then is: How good are our teachers as individuals, and what have we and our assisting forces to make them better?

This mention of the assisting forces and of the individual teachers opens up the real nature of the definition of supervision. From the superintendent's point of view, it also opens up the most serious aspect of the question as a whole. It remains a task of meeting the individual as an individual, and in the average-sized system, this is next to impossible. He naturally thinks in terms of his system, and this habit is the origin of the dim line of demarcation that in the field in general has separated inspection from supervision. The approach should be, for the superintendent, through another question.

This question is: How far are community superiors, local principals, and supervisors able to lend their aid to this task of helping the superintendent to know his teachers? And, then, how far do his estimates of their subjects agree with his? To know his field, therefore, means for the superintendent, first, to have a clear outline of the excellencies and limitations of his teachers. We may as well face the fact that natural teaching ability runs the gamut from highest to lowest, that teacher training may be all the way from sketchy or non-existent to the most thorough, that knowledge and experience are also most varied. But what are the exact proportions among our own teachers? Second, pupil capacities vary from class to class, from section to section of our cities. Some of our schools divide their pupils into classes and class-sections by

ability; some gather the whole group higgledy-piggledy, with consequent variation of teaching problems and procedures seldom alike in two instances. Can we name the schools where the teaching burden is light and the pupil yoke sweet? Have we been able to detect the teaching community's policy of assigning teachers to these varying loads? Third, the next factor we have listed as dictating our description of supervision was the nature of our constantly changing environment. This brings up two other considerations: first, how is our curriculum and course of study reflecting the outside world, and what are we doing to keep it "up-to-date," whether we consider up-to-date as meaning the prompt inclusion of the tried but new, or merely the evaluation of the modern variations of sciolists in the light of our Catholic educational principles. And secondly, how far can our teachers interpret this environment, intellectual, moral, economic, artistic, and political, in an intelligent and intelligible manner, and what are we doing to facilitate this for them? In short, are we the accepted exponents of an up-to-date and still mature philosophy of education in the eyes of our teachers?

The third factor we mentioned as helping us to learn the nature of supervision is a thorough knowledge of the developments in the field, or science of education; namely, in the improvements in technique. Some teachers have a flair for finding them out early and of putting them to work effectively; others are content to plod along without even a healthy curiosity regarding their possibilities. In some cases, these find their way into a course of study and become an accepted part of the school procedure. In all cases, their presence or absence, their desirability and their possible application to local problems, are a part of the supervisory problem.

Our first problem, then, namely, knowing our field, is to be answered by a definite evaluation of how much of all this we can pride ourselves on having actually present and functioning in our system, and how much of what is not functioning so well may be properly eliminated, either gradually or quickly. Part of this knowledge is how far our assistants, our supervisors, and principals, see eye to eye with us and how much reliance we can place on their services in the outlining of the resulting corrective work and its execution.

Having decided what improvements are necessary and possible, the next step is the determination of the direction in which it can best and most expeditiously proceed. In nearly all cases the answer will be that action is desirable on several fronts simultaneously. Analysis will generally show that the teachers and even principals and supervisors could still grow in age and grace and educational wisdom, and the most of them are sincerely anxious to do so. Next, the course of study and the selected texts and supplementary books most regularly show possibilities of improvement. And last, but by no means least, as long as the greatest study of mankind remains man, so long must the greatest study of the educator remain the educand.

Regarding the first of these three fields of activity, namely, the teachers and their immediate superiors, it seems a fair assumption that cooperation and good will can be taken for granted. Humility and docility are next in order and just as plentiful, though some of us might with profit extend the search for it to ourselves. On these virtues as a basis the technical training and familiarity with classroom minutiae find a solid rest. And after all this is the problem; teaching is as technical as any profession, with the added fact of working with and for human material. The art that conceals art is the final test of the successful classroom technician. Therefore, a thorough grounding in pedagogical and psychological principles, a thorough command of large outlines and minute details of subject-matter, familiarity with its arrangement in the course of study and its grouping there in units and objectives, are the first and perpetual requisite. Next comes the necessity for keeping them all fresh, vigorous, and active in the daily teaching task.

Thus far our problem is common to all engaged in educational work. But for leaders and supervisors it is not enough. New applications of pedagogical principles announce themselves continually as possible in any large school system. New psychological applications are constantly appearing in methodology. New masses of information of social and educational value are always being added to the world's store of knowledge, other facts are growing obsolete. Increased demands for economy of time in school matters lead to desperate or deliberate rearrangements of correlated

matter. "Of the making of textbooks, good, bad, and indifferent, there is no end." Charts, mechanical devices, supplementary and reference volumes have become a deluge. To select, reject, modify, and coordinate all this into a consistent whole, extending from the kindergarten through the grades, and even the high school, and to keep it efficient and abreast of the times and its needs, is the special task of the system leaders. To put it in the hands of the teachers and to observe its strengths and weaknesses, to arrange improvements, to eliminate its peculiar difficulties, *sive per se sive per alios*, this is purposeful supervision.

And lest the magnitude of our revelations puff us up, there is given us a sting of our flesh, the knowledge that our teachers must still teach pupils and not subjects, the third factor in our general problem. I.Q's and A.Q's hide individuals with immortal souls, and are the *raison d'être* of the school system itself. The supervisor no less than the teacher must know child nature. It is the criterion by which his success in that above-mentioned selection, rejection, modification, and coordination is in final analysis judged—both by an objective standard, and by the politely raised eye-brows of his own teachers. In short, the reason our teachers avoid to the extent they do, the scientific aids which modern pedagogy puts at our and their disposal—the age-grade distribution tables, the intelligence and temperamental scales, the carefully determined lists of minimum essentials—is because as supervisors we do not sufficiently interpret to these teachers, and possibly to ourselves, through these devices their own Johnny Murphys and Maria Steffanettis.

But the most serious question remains. How to do all this? *Sive per se sive per alios?* This is the big second step in the entire problem. And here, too, is the place and purpose in actual practice of those devices that we have had at our disposal all these years, the supervisors' conferences, the teachers' meetings, the institutes, yes, and also the normal schools and college degrees. Here is the opportunity for annual drives and campaigns, supervisory programs, demonstration classes, and the other paraphernalia of the supervisory bag of tricks. Coordinated, purposeful, and systematic, they achieve results; desultory, vague, and random they clutter the superintendent's desk. Consistently and rationally applied,

they lead the teachers and principals to a high morale, they put the personnel "on its toes," they force cooperation, they build up young and inexperienced teachers quickly, and, in general, are the effective means for all-round and lasting system efficiency. On the part of the course of study they make routine of keeping the curriculum up to the minute, they evaluate textbooks almost automatically, they make changes in subject-matter and correlation grouping almost inevitable, if they are properly brought back to the superintendent's desk. And on the part of the pupil body, they keep the system both human and Catholic.

But so far we have been talking theory. What in practice are the problems and handicaps we find? We may pass over quickly the less supernatural reactions of human nature, though resentment, indifference, and supine inertia are not restricted to lay teachers. We must, however, face squarely the possible lack of agreement as to needs and desirable objectives among the leading spirits in the work; here the only remedy is thorough examination of the facts, often a long and involved process, followed by a candid discussion among supervisors and with ourselves. We must start out from the assumption that supervision, to be effective, can never be considered as a one-man job; hence the *sive per se sive per alios*, which will mean in most cases that the superintendent will find himself assigned the administrative features of the work, and the actual contacts will be made by such assistants as he may be blessed with. But, unless wholehearted assent and sincere cooperation can be assured by all concerned with such a program, whether a short campaign or an activity extending possibly over years of time, results must be partial.

In practice, however, this generally proves a minor problem if we have succeeded in mapping out our plans carefully, and if we outline it clearly to those on whose help we must depend. Our real difficulty is rather in the fact that we can scarcely hope to emulate the extensive supervisory staffs of the public-school systems, and the clerical work, that at least in the initial stages, are required for an adequate control of the facts on which our campaigns are based. Community supervisors, too, it seems, prefer to keep community weaknesses community secrets, even while striving to eradicate them with praiseworthy zeal. But in conse-

quence, the superintendent often finds himself alone in facing this angle of his problem. Careful attention will also bring out the fact that hardly two communities will show strength or weakness in the same thing. They have their traditions, not always safely, or for that matter, desirably touched on. This condition seems the underlying reason that the superintendent's personal visits are so often desultory and irregular, social as much as professional. It is not that he lacks time to gather, arrange, and evaluate data, nor that, in spite of himself, he is swamped in administrative detail which affects his supervisory work only remotely. It is rather that, alone he faces the members of an organized body to whom its traditions, even if one-sidedly applied and imperfectly understood, are as the laws of the Medes and the Persians, if not as good, and are the jealously guarded arcana of a closed corporation, not to be made common property under any circumstances, if good. And if the superintendent has overcome all these obstacles, it still remains that supervision cannot be an individual job in that in practice, he finally lacks the leisure that allows him to lay down objectives on a relative scale of importance, and to work out with adequate time a substantial program, while at the same time keeping himself fully abreast of his professional era. He works from hand to mouth, and what constructive work he does accomplish, both with old and with new teachers, as well as with his supervisory assistance, is the result of luck and the grace of God as much as a coordinated fulfillment of deliberate planning and execution.

It is at this point, then, that our supervisory practice for the most part breaks down. Kohlbrenner, in the March number of the *Catholic Educational Review*, shows that approximately one-fourth of a random group of teachers have no supervision whatever. They sink or swim by their own unaided resources. Of those who do have supervision, a representative cross-section reported three annual visits as the contribution of the community supervisors, and two as that of the diocesan superintendent. To off-set this, however, they confessed to an average of sixty-nine visits—supervisory, remember—on the part of their pastor, God save the mark. The length of these visits varied from sixty-four minutes to thirty-three. Small wonder the criticism of the value of

these visits is summed up in these few phrases: too short, too infrequent, not followed up, unorganized, too general, supervisor untrained, merely inspection.

In fairness, however, we must take up an item so far omitted from the tables, and give it greater emphasis. The principals are also mentioned as averaging sixty-seven supervisory visits each year, of an average length of thirty-three minutes. In the large or medium-sized school this must probably mean a full-time, non-teaching principal, and one with training and experience beyond those of her charges. This help seems the most promising and hopeful way out, and also the most logical; and if we can eventually arrive at a place where the majority of schools will be blessed with such means for carrying out this work, the problem will be well on the way to solution, entirely aside from the added improvement possible in the double rearrangement of our system. This rearrangement would be in two directions, first in that the supervisors would be able to concentrate their efforts on the work of these principals, and the principals could extend their influence over several neighboring schools. There is a third advantage to be mentioned in that from this group of principals the promotions to community or general supervisorship would most naturally and advantageously take place. According to G. E. Bird, *School and Society*, such a principal, gifted with interest and systematic procedure, an ability to diagnose, confer, and direct, and a sympathetic and progressive attitude, assures the making of a good supervisor. And who will say that we do not have them? The big problem is to find them and put them to their waiting task.

From this part of our discussion the next handicap we have to contend with follows. A high type of supervision in the correct sense of the term, can be, and in too many cases is, handicapped by a too great insistence on the making and revision of schedules and courses of study, or by social visiting not immediately connected with this type of work. There must be a clear distinction between the administration and supervision. Confusion between these two separate duties is easy. It must be understood throughout that supervision of teaching is essentially a technical type with its own characteristics and training, that is subordinate to, but not to be confused with the administrative side of super-

vision. The essential activities of the supervisor might be summed up as rather the following: to help the teacher in interpreting the course of study, and making them thoroughly familiar with it, but to leave its revisions as suggestive only with the chief supervisors; to hold constructive rather than critical, individual and group conferences; to suggest, supervise, and assist in constructive variations of classroom procedure; to habituate teachers to think of their work in terms of pupil achievement, and to assure understanding and correct applications and interpretations of the newer means of measuring achievements; to be helpful by assisting teachers in self-analysis, and in directing professional reading, study, and balanced growth; to set the general and individual goals of classroom achievement; to be the confidante of the teachers in their problems, an inspiring leader and guide, avoiding all appearance of the inspector and detective.

With such a clear division of labor between the supervisors and those responsible for their activity, the major problem would seem to be whether to divide the system on a horizontal or a vertical plan, by subjects or by grades; for the sake of uniformity and specialization some division along such lines is necessary, though the specialist may not be developed till some time after the candidate has been in the service and has had an opportunity to find out what fields can be exploited with best results for the system of which she is a member. Where the system includes high-school grades, it would seem that subject supervisors rather than grade supervisors furnish the easier organization to control, though our teachers are by no means entirely "sold" on the purely departmental plan even in the senior high-school grades, on account of the lack of supervision and personal contact which Catholic educational principles have always stressed.

Another advantage that results from the clear definition of the duties of the supervisors is the specialization that becomes a consequence of the freer activity of those in charge of supervisory policies. While it may never come to point where our systems will make appointments and promotions on a basis of diocesan recommendation, still there are good teachers who escape the eyes of their immediate superiors, and these could possibly be sooner given recognition. The case is even stronger for the inde-

pendent selection of the leaders and chief supervisory assistants, as soon as the dearth of material has been met in the building up of a staff. But still more important at present, in the present condition of our schools, is the necessity for leisurely examination of textbooks and supplementary material, and the greater attention that the newer conceptions of the course of study impose on the system leaders. The real reason we follow tradition so much is possibly not that we are convinced that we have the best so much as the fact that we grab in an emergency what we know of and trust the future to a revision for which we seldom find sufficient time and information. And still it is in this part of educational activity that the greatest strides are being made today. The one disadvantage that lies in the introduction of this type of specialization is that until we have gathered together the forces necessary for supervisory activity of an organized type, the necessity of choosing at random is the only means at hand, unless we desire to take up the now discredited item of "teacher rating," a topic that has been omitted from this paper for reasons that are clear as far as our system is concerned.

To sum up, then, there is a constantly growing belief in the worth of supervision. A flexible and progressive supervisory system embracing an attack on all the factors of the problem has been demonstrated as possible and in cases highly successful. The major handicap is the building up of a staff of efficient calibre in the face of the woeful shortage under which our systems labor at the present time. If this can once be overcome by the expedients that suggest themselves locally, there ought to be any number of ways in which an organization can be perfected to meet local and personal problems, and which ought in a comparatively short time do more to raise the general level of instructional excellence in our schools than is justified by the present gingerly manner in which the theories underlying its introduction seem to indicate. Incidentally, it will serve more than any other means in relieving the superintendent of that feeling of aloofness with which he takes up his duties at present and do more than any other single factor in assuring that close tie-up of all human elements into a working and closely united group that is understood by the word, school-system.

DIOCESAN EXAMINATIONS

How Most Effectively Conducted and Evaluated

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During the past quarter of a century, many changes have been introduced into the technique of measuring the efficiency of classroom instruction. The introduction of the scientific method with its consequent wave of investigation and experiment has been the originating cause of these changes as of many others in the field of education. Scientific investigation of the traditional methods of administering and scoring an examination revealed weaknesses and in particular the unreliability of teachers' marks. Experiments have developed different kinds of objective tests and measurements which have become more or less standardized.

In recent years, standardized educational tests have swept the field of education like wildfire. Such tests are of various kinds but their chief characteristic is diagnosis. Practically every subject in the elementary, high-school, and college curriculum now has its diagnostic test which is used by classroom instructors to detect individual and class weaknesses. These devices have proved of real value, revealing as they do the weak spots in the pupils' accomplishment and thus giving to the teacher particular objectives for remedial measures.

In addition to such diagnostic tests, there have been developed general achievement tests. The general achievement tests measure all the subjects found in the usual elementary-school curriculum and are used to discover the education and achievement quotient of individual pupils and classes. Such quotients furnish a basis or standard for the grading and grouping of students. A number of school systems use such standard tests for general examination purposes, although it is generally admitted that they should not as yet supplant entirely the formal written examination.

A number of educators, however, claim that standard achieve-

ment tests fulfill all the functions of the formal written examination and are far superior to the old-fashioned essay type because of their objective value. Certainly, the standard tests have high objective value, and in their own particular field and for certain specific purposes, they are most excellent. Whether or not such tests should be used instead of the formal, uniform, general diocesan examination is a matter of opinion and local policy.

For the purposes for which we conduct our diocesan examinations, it seems to me that the standardized tests are open to objection. First of all they are expensive. They do not cover all the subjects in our curriculum, e.g. religion. The exclusive use of standard achievement tests for diocesan examinations would preclude any measurement of the correlation of religion with the rest of the curriculum—a fundamental objective in a Catholic-school examination. They do not take into consideration local needs or objectives, and they have no direct relation to the local curriculum or course of study. A general objection is the difference in purpose between a standardized test and the ordinary diocesan examination. The primary purpose of both is, of course, measurement. But for educational purposes, measurement is of two kinds—measurement “within” and “without” the group. The aim of the standardized test is comparison without the group, that is a test is given to see how a number of pupils compare with with similar groups throughout the country. The average diocesan examination concerns itself only with measurement “within” the group. The aim here is to gauge as correctly or reliably as possible a pupil’s or a school’s relative achievement with respect to other pupils or schools. In such tests, norms or general standards are not involved.

Our purpose is to standardize the work of all the schools within a diocesan system. The ideal here is not a strict patterning so that we strive to have all exactly alike, not a rigid standardization which crushes initiative and devitalizes the educative process, but it is to raise the general standard of excellence in each school. We seek to increase the efficiency of every classroom. To do this effectively we must know our weak schools and our strong schools, the subjects poorly taught, and those of exceptional excellence.

By means of uniform semi-annual examinations properly prepared, the educational authorities of a diocese can check up on the course of study, learn the character of the work being done, and thus be in a position to follow a consistent policy in respect to stressing certain subjects.

With his own tests, the superintendent can keep in touch with the efficiency of instruction and the quality of teaching in all the schools. To determine the character of any work we must measure its results. "By their fruits you shall know them." A business man must continually check up on his business. A physician must keep in close touch with his patient by means of frequent tests and examination. So a teacher must test her class frequently to see the results of her work. Likewise a superintendent whose aim is to improve the general quality of instruction, must have some means of checking on the schools under his direction.

Finally, a most important purpose served by a general periodic examination coming from the administrative office, is motivation. When pupils know that a day of reckoning is coming, that they will be called upon to give an account of the character of work they are doing to an authority outside the individual school, they put forth greater effort. The semi-annual or annual written examination, covering all the subjects in the curriculum, provides a goal and furnishes an incentive to consistent work on the part of both teachers and pupils. Experience has proven the value of such tests in arousing greater interest and vitalizing the entire diocesan system.

To achieve these purposes, viz., measurement within the group, standardization within the group, improvement in the character of work and motivation, it seems to me that the locally prepared formal examination is a more effective instrument than the standardized achievement test. Our aims and purposes should be our guide in the preparation of the questions. They should constantly be kept in mind and when colored by local needs and local objectives, they will lend character and force to the diocesan examination.

John B. Opdycke writing for the *Educational Review*, Jan., 1927, p. 33, says: "It used to be the custom to examine pupils in order to discover what they did not know, and quaint and curious

"vexamination" questions were administered for the purpose. Later, it became the custom to examine pupils in order to discover how much their poor little heads could hold. Cramming was the order of that not-very-remote day, and "wrecksamination" questions were diabolically devised. But now examinations are given (it is hoped) for the purpose of disclosing to all concerned in them what pupils ought to know, and what, as a consequence, they ought to do. The new day in examinations has dawned clearly and certainly, and has left definitely behind it, in the majority of educational horizons, the fetich of examinations as a formal discipline." He goes on to say that "examination as a system of policing, examination as a contest in the solution of puzzles, examination as hindsight, is decadent. But examination as prevision and diagnosis and guidance can be made to function as genuinely educative agencies." In short, and in this, I think, we all agree, examinations should be constructive. If this general and fundamental principle is borne in mind in the preparation of all general tests, formal examinations will lose their terrors for the pupils and will be powerful factors in our educational efforts. This has been proven in our own diocese where the children have lost their dread of the semi-annual diocesan examination and prefer them to the local school tests.

Preparation of the questions.

(1) *Who should prepare them?* This is a question to be answered by the local authorities. The manner of handling the important work of selecting, arranging, and evaluating the questions for examination in the various subject varies in different dioceses. The questions may be made out by the teachers themselves, a special committee of teachers, the supervisors, or the superintendent. In our experience the group best qualified is the supervisors. They are experienced and trained teachers. They are in direct and constant touch with the classroom work; they have a sympathetic attitude and a broader, more objective viewpoint than the classroom teacher and they are imbued with the desire to improve the quality of instruction. They are likewise conversant with the newer trends in testing technique. The average superintendent, unless he has had actual teaching experience in the

elementary grades and is constantly in the classroom, is not so well qualified to prepare the questions. Even if he were thoroughly competent, he would find such work quite a strain upon his time.

Procedure. The selection and arrangement of the test questions should be a cooperative affair. The subjects may be assigned, one to each supervisor who will prepare a tentative list of test questions for her particular subject. Later, all the supervisors meet and together go over the list, subject by subject, grade by grade, and question by question. When all tests are finally agreed on and a value assigned to each, they are submitted to the superintendent for final approval. The questions are usually based on the course of study and formulated on the grade plan. Since the examinations are to be written, it is not practicable to give them for grades lower than the fourth, although, I believe in some places the third grade is included. When the final form is approved, the papers are printed, one for each child, and distributed to the schools.

Qualities of a good examination paper. In the preparation of the test papers it is helpful to have certain standards to guide us. Ruch lists four criteria of a good test. These criteria are: validity, reliability, objectivity, and ease of administration and scoring.

(1) *Validity.* A test is valid when it actually measures what it purports to measure. In practice, such measurement is obviously relative as no term or annual examination can be perfectly valid unless it is perfectly comprehensive. To attain sufficient validity for practical purposes, the important items from among those taught should be selected in sufficient numbers to form an adequate sampling of the pupil's ability and knowledge expected of him. Familiarity with the course of study and the topics which have been stressed during the term, is, of course, necessary in the one preparing the questions, together with a thorough acquaintance with the subject and a sound judgment of the relative importance of the matter taught.

(2) *Reliability.* An examination to be reliable must be accurate, that is, it really does measure what it attempts to measure. Like a physician's thermometer, an examination is practically useless unless its accuracy can be relied upon. The chief sources of unreliability in a test are the small number of questions asked

and the improper phrasing. According to Ruch, the usual ten-question written test does not attain a reliability coefficient much higher than 0.50 to 0.60. Increasing the number of questions and care in wording them will increase reliability.

(3) *Objectivity.* This quality has reference to the personal element in scoring the results of tests. An examination is objective to the extent the personal element is eliminated. The questions should be so arranged that the answers are clearly defined. The new type of test questions have a high objective value. One means of aiding in attaining this quality is to have the answers prepared and sent to the teachers who do the scoring. If the papers are corrected by others than the teacher of the class, so much the better. Each question should have a definite value, and directions for giving and scoring should be clear and concise. These directions should be followed strictly in every detail. Where the personal element is reduced to a minimum, the reliability of the test is increased, for then the sources of variability in answers and standards are decreased.

(4) *Ease of Administration and Scoring.* This quality is essential in a general periodic examination given to large numbers of pupils. Every such test is a burden on the teacher. This burden should be lightened as much as possible and it can be done to a large extent.

First of all the questions should be printed—a copy for each child. It is desirable from the administration viewpoint, that all the work of the examination be done on the paper itself, if possible. If the new type of test questions is used there will be no need for the pupils to use any other paper except scrap paper for arithmetic problems. An exception may be made for English when some original composition work is required.

Directions for the teacher should be clear and concise. Each subject may be assigned a particular day and time and the tests should be held in each school on the day and at the time appointed. The time element should be given consideration. Pupils should be made to feel in connection with every test they take, that they are asked not only to answer certain questions, but to answer them in a certain way, and in a certain specified time. On the other hand, too much stress must not be put on the time element,

for power and accuracy rather than speed in all tests and examinations must be the paramount issue.

Our method has been to assemble the papers in packages by subject and grade. This work is done in the diocesan office where all the papers are counted and placed in envelopes. The quota for each school is then delivered to the principal who distributes them at the appointed time to the teachers. With each package go complete sets of answers, directions for giving and scoring, and two report forms. The two forms are identical, one to be filled out and kept in the school, the other to be forwarded to the diocesan office. It is a good plan to include several extra papers in each set, for usually some are spoiled or lost.

The following directions for conducting are sent out with each package:

- (1) These examinations shall be held in each school on the day and at the time appointed. They are not to be anticipated or postponed.
- (2) Each examination room must be properly supervised. This may be done by the regular class teacher in her own room or by an exchange of teachers.
- (3) The package containing the papers for each grade must not be opened until the day appointed for the examination. The teacher will then, in the presence of the class, break the seal and distribute the papers to each child. The teacher must see that no pupil begins work until all the papers are distributed and everything is in readiness. She may read the directions on each paper with the class and should see that each pupil writes his or her name, age, and the name of school in the places assigned. All work should be done on the official paper. However, all are permitted to use scrap paper for the preliminary work, if the questions demand it; after which the work is copied on the official paper. Extra papers are included in every package to be used in case some are ruined.
- (4) Under no circumstances, except those mentioned in the special instructions, shall any question be explained, altered, or omitted.

Rating Procedure. The phase of examinations which demands the hardest work is the scoring of the papers. Correcting test

papers in most instances is dull, uninteresting drudgery. But it must be done. Scoring results should, therefore, be made as easy as possible. In most cases, scoring is done by the class teacher. For convenience and facility in rating papers, questions should be evaluated in multiples of five and ten as far as possible. This is especially important in those cases where one teacher is obliged to examine a large number of papers. Any close calculation of credits, carried to extreme lengths, exacts a toll in nervous wear and tear that is disastrous to the physical and mental health of the teachers.

In this connection reference might be made to the question of percentage values for examination questions. Many educators deplore their use and perhaps rightly so, but as yet we have no satisfactory substitute. Percentage values have the advantage of being definite and concrete. It is in such subjects as English, that we find the greatest difficulty in assigning definite percentage value to a question. Such an assignment in partitioned questions has come in for much condemnation. Subsidiary parts of a question should be so evaluated as to enable the examiner to credit answers easily and accurately. But the partitioned questions should not be ornamented with 2, 3, or 4 of definite percentage values. The evaluation of the various parts should be kept alike, if possible, and one total percentage value stated at the end of the question. If care is taken to keep the divisional ratings even instead of fractional, there should be no difficulty. Rating all the papers should be made in whole numbers only, and as far as possible, in multiples of five, such as 60, 65, 70, 75, etc. It is practically impossible for any teacher to judge a pupil's standing, knowledge, or power to the fraction of point. When notes like 96-5/7 are given, one wonders how it is possible to attain such exactitude. Fractional ratings although they may occur in exact subjects like arithmetic, tell little or nothing about the pupil for educational purposes beyond what whole numbers can tell. Few of us are capable of judging our fellowman within the limits of five per cent fluctuation, no matter what sort of unit of measurement we may employ.

Examination Questions. What sort of questions are to be used in order that a general test will meet the four standards of a good examination? What type of questions is best suited to our pur-

pose? The type of questions will, of course, vary to some extent with the subject. In arithmetic, two general classes of problems are usually given—computation problems and reasoning problems. In the social studies and in English, as a rule, four kinds of questions should be asked: questions of thought, questions of judgment, questions of imagination, and questions of fact. Questions of fact should stand lowest in the evaluation scale; while questions of thought stimulation stand highest. Questions that make demands upon the imagination and judgment should generally share evaluation honors with those of thought stimulation, and usually belong in the same category. The order of the questions, whether the most difficult first or the easiest, is controverted. The standardized test follows the order of the simplest questions first and gradually leading up to the hard ones. This order prevents a pupil from being “stuck” at the outset and is a source of encouragement. The reverse of this order has its advocates who assert that the pupil is usually prepared to bring his best and strongest powers to bear upon the first and early part of the examination.

Examination questions should be stated in the simplest possible form consistent with explicit and sufficient direction. Obviously if the pupil has difficulty in understanding the question, he will be doubtful about his answer. The questions should not be too general or ambiguous or couched in academic phraseology. In addition to being lucid and explicit, examination questions should be stimulating and challenging. The stereotyped, classroom, or textbook form should be avoided and the same old facts asked for from new slants and angles. The new type of questions presented in the standardize tests possesses these qualities to a high degree.

In the modern objective examination, two general types of questions are used—the Recall type and the Recognition type. Under the Recall type are grouped (a) simple recall questions, and (b) completion exercises. The best-known Recognition types are:

- (a) Multiple response.
- (b) True-false.
- (c) Best answer.
- (d) Matching exercises.
- (e) Identification.

Just what types of questions to use will depend upon the judgment of the examiner as to the most appropriate form for the material at hand. Certain subjects and certain items in different subjects lend themselves easily to one form which would have to be distorted to fit into another form. The true-false form offers the greatest latitude and can often be employed where other forms cannot. Several types of questions can be used in the same examination. The choice of types and especially the number of items to be given depend upon the time available and the proposed reliability. Ruch gives the number of items and time required for elementary pupils as follows: Recall types 3 to 5 items per minute; Recognition types 4 to 6 items per minute; True-False types 5 to 8 items per minute. These recommendations at best are approximate and depend greatly upon the subject-matter and the degree of difficulty of the items.

The question of the relative merit of the various types of questions is by no means settled. Experiments have been made and are still being made but not to a sufficient extent to justify a categorical statement or classification. In general, the findings and opinions of authorities might be summarized in the following statements:

It appears to be demonstrated that a 10 to 20 minute examination of the objective type are very much more reliable than the 5 and 10 question traditional examinations which require 30 to 60 minutes. Multiple choice recognition questions are easier than the recall types. So likewise is the true-false form, due to the factor of guessing and chance responses. One advantage of the true-false form is that many more questions can be asked in the same length of time—183 such questions can be given in the same length of time that it takes to give 100 identical questions in the recall form.

The true-false form is sometimes objected to on psychological grounds due to the fact that it presents untruths boldly, thus practicing pupils in errors. This, however, is an assertion which has not been proven to be a fact. Certainly there is no prolonged exposure and no sanction to the false statements which might fix the error in the mind of the pupil. On the other hand, in actual life we are constantly dealing with truth and error, with facts and

falsehoods. In such tests there is some training value, for they encourage the questioning attitude and thus serve to put the pupil habitually on guard. The whole matter of true-false test forms is still somewhat uncertain. It seems clear that they are definitely easier than the question and answer form. That the true-false form is bad psychologically is disputed. The guessing element enters in, but to what amount and effect is uncertain. At any rate, the recall and multiple response types seem to be superior in every point of view and are to be recommended for use over the true-false type. A study made at the University of California showed that, while the completion test lacks objectivity, it is as valid as the true-false test; that the two should be used together to supplement each other by measuring different types of mental reactions.

In the preparation of a diocesan examination both recall and recognition type questions are now being used. The adoption of such types of questions makes the examination objective, adds to the validity and reliability, and certainly lessens the burden of administration and scoring. Such questions make the diocesan test equal in effectiveness to the standardized test, the only difference being the absence of general norms or standards in the locally prepared papers. Since our purpose is measurement within the system, such norms are not needed.

Evaluation of Results. Once the examinations have been given and the reports received in the diocesan office, what are we going to do with them? Are the reports merely to be checked off and filed away in the limbo of forgotten papers? If so, then money, time, and labor have been to a large extent wasted so far as the superintendent is concerned. These reports have a story to tell, one that can be of real service to all the schools. If they are tabulated and carefully studied, the examination results will disclose much information decidedly useful to the superintendent and the supervisors.

The first thing is a general tabulation. This is merely a matter of counting the number of pupils who made high, medium, and low grades, the number that attained a passing average, and the number that failed. It is helpful in a study of general results to transfer the numbers to percentages. If a score-distribution form is used,

calculate the median for each grade and subject, or if preferred the general average. This tabulation should be made separately for city schools, rural schools, and if desired for the schools taught by each community of Sisters teaching in the diocese.

When the results are tabulated, the real task of evaluation begins. The results should then be carefully analyzed to determine the relative merits of the various phases of school work tested by the examination. This might be done in a general fashion, subject by subject, and grade by grade, using some sort of arbitrary scale such as the following:

	5	per	cent	should	receive	the	grade	of	A
20	"	"	"	"	"	"	"	"	B
50	"	"	"	"	"	"	"	"	C
20	"	"	"	"	"	"	"	"	D
5	"	"	"	"	"	"	"	"	E

If it is discovered that, in certain subjects or in certain grades, there is a noticeable variation, that particular subject or grade should be noted for a more detailed analysis. If the median or general average for a particular subject is found to be low, the reports should be checked back to see if this is due to generally low notes in all schools. Where they are good in some and very poor in others, the fault may be in the use of the course of study, or it may be due to some special cause peculiar to these schools. Where the results are poor in all schools for this particular subject, it means probably the test was too difficult in comparison with others. At any rate something is wrong somewhere and the superintendent has definite material to work on.

The principal point in evaluation of the results is to study the failures. Results in this respect should be compared with former years. If the number of pupils failing has increased or at least not decreased, we should endeavor to learn the reason or the cause. If a school or school system has an extraordinarily high percentage of failures, one of several things may be true. There may be poor teaching, the pupils may be slower than usual, standards may be too high, course of study may not be properly arranged or graded, etc. If the percentage is over-large for all classes in one grade for more than a year, there is reason to suspect that the course of study is too exacting.

If on the other hand, the examination results are extraordinarily good, the test may be too easy or the course of study too meager. Extremes in either direction show that something may be wrong somewhere. No pupil should earn either a perfect score or a zero score. If he does, he cannot be said to have been measured properly. Where there is a large number of either, or both, the type of examination should be carefully investigated.

Such an analysis of the reports as a whole will show the superintendent the general state of affairs. It will tell him in what subjects and what grade the system is strong and weak, whether his course of study is adequate or not, whether his examinations are too difficult or too easy, and it will likewise give him a general idea of the character of work being done by both teachers and pupils. The results of his study, the superintendent should give to all the community supervisors, and with them discuss the findings. Out of such discussion will come plans and suggestions for remedying defects, strengthening weakness, and stressing certain subjects. It will likewise be helpful to give each supervisor a tabulated report of the schools under her supervision. Obviously such a report should be confidential.

When a report for the entire system has been completed and analyzed, when the subject and grade medians have been found, the superintendent has his norms or standards. With these in mind, an intelligent study of the individual school results can be made. If there are any noticeable deviations in any subject or grade, the educational authorities have definite information to guide them when visiting the school. In cases of this kind, the diocesan examination should be discussed with the principal and teachers in the school concerned. When this is done honestly and candidly, any suggestions based on the report will be well received by the teachers who are thus enabled to know what phases of their work are strong or weak in comparison with other schools in the diocese.

Evaluation means an analysis of the results of the diocesan examinations to attain the purposes for which they were given. The primary purpose is to obtain definite knowledge of the character of work being done in the schools, a knowledge which will serve as a guide to the diocesan office in shaping or directing the

educational policy. A careful study of the results as a whole and those of each school in particular is important if the examinations are to serve the useful administrative purpose for which they are intended.

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THE SUPERINTENDENT'S RESPONSIBILITY FOR THE PROFESSIONAL ADVANCEMENT OF HIS TEACHERS

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This subject, dealing as it does with responsibility for teacher-training, immediately raises several questions. In the first place, there is the question of the quality and extent of a superintendent's responsibility; secondly, there is a question of fact, regarding the need of teacher-training; and thirdly, there is the serious consideration as to the best means of fulfilling such an obligation, in case it exists.

In order to deal as clearly as possible with the questions raised by the subject of this paper, we shall divide our consideration into the following topics:

- (1) Responsibility in general for the quality of the schools and for teacher preparation in a diocese. Where does this responsibility lie?
 - (2) The origin and extent of the superintendent's authority and responsibility. In how far does he share in the general responsibility for the standard of the schools and the preparation of the teachers?
 - (3) The importance of teacher-training. To what extent is teacher-training an important issue at the present time?
 - (4) The means at the disposal of the superintendent for the training of teachers. What plans for teacher-preparation may be used successfully in a diocese?
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- (1) *Responsibility in general for the quality of the schools and for teacher-preparation in a diocese.*

The natural place to look for information regarding responsibility in a diocese is in the laws and official decrees of the Church. In this connection let us discuss the Code and those decrees which have a bearing on Catholic education in the United States. De-

crees which have the most significance in this connection are found in the Instruction of the Congregation of the Propaganda to the Bishops of the United States and in the Acta of the Third Plenary Council of Baltimore.

- (a) *The Code of Canon Law.* An investigation of those Canons of the Code which refer to education name only the Bishop as the responsible official.

Canon 1374 states that in any diocese the Bishop is the judge of the schools which Catholic children may or may not attend.

Canon 1379 states that the Bishop is responsible for the establishment of both elementary and secondary schools; it furthermore states that if the higher education of the locality is not satisfactory, the Bishop is responsible for the establishment of a Catholic University.

Canon 1381 states that religious instruction in all schools in the diocese is subject to the authority and inspection of the Bishop, and all teachers of religion are subject to his approval.

These are the principal Canons of the Code referring to education and they all name the Bishop as the responsible party.

The only other place where Canons might be found dealing with the responsibility for schools would be in the section referring to the rights and duties of pastors. The principal rights of pastors are enumerated in Canon 462 and their chief duties are given in Canons 464-470 inclusive.

Among the rights of pastors no mention is made of schools but among their duties, Canon 467 states that they must give very great attention to the Catholic education of the young.

It is evident from a relative study of these Canons that the Code places on the Bishop responsibility of providing schools and maintaining a satisfactory standard in them.

- (b) *Instruction of the Propaganda to the Bishops of the United States.* The Instruction of the Congregation of the Propaganda in 1875 was given to the bishops and it

imposes upon them the responsibility of establishing Catholic schools and maintaining them at a high standard.

The document reads in part as follows: "All are agreed that there is nothing so needful to this end as the establishment of Catholic schools in every place, and schools no whit inferior to the public ones. Every effort then must be directed towards starting Catholic schools where they are not, and, where they are, towards enlarging them and providing them with better accommodations and equipment until they have nothing to suffer, as regards teachers or equipment by comparison with the public schools."

"The Sacred Congregation is not unaware that circumstances may be sometimes such as to permit parents conscientiously to send their children to the public schools. Of course they cannot do so without having sufficient cause. Whether there be sufficient cause in any particular case is to be left to the conscience and judgment of the Bishop."

It is obvious from the foregoing quotations as well as from the balance of the document that the Sacred Congregation considered the Bishop responsible for the standard of Catholic education in his diocese.

- (c) *Third Plenary Council of Baltimore.* The Acta of the Third Plenary Council of Baltimore, 1884, devotes 18 pages to the subject of Catholic schools (pp. 194-212, inclusive) and here again the authority to bring about a high standard, as well as the responsibility are placed on the Bishop of the diocese.

The Council first insists that the strictest obligation rests on the consciences of pastors and people to provide schools which shall be in no respect inferior to the public schools. It further decrees that this standard shall be observed in regard to buildings, equipment, size of classes, and the training of teachers.

The Council then went on to define the manner in which

the improvements in the schools were to be brought about.

The Council decreed that:

- (1) Students for the priesthood receive courses in psychology and education in the seminaries.
- (2) Priests frequently confer on educational matters.
- (3) Priests visit their schools at least once a week.
- (4) Public examinations be held once or twice a year.
- (5) No priests be appointed to irremovable rectorships who have neglected their schools.
- (6) The laity should be taught that no part of parish work is more important than the school.
- (7) All members of the parish should contribute to the support of the school so that all parish schools may be free schools.
- (8) The number of teachers should be increased and the size of the classes reduced.
- (9) No one should be permitted to teach who has not previously passed the diocesan teachers' examination.
- (10) The Bishop should appoint within a year a Diocesan Board of Examination whose duty it shall be to conduct the diocesan teachers' examinations.
- (11) No priest shall have the right to engage any teacher who has not a certificate from this Diocesan Board of Examination.
- (12) In cases of communities having their own superiors by permission of the Apostolic See, if they do not furnish well-trained teachers the Bishop shall warn the Superiors, and if the condition is not remedied he shall report the matter to the Congregation of Religious in Rome.
- (13) When giving schools to semi-independent communities, the Bishop should draw up a contract to be signed by the Superiors covering the appointment and removal of teachers and the quality of teaching.
- (14) The Bishop shall appoint several Boards of Inspectors

in the diocese whose duty it shall be to visit the schools and report on them.

- (15) The Council stated the Bishop's responsibility in regard to normal schools and teacher-training in the following words: "In order to insure a sufficient number of Catholic teachers who are prepared in the best manner for the sacred and sublime office of teaching youth, we urge that the Bishops, to whom this pertains, either by their own authority or by invoking the authority of the Sacred Congregation, shall negotiate with the Superiors of communities, dedicated to the task of teaching in their schools, to the end that normal schools shall be established in convenient quarters where they do not yet exist and where their necessity is apparent. In these normal schools the younger members shall be trained by expert and well-equipped instructors in the various school subjects and sciences, in methods and pedagogy, and in the other matters which pertain to the conduct of a school. This training shall continue for a considerable period of time and shall be given with religious diligence."

From these decrees it is again apparent that matters pertaining to the quality of the schools and especially to teacher-training are the direct responsibility of the Bishop. The Council expressly enumerated the following obligations of the Bishop:

- (1) The diocese licenses all teachers and thus sets the standard of training prerequisite for teaching.
- (2) The Diocesan Board of Examinations is appointed by the Bishop and is directly subject to his control.
- (3) The Bishop deals with outside communities relative to the quality of teachers furnished.
- (4) The Bishop shall make contracts with religious communities relative to the appointment of teachers.
- (5) The Bishop shall appoint school inspectors who shall report on the quality of work being done in the schools.

- (6) The Bishop shall see that suitable and convenient normal schools are established for the training of teachers.

Thus after a careful study of the Code of Canon Law, the Instruction of the Propaganda to the Bishops of the United States, and the decrees of the Third Plenary Council of Baltimore, we are led to the conclusion that the responsibility for the standard of the schools and the training of the teachers rests upon the Bishop of the diocese.

(2) *The Origin and Extent of the Superintendent's Authority and Responsibility.*

We have set forth the authority of the Bishop of the diocese thus far because it has a direct bearing on the question of the authority and responsibility of the superintendent.

The office of superintendent is not provided for in Canon Law or in the decrees of the Council of Baltimore and consequently the superintendent cannot be said to possess any ordinary authority. The authority which he has and consequently his responsibility must be delegated.

The origin of this delegation has been the subject of some discussion. Historically, the first superintendents were appointees of the Diocesan School Boards and their authority may be looked upon as a delegation from the powers granted to Diocesan School Commissions by the Third Council of Baltimore. At the present time, however, most superintendents are appointed by the Bishop.

In a modern diocese, the duties of a Bishop are so manifold that it would be impossible for him personally to attend to all obligations imposed on him by Canon Law. In consequence of this the Bishop appoints officials who are to share some of these responsibilities such as the Superintendent of Schools, the Director of Charities, etc. Whatever authority or responsibility these officials have, comes directly from the Bishop and must be regarded as a part of his canonical office. The superintendent is the Bishop's secretary in matters pertaining to Catholic education in the diocese.

It is regrettable that there have not been more written delegations of authority to superintendents on the part of bishops. If

this had been done it would have served to define in accordance with Canon Law, the extent of the superintendent's authority and responsibility. In the absence of such documents, however, it is presumed that the superintendent is expected by the Bishop to assist him in the fulfillment of that part of his obligation which pertains to the standard of the schools and the high quality of the teaching.

In this connection, the subject of normal schools is specifically mentioned among the obligations of the Bishop by the Third Plenary Council of Baltimore.

It is obvious that the Bishop may delegate more or less authority to a superintendent, as he chooses, but, under ordinary circumstances, where no written instruction has been given, the superintendent may presume that the Bishop expects him to shoulder tactfully but effectively that part of the responsibility which the law of the Church places upon the Bishop in regard to the standard of the schools and the quality of the teaching.

(3) The Importance of Teacher Training at the Present Time.

From the data furnished, it is evident that the Bishop is responsible for the quality of teaching done in the schools of his diocese. It is furthermore safe to state that the superintendent shares in this responsibility in as far as authority is delegated to him and in as far as the Bishop wishes him to do so.

The delegation which most superintendents have from their bishops, even where it is not given in writing, includes the authority to do whatever can tactfully be done to improve the quality of the teaching in the schools. All efforts to improve teaching lead the superintendent at once into a recognition of the importance of adequate teacher-training. The very nature of the situation makes it imperative that the superintendent become active in this field.

In stressing the importance of teacher preparation, it would not be correct to say that teacher-training alone would bring about the full measure of perfection in the schools. It must be supplemented by other useful and salutary endeavors. However, it is evident to every administrator that all other efforts are futile, unless there is a staff of intelligent and well-trained teachers with

whom to work. The present situation in regard to both the schools and the religious communities forces the careful student to recognize the need of more and still more teacher training.

There was a period in the history of Catholic schools in the United States, particularly during the third quarter of the last century, when the absorbing problem was to erect buildings and to secure even a small quota of religious teachers. Then came the enforcement of compulsory-education laws and pastors and people were occupied in making provision for the rapidly increasing numbers. Simultaneous with these hard problems of finance and personnel was the ever-present responsibility of instructing parents in the obligation of giving a religious education to their children.

During the last quarter of the last century and the first fourteen years of the present century, immigration poured into this country and with the natural increase at home, the problem of expansion was constantly before the minds of all. Few seem to realize the stupendous proportions of the task of providing by voluntary contribution an educational system of the magnitude of that which, the Catholics of this country set out to provide. In such a system, the religious teacher is not only a Religious but an economic necessity.

The number of children increased each year. The pastors were frantic to secure Sisters. Each September overcrowded classrooms called for more construction and more Sisters. Mother Superiors tried to meet the need of the hour to the best of their ability and often regretfully sent out young girls, just received as postulants, to take charge of classrooms, hoping that the aid of their experienced Sisters and God's grace would bring them success in their work. Adequate training was impossible. .

Since 1914, however, this anxious, ceaseless groping for schools and more schools, teachers and more teachers has gradually ceased. The war and the reduction of immigration have given pastors and religious communities a breathing spell. For ten years the frantic efforts went on because every diocese was so far behind in the work of providing buildings and teachers; but the last five or six years have seen a change. The increase in school population is tapering off.

We are getting more adequate buildings. It is easier to obtain Sisters to meet the needs. A study by the National Catholic Welfare Conference showed that in the growth of the Catholic-school system from 1920 to 1928, the number of schools increased 18 per cent, the number of children increased 28 per cent, while the number of teachers increased 53 per cent. If it were not for the simultaneous growth of the high-school movement since 1920, this change would have been even more noticeable.

At the turn of the present decade the Catholic schools stand in an unusually strong position:

- (1) Old buildings are rapidly giving way to modern structures.
- (2) Size of classes are being materially reduced.
- (3) The great bulk of the Catholic population is no longer swayed by sense of compulsion but by preference in sending their children to Catholic schools.
- (4) The general public has begun to accept the Catholic schools as a part of the educational system of the country.
- (5) Educators recognize the definite contribution the Catholic schools are making in the way of religious education.
- (6) Our high schools have won the respect of Catholics and non-Catholics.
- (7) We have a few outstanding teachers and a limited number of educational leaders.
- (8) The Catholic schools have built up a large group of intelligent lay men and women who are a credit to their schools.

While these creditable achievements serve to give encouragement, it is not virtues but defects which point the way to progress. The search for defects immediately brings us food for serious thought.

- (1) Non-Catholics regard the Catholic school with suspicion and even many Catholics consider them inferior to the public schools, in everything except religious training.
- (2) The elementary-school curriculum is based largely on tradition, instead of on well-grounded principles.

- (3) Untrained lay teachers are being hired and even Sisters are being given inadequate training.
- (4) The elementary schools have very little in the way of cultural surroundings and atmosphere.
- (5) Even the pastors and teachers have more respect for directions emanating from civil authorities than they have for those coming from the diocese.
- (6) In spite of our professional teaching staff, with years of experience, we have produced very few outstanding teachers and very few schools where the teaching is sufficiently noteworthy to attract outside observers.
- (7) The Catholic schools have done very little research work and as a result have had no marked influence on the educational practice or theory of the country.
- (8) The Catholic schools have made almost no provision for exceptional children and have contributed almost nothing toward the care and education of dull and delinquent pupils, a field in which the religious teacher should be preeminent. Instead of this, these problem cases are frequently unloaded on the public schools.

These are some of the defects of the Catholic-schools system. Fortunately, there are many exceptions to the rule and in general these conditions are rapidly improving, but every one who knows the Catholic schools will agree that they are characteristic defects.

A study of these and similar defects in the Catholic schools points at once to the road toward progress and improvement. The correction of these defects does not require any great outlay of money. They are practically all due to a common cause; namely, the lack of a sufficient number of highly trained teachers.

The rapidity with which the Catholic high schools have won respect indicates what can be done in the elementary schools. The reason why the Catholic high schools have won the respect of Catholics and non-Catholics is because they have been staffed with the best of our teaching force, in priests, Brothers, Sisters, and lay teachers. The same can be done in the elementary schools.

"The Catholic schools have a tremendous advantage in the devotedness of their teachers, in the religious motivation, and in the

permanent, professional nature of the teaching staff. But we must have better-educated teachers. Every elementary school must have a staff as highly trained in its field as the high schools now possess. This is the road to progress. The Catholic schools have a wonderful work to do and an exceptional opportunity of doing it but they will not succeed unless they can produce not a few but thousands of highly trained teachers and principals.

The training to be given the Sisters should be twofold in its nature: There should be thorough preparation for the young Sisters before they begin to teach and there should be continuation work for those who are already engaged in teaching.

No Sister nor lay teacher should be allowed to go into the classroom of any Catholic school until she has had at least two years of normal training. But this is not enough, it is only the beginning. Of necessity, these two years will be occupied largely with the essentials of content and method for elementary-school subjects. They will offer very little of that rich culture which should be the heritage of every Catholic teacher. In time, the two years should be lengthened to three and then to four years of college work prior to teaching. In the meantime, however, part-time courses offer the only avenue to further education. But even four years will not be enough. As long as there are new methods to be studied and new fields of culture to be explored, the religious teacher who understands her task, will be eager and restless to go on and on."

The importance of continuation work becomes apparent when the long teaching career of the Sisters is considered. A study of two old and well-established communities in Toledo, each having about 170 teachers, or a total of 345, showed the median experience of those now engaged in teaching to be over 16 years. Of the 345 Sisters, 227 or 66 per cent had been teaching over 10 years, and 78 Sisters or 22.6 per cent had been teaching over 25 years. This is not exceptional for other studies have shown 18 and 20 years to be the median teaching experience.

While this dedication to teaching as a life-long vocation is one of the greatest assets of the Catholic schools, it is only an asset if it is accompanied by continued educational and cultural growth.

It cries louder than words for well-organized and ceaseless continuation work.

The question of teacher-training for the Catholic superintendent offers a twofold solicitude: (1) To secure the maximum amount of preparation prior to beginning to teach; (2) to provide for healthy continuation work, both cultural and professional, which will meet the needs of the teachers of the diocese.

(4) *Means at the Disposal of the Superintendent for the Training of Teachers.*

Several methods of providing teacher-training are at the disposal of the superintendent. Which plan he may adopt will depend upon the Bishop and upon the local circumstances of the diocese.

The available methods are fundamentally these:

- (1) Public normal schools and universities.
- (2) Community normal schools.
- (3) Catholic colleges and universities.
- (4) Diocesan normal schools or teachers' colleges.

(1) *Public Normal Schools and Universities.* It may be necessary and practical to make use of public normal schools and universities for work in special subjects, such as art, music, home economics, etc., but Catholic educators who realize the importance of a sound religious outlook on the part of Catholic teachers and the need of a Catholic philosophy of education will not encourage the use of public normal schools and universities as a general medium of educating Catholic teachers.

(2) *Community Normal Schools.* By Community normal schools is usually meant training schools for teachers established in connection with novitiates of religious communities or in colleges conducted by the communities.

Many such institutions are well established and are doing excellent work. They have the advantage of being less expensive to the community and at

the same time of integrating the educational work with the religious life of the younger Sisters.

Community normal schools, however, labor under several disadvantages. Unless the community is a large one, it is impossible to offer the desired variety of work. The students fail to get the educational advantage arising from contact with Sisters of other communities. The normal school is frequently out of contact with the diocesan organization.

- (3) *Catholic Colleges and Universities.* In many places, the larger Catholic colleges and universities are offering a splendid variety of courses for the Sisters. These opportunities, however, are more frequently used by older Sisters doing continuation work than they are by the younger beginners. The work is of such a nature that it could readily be expanded to include the novices where that is desirable.

The only criticism which might arise is that sometimes the colleges stress academic work to the exclusion of adequate professional training. Furthermore, in order to fully meet the requirements of a diocese the college or university should work in close harmony with the superintendent's office.

- (4) *The Diocesan Normal School or Teachers' College* Such an institution offers several distinct advantages to the superintendent. His control over the institution allows him to easily adapt the work to the needs of the diocese. It is a meeting ground on which the various communities of the diocese become acquainted and thus it promotes harmony and mutual understanding. It builds up a close bond of cooperation between the teachers and the superintendent's office.

The founding of a diocesan teacher-training institution, however, should not be undertaken without mature consideration. It would

not be advisable to begin such an institution unless sufficient income for properly conducting it were definitely assured. Furthermore, the diocese should be large enough to furnish an adequate attendance both at the full-time and part-time sessions. In case these conditions could not be fulfilled, it would be much better to enter into a working agreement with the most convenient Catholic college or diocesan normal school of a neighboring diocese.

As a sidelight on the conducting of a diocesan teachers' college I might mention our experience in Toledo. We have had experience with such an institution for the past nine years.

The Teachers' College operates under the charter of St. John's University, but the Jesuit Fathers in making the arrangements with Bishop Stritch left the entire management of the Teachers' College in the hands of the diocese.

The Teachers' College has grown from a total attendance of 270 at all sessions in 1922-1923 to a total attendance of 962 at all sessions in 1930-1931. During those nine years the Teachers' College has offered 701 courses of two semester hours or more and these courses have been taken by 12,695 registered students. Most of these students were teachers in the schools of the diocese. The cost of operating last year was \$24,729.67.

During these nine years the Teachers' College has met with wholehearted cooperation from the communities of the diocese and from a number of communities outside the diocese. The contact with the Sisters in the classroom throughout these nine years has been of tremendous advantage in the administration of the schools of the diocese.

I am submitting a summary of the work done by the Teachers' College of St. John's University since 1922 in the hope that it may be of help to any one planning work along similar lines.

TEACHERS' COLLEGE OF ST. JOHN'S UNIVERSITY, TOLEDO, OHIO

ATTENDANCE BY YEARS

<i>Year</i>	<i>Summer Session</i>	<i>Saturday Session</i>	<i>Full-Time Session</i>	<i>Total</i>
1922-1923	158	112	....	270
1923-1924	192	155	..	347

1924-1925	274	150	....	424
1925-1926	331	182	....	513
1926-1927	439	231	....	670
1927-1928	413	264	....	677
1928-1929	506	234	26	766
1929-1930	511	263	56	830
1930-1931	637	247	78	962

DEGREES GRANTED

<i>Year</i>	<i>Number</i>
1925	5
1926	11
1927	17
1928	19
1929	20
1930	10
Total	82

Degrees have been granted to 78 Sisters, 2 priests, 1 lay man, and 1 lay woman.

TEACHERS' COLLEGE OF ST. JOHN'S UNIVERSITY

FINANCIAL REPORT FOR YEAR ENDING DECEMBER 31, 1930

RECEIPTS

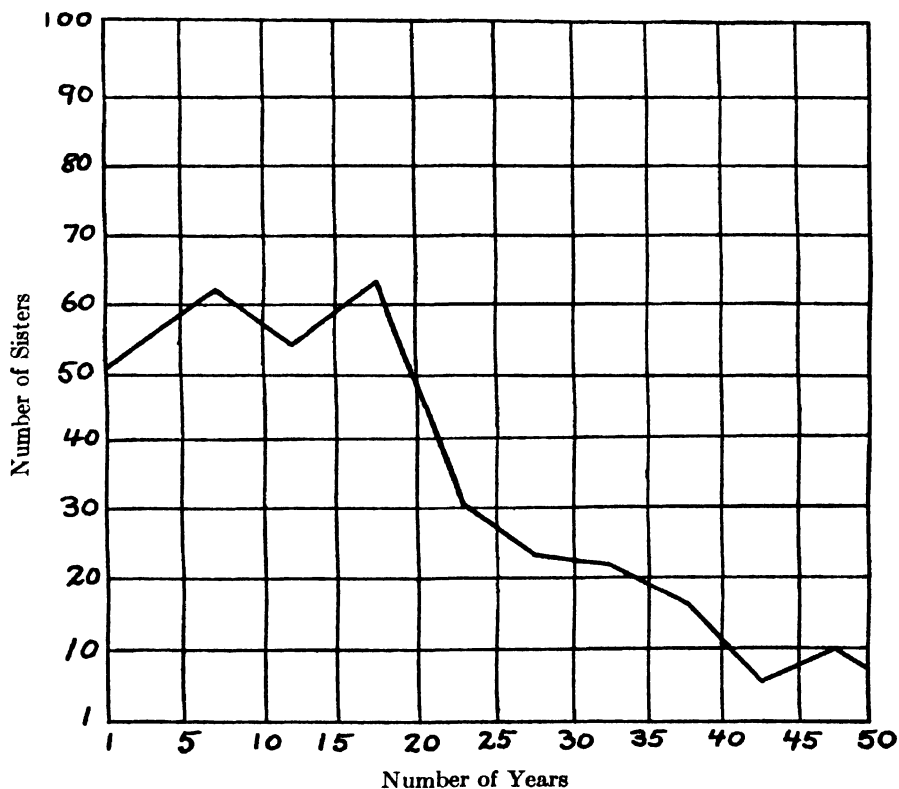
<i>Items</i>	<i>Summer Session</i>	<i>Demon- stration School</i>	<i>Winter Session</i>	<i>Total</i>
Tuition.....	\$7,229.50	\$1,234.00	\$4,340.50	\$12,804.00
Diocesan Appropriation....	2,700 00	.....	8,900.00	11,600.00
Certificates	80.00	.....	23.00	103.00
Books	53.10	5.18	36.05	94 33
Examination Fees.....	118.00	.....	6.00	124.00
Miscellaneous.....	27.45	.....	5.60	33.05
Art Materials.....	87.38	.....	.....	87.38
Total Receipts..	\$10,295.43	\$1,239.18	\$13,311.15	\$24,845.76

EXPENDITURES

<i>Items</i>	<i>Summer Session</i>	<i>Demon- stration School</i>	<i>Winter Session</i>	<i>Total</i>
Instructors' Salaries.	\$7,749 00	\$1,080.00	\$6,658.00	\$15,487.00
Office Salaries.	520.00	180.00	2,100.00	2,800.00
Librarian Salary.....	240 00	.....	1,200.00	1,440.00

Stationery and Printing...	640.16	54.62	477.59	1,172.37
Books, Magazines, etc.....	597.12	26.79	859.96	1,483.87
Examinations.....	117.00	20.12	252.32	389.44
Postage.....	96.00	5.00	143.40	244.40
Art and Science Supplies .	114.46	.....	153.42	267.88
Office Supplies.....	51.35	5.00	93.50	149.85
Certificate.....	38.52	.....	30.00	68.52
Light and Heat.....	31.14	.....	545.82	576.96
Telephone and Telegraph	26.56	.....	111.32	137.88
Janitor Service.....	151.00	32.00	200.00	383.00
Miscellaneous	80.00	18.50	130.00	228.50
Total Expenditures..	\$10,452.31	\$1,422.03	\$12,955.33	\$24,829.67

DIAGRAM SHOWING DISTRIBUTION OF SISTERS ACCORDING TO LENGTH OF TEACHING EXPERIENCE



This investigation included all the teaching sisters of two typical communities. The records of 345 Sisters were studied.

The distribution was as follows:

55 Sisters had from 1-5 years' experience
 63 Sisters had from 6-10 years' experience
 55 Sisters had from 11-15 years' experience
 64 Sisters had from 16-20 years' experience
 30 Sisters had from 21-25 years' experience
 23 Sisters had from 26-30 years' experience
 22 Sisters had from 31-35 years' experience
 17 Sisters had from 36-40 years' experience
 6 Sisters had from 41-45 years' experience
 10 Sisters had from 46-50 years' experience

The Median Teaching Experience was 16 years

SUMMARY OF COURSES BY DEPARTMENTS

From July, 1922 to June, 1931

TEACHERS' COLLEGE OF ST. JOHN'S UNIVERSITY

<i>Departments</i>	<i>No. of Courses Given</i>	<i>Sisters in Diocese</i>	<i>Sisters outside Diocese</i>	<i>Lay Men</i>	<i>Lay Women</i>	<i>Total</i>
Education.....	198	2,730	581	77	961	4,349
Agriculture.....	3	25	4	1	1	31
Art.....	31	469	116	0	77	662
English.....	99	1,249	543	19	216	2,207
Geography.....	10	118	4	0	20	142
History.....	51	588	161	16	109	874
Languages.....	113	832	305	13	93	1,243
Mathematics.....	35	271	97	5	12	385
Music.....	22	362	52	6	37	457
Philosophy.....	36	362	153	6	60	581
Psychology.....	47	762	209	17	199	1,187
Religion.....	11	225	18	0	12	255
Sciences.....	29	307	52	4	9	372
Sociology.....	16	185	73	9	63	330
Grand Total.....	701	8,485	2,368	173	1,869	12,895

ALL COURSES GIVEN FROM JULY, 1922 TO JUNE, 1931

at

TEACHERS' COLLEGE OF ST. JOHN'S UNIVERSITY

2572 Cherry Street, Toledo, Ohio

EDUCATION

	<i>Times Given</i>	<i>Sisters in Diocese</i>	<i>Sisters Outside Diocese</i>	<i>Lay Men</i>	<i>Lay Women</i>	<i>Total</i>
Teaching Religion	4	89	14	0	6	109
Religion Content	1	39	12	0	3	54
Principles of Education	11	156	12	11	66	245
Secondary Education.....	1	3	3	2	1	9
Primary Number Work	3	53	18	0	17	88
Classroom Management.....	17	237	77	5	135	454
Modern Teaching Practices ..	1	11	8	0	9	28
School Hygiene.....	8	101	12	0	10	123
Juvenile Literature	5	104	2	0	14	120
Teaching Reading	15	182	52	0	119	353
Teaching Arithmetic	11	120	17	1	49	187
Arithmetic Content.....	2	68	9	0	7	84
Teaching English.....	15	234	80	1	91	406
English Content.....	2	32	5	0	5	42
Ed. and Intell. Tests	13	185	16	12	51	264
High-School Administration ..	1	1	0	2	1	4
Elem.-School Observation	4	52	8	0	31	91
High-School Observation	2	1	0	3	20	24
Elem. Practice Teaching	4	40	0	0	9	49
H.-S. Practice Teaching.....	3	14	0	11	13	38
Physical Education	7	113	43	1	18	175
History of Education	10	163	20	7	49	239
Teaching History	11	106	41	1	36	184
Teaching Geography.....	13	186	66	0	69	321
School Organization.....	10	125	28	16	43	212
Teaching Latin I.....	2	20	7	2	4	33
Teaching Latin II.....	1	6	0	0	0	6
Latin Demonstration Class	2	14	0	0	1	15
Teaching Nature Study	3	78	19	0	17	114
Primary Reading Work	4	71	5	0	11	87
Primary Language Work.....	1	6	2	0	24	32
Primary Plays and Games.....	2	41	2	0	2	45
Home Economics.....	1	16	3	0	0	19
Teaching H.-S. Literature.....	1	2	0	0	2	4
High-School Methods.....	3	3	0	2	26	31

Jr. H.-School Curriculum.....	1	5	0	0	2	7
Primary Methods I.....	2	34	0	0	0	34
Primary Methods II.....	1	19	0	0	0	19
Total.....	198	2,730	581	77	961	4,349

AGRICULTURE

	<i>Times Given</i>	<i>Sisters in Diocese</i>	<i>Sisters Outside Diocese</i>	<i>Lay Men</i>	<i>Lay Women</i>	<i>Total</i>
General Agriculture	2	14	4	0	1	19
Rural Economics	1	11	0	1	0	12
Total.....	3	25	4	1	1	31

ART

	<i>Times Given</i>	<i>Sisters in Diocese</i>	<i>Sisters Outside Diocese</i>	<i>Lay Men</i>	<i>Lay Women</i>	<i>Total</i>
Industrial Arts	1	1	1	0	5	7
Fine Arts I.....	5	22	20	0	12	54
Fine Arts II	4	16	13	0	1	30
Free-Hand Drawing	1	1	5	0	0	6
Art Structure and Lettering ..	1	8	7	0	1	16
Teaching Art I.....	10	263	50	0	43	356
Teaching Art II	8	120	20	0	15	155
Principles of Art	1	38	0	0	0	38
Total.....	31	469	116	0	77	662

ENGLISH

	<i>Times Given</i>	<i>Sisters in Diocese</i>	<i>Sisters Outside Diocese</i>	<i>Lay Men</i>	<i>Lay Women</i>	<i>Total</i>
English Composition I.....	13	207	57	0	28	292
English Composition II	12	144	27	1	19	191
Public Speaking	5	83	25	2	26	136
American Literature	16	182	40	6	42	270
English Literature	15	170	19	1	31	221
Journalism.....	3	17	3	0	9	29
Shakespeare.....	4	137	42	0	17	196
Milton and His Age	3	43	18	0	3	64
Rise of Romanticism	2	36	11	0	2	49

The Victorian Poets	2	30	9	0	5	44
The Modern Novel	3	27	4	1	10	42
The Short Story	4	38	6	0	7	51
Drama	1	8	0	0	1	9
Classicism	1	11	0	0	0	11
Writing Poetry	1	4	2	0	2	8
Advanced Composition	5	35	38	1	1	75
Macaulay	1	6	3	0	0	9
Pre-Shakespearean Drama	1	3	14	3	3	23
The Romantic Movement	4	51	23	4	7	85
Spenser and His Age	1	9	1	0	3	13
Elements of Old English	1	2	0	0	0	2
Newman	1	6	1	0	0	7
Total	99	1,249	343	19	216	1,827

GEOGRAPHY

	<i>Times Given</i>	<i>Sisters in Diocese</i>	<i>Sisters Outside Diocese</i>	<i>Lay Men</i>	<i>Lay Women</i>	<i>Total</i>
Western Hemisphere	5	60	3	0	10	73
Eastern Hemisphere	5	58	1	0	10	69
Total	10	118	4	0	20	142

HISTORY

	<i>Times Given</i>	<i>Sisters in Diocese</i>	<i>Sisters Outside Diocese</i>	<i>Lay Men</i>	<i>Lay Women</i>	<i>Total</i>
American History, 1492-1763	7	106	31	2	17	156
American History, 1763-1828	9	146	20	1	19	186
American History, 1828-1865	5	76	13	2	14	105
American History, 1865-1930	5	80	18	5	10	113
Industrial History of U. S.	1	16	0	1	0	17
The Middle Ages	6	38	14	0	9	61
Renaissance & Reformation	6	37	27	2	17	83
European Hist. Since Refor.	4	24	24	0	4	52
European History Since 1815	2	19	0	1	2	22
Genesis of the World War	2	14	10	2	10	36
European History, 1870-1914	2	13	3	0	5	21
European History, 1914-1930	1	2	1	0	2	5
History of the Church	1	17	0	0	0	17
Total	51	588	161	16	109	874

LANGUAGES

	<i>Times Given</i>	<i>Sisters in Diocese</i>	<i>Sisters Outside Diocese</i>	<i>Lay Men</i>	<i>Lay Women</i>	<i>Total</i>
French I.	16	151	59	3	23	236
French IIa	11	93	47	1	13	154
French IIb.	10	78	15	2	6	101
French IIIa.	12	68	19	1	11	99
French IIIb.	9	38	6	0	10	54
French IV	5	32	10	0	3	45
Latin Ia.	4	19	19	1	6	45
Latin Ib.	1	4	3	0	2	9
Caesar.	1	1	11	0	1	13
General Survey Course	4	48	46	2	5	101
Cicero.	6	29	10	2	3	44
Vergil.	5	17	8	0	1	26
Latin Composition I	5	68	15	0	6	89
Latin Composition II	2	18	4	0	0	22
Livy.	3	24	7	0	0	31
Horace, Ars Poetica	5	52	4	0	1	57
Horace, Odes	3	19	8	0	1	28
Pliny.	3	18	10	1	1	30
German I.	1	13	0	0	0	13
Greek I.	2	18	4	0	0	22
Greek IIa	1	10	0	0	0	10
Greek IIb.	1	7	0	0	0	7
Greek III.	1	4	0	0	0	4
Spanish I.	2	3	0	0	0	3
<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
Total.	113	832	305	13	93	1,243

MATHEMATICS

	<i>Times Given</i>	<i>Sisters in Diocese</i>	<i>Sisters Outside Diocese</i>	<i>Lay Men</i>	<i>Lay Women</i>	<i>Total</i>
Solid Geometry.	1	8	3	0	0	11
Advanced Algebra.	15	132	38	1	6	177
Plane Trigonometry	14	101	52	4	4	161
Analytic Geometry.	5	30	4	0	2	36
<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
Total.	35	271	97	5	12	385

MUSIC

	<i>Times Given</i>	<i>Sisters in Diocese</i>	<i>Sisters Outside Diocese</i>	<i>Lay Men</i>	<i>Lay Women</i>	<i>Total</i>
Music I (Ward Method).....	7	109	26	2	16	153
Music II (Ward Method) . . .	5	79	14	2	12	107
Music III (Ward Method)....	3	27	6	0	1	34
Music IV (Ward Method)....	3	47	5	2	2	56
Teaching Music.....	4	100	1	0	6	107
Total	22	362	52	6	37	457

PHILOSOPHY

	<i>Times Given</i>	<i>Sisters in Diocese</i>	<i>Sisters Outside Diocese</i>	<i>Lay Men</i>	<i>Lay Women</i>	<i>Total</i>
Logic.....	14	126	67	3	31	227
Epistemology	9	39	18	1	11	69
Cosmology.	4	41	37	0	5	83
Ethics.	9	156	31	2	13	202
Total.	36	362	153	6	60	581

PSYCHOLOGY

	<i>Times Given</i>	<i>Sisters in Diocese</i>	<i>Sisters Outside Diocese</i>	<i>Lay Men</i>	<i>Lay Women</i>	<i>Total</i>
General Psychology I	15	286	107	3	66	462
General Psychology II	16	207	61	1	50	319
Educational Psychology	10	124	27	9	74	234
The Exceptional Child	5	127	14	4	9	154
Character Study	1	18	0	0	0	18
Total.	47	762	209	17	199	1187

RELIGION

	<i>Times Given</i>	<i>Sisters in Diocese</i>	<i>Sisters Outside Diocese</i>	<i>Lay Men</i>	<i>Lay Women</i>	<i>Total</i>
Means of Grace.	1	21	1	0	0	22
Sin and Redemption	2	30	1	0	1	32
The Church.....	3	54	11	0	5	70
The Sacraments and Prayers	3	70	3	0	4	77
The Commandments	2	50	2	0	2	54
Total.	11	225	18	0	12	255

SCIENCE

	<i>Times Given</i>	<i>Sisters in Diocese</i>	<i>Sisters Outside Diocese</i>	<i>Lay Men</i>	<i>Lay Women</i>	<i>Total</i>
Animal Biology.....	8	93	19	0	4	116
Plant Biology.....	6	63	9	0	2	74
Theoretical Biology.....	1	15	4	0	2	21
Bacteriology.....	1	18	0	0	0	18
Physics Ia and Ib	4	28	7	3	0	38
Physics IIa and IIb.. ..	2	19	2	1	0	22
Chemistry Ia and Ib	7	71	11	0	1	83
Total	29	307	52	4	9	372

SOCIOLOGY

	<i>Times Given</i>	<i>Sisters in Diocese</i>	<i>Sisters Outside Diocese</i>	<i>Lay Men</i>	<i>Lay Women</i>	<i>Total</i>
Principles of Sociology	4	55	28	1	26	110
Poverty and Dependency ...	5	51	21	2	17	91
Delinquency.....	5	62	16	5	13	96
Social Ethics .. .	1	16	8	1	4	29
Educational Sociology	1	1	0	0	3	4
Total	16	185	73	9	63	330

SCHOOL RECORDS AND REPORTS

REVEREND PAUL E. CAMPBELL, A.M., LITT.D., LL.D., SUPERINTENDENT
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We live in an age devoted to the scientific study of education. Tools and techniques of experimentation and research evolve daily. Some students of education invent their own tools and techniques; others adapt tools and techniques already applied to other fields. Today we measure educational achievement with desperate accuracy and venture into the field of prophecy after measuring mental ability and intelligence. Meticulously we apply statistical method to the study of educational data.

Perhaps as a result of these developments has come increased attention to records and reports. The vogue of standard tests and statistical methods has awakened school administrators to the need of improvement in record-keeping and reporting. If records and reports are to serve any purpose save the gratifying of a vanity such as King David had in the counting of his people, they must measure up to certain standards objectively determined and they must maintain a certain degree of uniformity. Tradition has long been supreme in this field. Superintendent Jones kept certain records and made certain reports because his predecessor Smith recorded and reported thus. Records and reports carefully filed in neat steel files commanded respect. They were regarded with a certain mysterious awe. Responsible school officials *felt* they had value, though they were by no means sure just what that value was.

Scientific study can reveal the data essential for the management of a school system. This study will evolve desirable record forms for the recording of this data. Studies so far conducted prove that much of the work done in the past was haphazard and well-nigh useless. The Department of Superintendence of the National Education Association discovered much in a brief survey made a few years ago. There is pressing need for greater uniformity and standardization. No great ability as an investi-

gator is necessary to determine that conditions are somewhat chaotic when one city system in its reports demands one set of facts, while another asks for an entirely different set of facts. Some cities use only a few forms, others use hundreds. States are worse—they run riot from less than a dozen forms to more than 500. Twenty-two monthly report blanks asked for certain facts varying in number from 7 to 26. There were a grand total of 88 different facts, but 53% of these appeared on but one form. There was an utter lack of uniformity or standardization inasmuch as the 22 forms agreed on no single "recordable" fact. Yet these forms supplied information to various superintendents to fill out the same State form. Sometimes a minor school official is required to report to various superior officers, State and Federal, who are in equally hopeless disagreement regarding facts to be ascertained and recorded.

Child accounting must be rescued from this subjective maelstrom. We must establish an objective basis. The survey committee of the Department of Superintendence of the National Education Association determined that child accounting should facilitate administrative control, mechanize routines, and make possible the measurement of the efficiency of the schools, the prediction of future needs, comparison with other school systems, and the development of economies in plant, in goods utilized and in services employed. In short, child accounting provides the factual foundation upon which school practice should be based. The same survey committee prepared an extensive bibliography on the subject which is given in full in Volume 26 of the Teachers College Record, pages 767 to 782. One hundred sixty-one sources on the various phases of child accounting are enumerated. The committee made no claims to a complete bibliography; they noted the possibility of errors and omissions. Obviously that bibliography cannot be reproduced here.

The Committees on Uniform Records and Reports that followed up the work of this survey committee did not wish to appear unduly dogmatic. The determination of an objective basis in child accounting is extremely difficult. The report of these committees emphasizes their view that final pronouncements must be made with caution as to just what data should be reported by a school

system and as to just what reports should be made. They venture to present forms representative of good practice, but urge at the same time that each school system evaluate several alternative sets of forms in the light of the best theory and its own peculiar needs. The individual school official in a subordinate position may have a very well developed objective basis for his school records; he may know that these 12 facts and these 12 only, are vital to the conduct of his school, but where a superior officer demands the number of blue-eyed children in the sixth grade, he must supply the information.

Scientific study suggests that no item of information be collected which is not used, that no record or item be duplicated unless valid reason exists for such duplication, and that the various records and reports be coordinated and unified. Under the heading of permanent and cumulative pupil records—forms, namely, on which are made original entries of important data and subsequent additions and alterations, uniformly, for every child in the school system throughout his entire school history—the Committees on Uniform Records and Reports recommend (1) teacher's daily register book; (2) pupil's general cumulative record; (3) pupil's health record; (4) pupil's vocational-guidance record; (5) pupil's psychological clinic record; (6) principal's office-record card. If there are no departments in health education, guidance and psychological testing with which the child comes in contact, there is, of course, no need for records (3), (4), and (5). These pupil records are designed to render efficient the routine administration of a school system and the work of instruction, guidance, and health "follow-up." Well-devised records avoid much clerical work, useless duplication of items, and enable the teacher to become more readily and more thoroughly acquainted with her pupils. Incidentally, adequate records facilitate enforcement of compulsory-attendance laws and supply the data for important studies and investigation, among which are age-grade studies, the progress of pupils, the causes of failure, the holding power of different school units and various relationship studies. Scholarship, mentality, physical ability, and even nationality, have some bearing on attendance. Who expects a nation of poets to score perfect attendance in the glorious springtime?

These pupil records should be cumulative, adding new information, changing old data, but retaining the original record throughout the child's school history. It is patent that the record should be of durable material, and while avoiding useless duplication and maintaining uniformity, it should never fail to give the teacher information essential for adapting instruction to the needs of the pupil. The person having greatest need for the data reported should file the records. Too often cards that would supply a doctor, a nurse, or a teacher with vital information, do nothing but gather dust in a superintendent's office.

We cannot enter into a complete description of the various records. The teacher's daily register book must be primarily an attendance record, but it may provide space also for the recording of monthly scholarship marks in all subjects. Nor should we clutter up the register with data that properly belongs on the pupil's cumulative record. This record, formerly called the admission, discharge, and promotion card, has been much developed since 1912. It is kept by the regular classroom teacher or the teacher in closest contact with the pupil. It should be most accessible to the individual most needing it. On it are recorded a complete story of the child's past school and home history. The form devised by Moehlman of the University of Michigan provides a cumulative record of the entire school life of the pupil. It is a record, not only of scholarship, but a physical record, a standard test record, and a record showing the interests and vocational aptitudes of the child. We believe the Moehlman card, the Michigan cumulative record, superior to the packet system of Stenquist (Baltimore).

Health, guidance, and psychological clinic records are usually in the hands of the heads of these respective departments. These heads determine the form of card used. The Report from which we quote ventures to say only this: "The almost entire lack of uniformity in practices pertaining to guidance renders it unwise for the committee to suggest any single guidance record." The principal's office record is in its required information a duplicate of the pupil's cumulative record. This record remains in the principal's office. The pupil will have as many of these cards in dif-

ferent offices as he attends schools in the course of his academic career.

Moehlman is not content with the child-accounting forms that grew out of the National Education Association 1911-1912 report. These records carry only the academic records of the child. He advocated child accounting that includes in addition to academic data, health, social, emotional, vocational, achievement, and mental test records as well. His record requirements are accuracy, continuity, and adequacy. Carefully devised and uniform methods secure accuracy. A definite policy and the mechanical provision of proper forms insure continuity. Adequacy is provided for by a single form or report, following the child throughout his school life, gathering continuously and permanently recording the pupil's (a) personal history, (b) social background, (c) academic achievement on the basis of standardized and intelligence tests, (d) the primary emotional characteristics, (e) vocational tendencies and opportunities, and (f) health data.

The pupil's report card is usually retained as the traditional mode of contact with the parent. The report card is almost universally used. Parents expect it, and look forward to seeing it. The complete report indicates to parents how they may cooperate with the school to help their children. Remedies to overcome deficiencies or weaknesses are suggested, and parents are led to appreciate and understand the broader and more modern aims of the school. The modern parent must not rest content with an academic horizon that embraces only the "Three R" idea of education. Briefly the report card aims to give a complete inventory of the child's attainments, not merely his scholastic achievements. The prevailing frequency of the pupil report is monthly, but 39% of those analyzed in a recent study (Goldstein) covered longer periods from six to twelve weeks. The rating is usually in specific subjects, and this seems desirable. Literal marks find favor with progressive school administrators. The letters used have certain percent equivalents in a majority of cases, but frequently the given letters are merely symbols for certain descriptive terms, such as, Excellent, Good, Fair, Passing, Average, etc. A scale of numbers on a basis of five or ten has some proponents.

The normal probability curve is the norm in many places. The standard report card of the future will likely include, in addition to ratings in scholarship, ratings in citizenship, ratings in health, suggestions for improvement, space for comments by teacher and by parents, and provision for self-rating by pupil where feasible and for noting improvement and giving encouragement to the pupil. The traditional 3" x 5" or 4" x 6" card will no longer serve. The four-page booklet on stiff paper, says Goldstein, will come into more common use. The card now generally used has insufficient space for the various items needed.

Of the superintendent, Moehlman says only that he needs more general records, records which lend themselves to the appraisal of conditions within the schools and indicate their degree of success. His appraisal records, prepared from the permanent forms necessary for child and teacher, should include: (1) promotions and failures, (2) age-grade data, (3) age-grade-progress reports, and (4) individual achievement records upon the basis of standard tests. The superintendent must have also such complementary records of teacher training and teacher efficiency as will enable him to develop and present a general statement of conditions. Uniform practice among superintendents of parish schools demands also a principal's report on registration, a supervisor's report on school conditions, and a permanent individual record of teachers. A majority of parish superintendents request also a record of admissions and discharges throughout the year together with some report on the physical condition of the school building. In some dioceses the latter report is submitted to a committee of school visitors chosen from the membership of the diocesan school board. A smaller number of parish superintendents ask for a school census, permanent individual records of pupils, and monthly reports of school attendance.

We approach the problem of the proper contents of the report of the superintendent of parish schools with some trepidation. Shall we look over a number of reports and summarize the points of information contained as the standard report? Is the best report one that fairly bristles with figures neatly arranged in statistical tables? Shall we stand in awe of the rhetorical analysis that sounds the praises of Catholic education and predicts for it a brilliant future?

Some question the advisability of any report. This skepticism seems unreasonable. The report is at least a record of accomplishment. Reports are characteristic of good business procedure. The reading of such a record is designed to stimulate and direct further activity. Without activity, well-directed activity, we cannot progress. We may say that the report of the superintendent of parish schools promotes the progress of the school system.

We here assume the advisability of a report. Perhaps reports in the past have fallen into disrepute because they were nothing more than a combination of a school directory and endless tables of statistics. The force of custom effected the annual publication of extensive tables long after the original purpose of publication had ceased to exist. Reports presented long tables of statistics that were never seriously examined even by members of the diocesan school boards. When analysis and interpretation were lacking, the average lay reader was unable to extract from them the information that they are supposed to convey. The diocesan school report may be too vague and general to present local conditions of a given town or parish in a vital, interesting manner. The presentation of statistics may be so technical in character that only the special student can follow and interpret them. The highly technical report does not seem proper to the parish-school system where one of the great purposes, even as in the public-school field, is publicity—publicity for the further purpose of gaining and holding the good will of the public that pays the bill. The parish schools are supported by the people who love them, and one of the primary purposes of a report of schools should be to show by their fruits that they are worthy of this love.

The parish-school report shall not, therefore, content itself with a presentation of highly technical statistical tables. It will better serve its general purpose by presenting in readily intelligible fashion the facts that appeal as well to the layman as to the specialist in school administration. Tradition, well supported by experience, insists that an analytic interpretation of all statistical tables is very acceptable to the run-of-mine reader. The statistics should be sufficiently detailed and summarized in such a way as to elicit the interest of each and every school district of the diocese.

The superintendent who has set up standards of achievement

will desire to portray the degree of success his program is having. The mere recording of the children of school age, the children attending, the school membership and the total enrollment, the number of teachers and the number of schools, will not do this.

A study of age-grade data, a record of promotions and failures, and a record of individual achievement, will present a more accurate picture of genuine progress. An annual account of teacher preparation and teacher certification may be necessary to stimulate constructive activity while we are in the in-service training era. The results of special studies made by educational authorities within the diocese rightly find a place in the annual report when no provision is made for separate publication. A careful record of the affiliation of secondary schools and, where necessary, of elementary schools will encourage those in charge to care for this well-nigh indispensable requirement. Catholic parents are becoming increasingly aware of the handicaps under which graduates of non-accredited schools labor. Those in charge of our schools have a sacred duty to provide that attendance at Catholic high schools shall not impede the future academic progress of our students. A summary of local, state, or federal laws that affect the parish schools, is always in place. The report can rightfully allot space to the description of any outstanding service to the cause of Catholic education within the diocese. An annual necrology recording the names of former teachers who died within the term reported is some slight expression of gratitude for the dedication of a life to the instruction of the young. The report of the superintendent provides a place for the presentation of any new development of a progressive and permanent character in the diocesan educational facilities. The mere physical side of education is not neglected. In this age of visual education, when he who runs does not have time to read, a few photographs of modern school buildings recently erected are the best proof of progress, the best guarantee of a continued support of Catholic education. The report of the superintendent of parish schools serves to exhibit educational conditions, progress, and results in accord with the needs of publicity, produces the feeling of responsibility that most fully contributes to administrative ends, and finally keeps the system close to the hearts of the people who love and support it.

THE RELATION OF THE SUPERINTENDENT TO THE DIOCESAN HIGH SCHOOL

RIGHT REVEREND MONSIGNOR JOHN J. BONNER, D.D., LL.D., DIOCESAN
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The decade which has passed since the World War has witnessed an almost phenomenal development in all phases of education in America. Nowhere, however, has the growth been greater or more pronounced than in the field of secondary or high-school education, in which field the Catholic system of education has played its part. Catholic high schools have increased in numbers to an amazing extent during this ten-year period—and the end is not yet. True it is that the recent depression has brought a pause in the building program, but with the expected and long-looked-for return of normal business and financial conditions, it is quite certain that the construction of new Catholic high schools will go on apace.

Although the Catholic high school, in the general sense, has been in existence a long time, and considerably antedates the post-war period, the Diocesan Catholic High School—that is the school planned, financed, constructed, and administered by the educational authorities of the Diocese—still has the marks of novelty about it.

There have been institutions of learning under Catholic auspices offering facilities in education beyond the elementary grades during the major portion of the life of our nation. These institutions went by the name of academies or seminaries, but could not be classified by the title, high school, in the modern and generally accepted connotation of that term. Today, however, these institutions while retaining the name academy or seminary offer to the student the courses of a modern high school.

The Diocesan High School, the oldest of which has not yet reached the half-century mark, came into being to provide additional facilities in secondary education to those previously exist-

ing for the boys and girls graduating from the parochial elementary schools.

For the most part these schools have been and still are of four distinct types:

- (a) The Central High School—located in the larger cities or in the centre of a populous Catholic area. This type of school has been planned, financed, constructed, and maintained by the Diocese. It is called a Diocesan High School in the strict sense of the word. This school provides the opportunities of high-school education for its pupils, either entirely free of expense to them, or at a modest tuition charge exacted from those who can afford it.
- (b) The Parochial High School, established through the zeal of the Pastor in certain parishes in a Diocese.—Its primary purpose was to provide for the high-school training of the boys and girls of the particular parish in which the school is located. Where circumstances permit, it frequently opens its doors to students from neighboring parishes. Occasionally this has been done by episcopal direction but more often it has been the spontaneous action of the local pastor. This school may be termed diocesan in the sense that it is a definite part of the diocesan school system and is, therefore, under the jurisdiction of the Ordinary of the diocese.
- (c) The High School established by a religious community at the invitation of the Bishop of the diocese to give high-school training to the children from a certain district, who have finished the parochial-school course in that district.—This type of school is built, financed, and administered by the religious community which undertakes the project. It is diocesan in the sense that it is within the territory of the diocese and that the diocese undertakes a certain obligation in supplying students, frequently helping by donations or by guaranteeing tuition costs, in financing the school.
- (d) The High School or Academy which is inaugurated by a

religious community as a private enterprise having a fixed tuition charge and appealing to students who can afford to pay for their education.—This may be termed diocesan only in the widest sense. It is in diocesan territory and comes under the direction of the Bishop in a limited degree.

Just as the school system under Catholic control has extended its activities to all fields of educational endeavor from the kindergarten to the university, so the office and duties of the diocesan superintendent have been expanded during the years to meet many of the demands of this growth. The Catholic superintendent is the delegate of the Bishop of the diocese. He holds office by virtue of that delegation, and his work is to carry out the episcopal plans and directions for the schools of the diocese over which the Bishop properly has jurisdiction. (According to the Code of Canon Law, all Catholic schools within the diocese are subject to the jurisdiction of the Bishop.) The superintendent's task is to keep the Ordinary informed of the progress or shortcomings of the schools of the diocese; to keep them abreast of educational growth through tactful direction and inspirational leadership.

Since some type of the high schools previously mentioned is to be found in practically every diocese of the country, the superintendent, of necessity, will have some relationship to such a school. The nature and extent of that relationship will vary with the diocese, with the type of school existing therein, with custom or special circumstances under which a given high school may function. The mind of the Bishop and the delegation of authority by him to the superintendent, in reference to the high schools of the diocese, will always determine the policy and extent of the superintendent's relationship to diocesan high schools. This fact is to be definitely understood and presupposed in the following remarks, concerning what, in our humble opinion, the relationship of the superintendent to the diocesan high school should be.

His relationship to the private high school within diocesan territory is readily disposed of. Custom has established that the superintendent's contacts with these schools are few. Some should exist, however, as long as children from within the diocese attend

such schools. The extent of this relationship, beyond the assurance to be given the Bishop that religion is being taught and that the course of study is of high-school calibre, will depend on the tact of the superintendent, and the desire on the part of the private-school authorities to submit gracefully to his jurisdiction. Where the diocesan schools are well organized, there seems to be a notable movement on the part of such private schools voluntarily to place themselves under the supervision of the superintendent.

The high school that has been built by a religious community for definite children from the diocesan elementary schools is altogether a different problem. Where these schools now exist the tendency seems to be for the diocesan superintendent to have very little to do with their management or functioning. It seems to me, however, that the superintendent, as the Bishop's representative, should have a definite part in determining the standards of admission to such schools. Through his office the scholastic and other personal-record cards of the student should be passed on to the high school. After the admission of the students, or better, before the admission, it would seem proper for the superintendent to have some assurance that the teaching staff is properly equipped for the work, and that a course of study conforming to all legal and other necessary requirements is carried on in the school. Since the work of the students in the school will definitely reflect the status of the elementary schools from which the students come, the superintendent ought to be informed of the progress or failure of the pupils with regularity and in detail. It would seem also that these schools should be required to observe the general diocesan school regulations.

In regard to the parochial high school, the superintendent's relation is more definite and concrete. His control should extend to such a school in the same or even in greater degree, as that of the elementary school in the same parish. Hence he must see that the school does not start without episcopal knowledge and sanction, that there is a real need for its existence, and that the building is suitable in size, appearance, and equipment for the work it undertakes to do. The standard for admission should be determined by the superintendent. He must insist upon properly trained and equipped teachers to meet the requirements of departments

of public instruction and standardizing agencies. He should set the rules for promotion and graduation so that they will conform to the other high schools of the diocese. He should apply for the accreditation of such schools and conduct the negotiations necessary to obtain such accreditation. He should have such knowledge of the school and its work as to justify his assuming, as he must do, responsibility for its work and continued existence.

We come to the central high school or the diocesan high school in the strict sense. This is the school conceived, planned, financed, constructed, and maintained by the diocese. This is the school which is under the complete control of the Bishop; hence the relationship of the superintendent as the official representative of the Bishop should be direct and immediate.

Briefly this relationship will require the superintendent to have a definite part in the following factors:

- (1) The planning, financing, and construction of the school should devolve on the superintendent. Schools must be built with an eye to the future and on lines comparable with public educational institutions of their kind. In Philadelphia, the cost of erecting high schools is met by a diocesan tax placed on the various parishes. Moreover, each pastor must pay per capita for every boy and girl of his parish attending high school. It is against diocesan regulation for the pastor to exact this sum from the children. It is a parish organization.
- (2) The purchase of proper equipment ought to be at his direction. He should see to it that the school is not lacking the equipment essential to the carrying out of the high-school's objectives and that, when necessary, additions are made to its supplies.
- (3) The recruiting and organization of the teaching staff presents a problem. In Philadelphia, the teachers are selected from the various active religious communities of the Archdiocese. In the central high schools for girls the faculty is supplied, in one instance, by five different communities, in another, by seven. Teachers for the boys' central high schools are supplied by the Brothers of the

Christian Schools, the Oblates of St. Francis de Sales, and adequately equipped laymen under the direction of Catholic clergy. This last arrangement exists in a school that is endowed and is, therefore, in a position to pay suitable salaries to teachers.

- (4) The outlining of the course of study should be a further responsibility of the superintendent who ought to see to it that State requirements are fulfilled and that provision is made for students preparing for college and special phases of higher education. Hence, there should be a remote preparation in the grades for high school studies and definite correlation between the two curricula. The general course, college preparatory, commercial, and manual-training courses are quite obviously outgrowths of the various needs of high-school students.
- (5) The admission of pupils to the first-year high school ought to be determined by the child's elementary scholastic record and the evidence it manifests of ability to do high-school work.
- (6) Occasional visits of supervision and inspection are necessary if the superintendent would be assured that the schools for which he is responsible are meeting prescribed requirements.
- (7) Since the superintendent is responsible to the Bishop for the welfare of the school system of the diocese he ought to insist that diocesan regulations concerning the teaching of religion, the organization, and regulation of high schools be carefully followed out. Hence, it is absolutely necessary that he hold conferences with heads of schools conducted by the various religious communities that he may be assured that the spirit of the school be in complete accord with the spirit and viewpoint of the diocesan authorities.
- (8) It is of the utmost importance that the superintendent insist that the high school observe all the general regulations laid down for the schools of the diocese.
- (9) It is for the general welfare of the school system that he be

particularly zealous for the improvement of the teaching staff. It is compulsory that teachers be well informed of changing views in educational thought.

- (10) Checking, through periodic reports, pupils' progress in the various grades of the high school is incumbent upon the superintendent as he is responsible for their fulfilling the requirements requisite for graduation.
- (11) He determines the changes which circumstances might necessitate in the established course of study. Having established the regulation of promotion, any exception to its procedure is at the superintendent's discretion. Arrangements for the closing of the diocesan schools, for the holding of the annual high-school commencements, and for the other formal exercises in which such schools participate are further obligations of the diocesan superintendent.

To add all these responsibilities to the already burdened shoulders of the diocesan superintendent is indeed terrifying. A definite responsibility in regard to diocesan high schools, he must assume, else each such school in the diocese will be a law unto itself, and will likely pursue an independent path. Such procedure would destroy unity and tend to undo the very purpose for which the diocesan high school exists.

In the smaller dioceses where the number of high schools is not great, the superintendent may be able to exercise such relationship and influence as have been described without difficulty. In the larger dioceses with many high schools, it would seem obviously necessary to assign a priest to the work as an associate superintendent in charge of high schools. Until this blessed day arrives, and in the dioceses where a large number of high schools exists, then the superintendent, with whatever assistance he has or can commandeer, will have to do his best to meet the problem as it stands. It is my honest conviction that the responsibilities that have been outlined are definitely his, and however discouraging the outlook may be, he must, and I am sure he will, face the task with a courageous heart.

THE SUPERINTENDENT'S PART IN THE FORMATION OF THE CURRICULUM FOR THE CATHOLIC ELEMENTARY SCHOOL

**REVEREND JOHN M. WOLFE, S.T.D., PH.D., DIOCESAN
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The emphasis in this subject is on the competency, obligation, or authority of the superintendent. As the administration or supervision of Catholic schools in the United States by Catholic superintendents has not a long history, and as the prevalent practices among them varies, the writer has thought it best to treat the subject with information and wisdom gotten by the practices and experiences of the public-school systems.

To make a clearly defined presentation from that standpoint the subject is analytically divided into the following considerations:

- (a) The formation of the curriculum.
- (b) The specific curriculum for Catholic elementary schools.
- (c) The superintendent's part in its formation.

THE CHANGING CURRICULUM

That the curriculum is an elastic and changeable instrument has gotten into educational thought rather generally during the last ten years. Heretofore it had been regarded as a more or less static means by which each new generation should be educated. In that thought was involved a notion of education that has also changed, from the concept that education is knowledge or the coming into possession of inheritances to that of education as life, or living happily, wholesomely, and successfully.

When the emphasis was on what is to be learned there was naturally more permanency and identity; but when it was put on living, which changes in outer aspects, habits, and skills, there entered into the problem of fruitful education, the changeableness

and the adaptableness of the curriculum to meet the changing activities, forms, and requirements of adequate living.

The changes have come rapidly in the last decade, so that in that period it is generally believed that more modifications have come into the curriculum than in the preceding century. In educational literature during that period the curriculum is the theme, that appears most studied by educational groups, and most written about in educational literature, because it is conceived to be the most important factor in the educational realm. There is thus a vast amount of rich source and research materials available, for the use of those who are thinking in terms of curriculum revision.

The position of importance given to it is evidenced by the fact, that the Department of Superintendence of the National Education Association devoted its Yearbooks for 1924, '25, '26, '27, and '28 to the study of the curriculum in the aspects of fundamental principles to guide in curriculum revision. The National Society for the Study of Education studied the curriculum in its historical development and in the basic concepts of revision in 1926. The number of papers read before the several sections of the National Catholic Educational Association also bespeaks a preponderance of interest in this element of the educative process. The increasing realization of the fact appears in this that the first bulletin of the American Educational Research Association, a department of the National Education Association, published in January, 1931, took for its topic, "The Curriculum."

CONCEPT OF CURRICULUM

The concept of the curriculum is now almost all inclusive in its content; it is thought of as comprehensive of all those agencies, instruments and tools in the educational machinery, by which right outcomes are to be achieved in the product of education. It is viewed as all those steps, experiences, and learnings which are interrelated and associated in the formative educative process, by which the required results are secured in the product of education. It includes not only persons and materials but also the continuous and coherent process of education.

It is thus inclusive as a genus of the many specific instruments,

tools, classifications, such as Course of Studies, Program of Studies, Schedule of Time, Horarium, Test-books, and Methods, which go to make up the total life and machinery of the school.

THREE PHILOSOPHIES OF EDUCATIVE PROCESS

To the present time curriculum making historically represents two approaches or two philosophies of education, with a possible third, which is a blending of the extremes of the other two. The first or historical approach is that of a subject-centered curriculum in which the accumulated materials, of certain educative value, are grouped within branches or subject heads and which the curriculum emphasizes. The other is child centered and only such materials that have grown with the advancing years, are selected as having value in terms of the child's wholesome and useful activities, interests, and needs. From this standpoint the curriculum makers have used two types of analyses: the one may be designated as curriculum analysis or the search and evaluation of the learner's activities, interests, and needs; the other may be called, job analysis, or the appraisal of the vocational and cultural side of the educative process. The first is a major guide in the formation of the elementary, and Junior High-School program, and the second, of the Senior High and College. In both of these the research work in the field of the objectives is made through (a) primary sources, such as the nature of the learning process, and the child's interests, and (b) from social sources, statistics, documents, periodicals, pamphlets, treatises, and good and sound opinion.

The first of the above approaches was largely based on opinionated thought of what the child should know, so that he might be given the traditional culture, disciplines, and skills. The second regarded the study of the child and his life needs as the basic guide. In the one case the curriculum tended to be a static instrument; in the other it is conceived to be in a continuous state of flux and adaptation. Thus arises the important question for groups that plan to lay down some basic principles to guide them in curriculum planning or revision—shall the emphasis be on the social inheritances or on the natural inheritances of children? Some will hold that the child must be conformed to the existing demands

of a traditional, not a changing social order, or to a definitely determined curriculum. Others will tend to shuttle or shed the curriculum to meet the various interpretations of the needs of children.

It is apparent that extravagance can possess either tendency, and thus, as usual, result in harm to education itself. A better philosophy and policy can evidently be worked out on the basis, that, the two forces, which some regard as antagonistic, are not really so by any element in the nature of the forces and their teleological designs, or purposes. That nurture should be opposed to nature or vice versa is merely in the unwise and really illogical approach that human reason makes in its plan to put then into any juxtaposition, rather than in parallel or in the same category of forces.

The natural gifts of the child, the tendencies which the functionings of his talents show, and the directions of their growth need not be regarded as antagonistic to the inheritances which have come from the creative forces and activities of those talents in others in past history. Neither need one regard the divine inheritances in the forces of revelations, inspirations, and graces as so much subversive of those natural gifts, as directive, formative, and invigorative of them.

It will always remain true that in the new settings and the added complexities which come with every new generation, the talents themselves will have a different background of growth, modes, and new attitudes, as compared with the old. This will not necessitate the scrapping of the essential content but of many of the modifications of the social and religious inheritances; it will require wise adaptations by which the essential continuity of human growth in all of its aspects, may be preserved, while at the same time in relationship to the human product, that is continually to grow in effectively meeting the new issues that a continuously evolving social structure demands.

The problem of curriculum revision or construction thus involves these two phases, and that the product of education, or the duly educated child, is the first to come seriously into the thinking before anything else. His good in the sense that he becomes a creature pleasing to God, because he is attaining the ends for which

he was created, is the end result in the whole matter of education, and other things, such as the social and religious inheritances are the means. The modifications in these which do not become subversive of good in the means, are all justified by the great divine aim that every step in the educative process should have.

TWO GUIDING PRINCIPLES

The two important factors that enter into curriculum making may be thought of as principles, of which child development may be denominated as the principle of growth, and social continuity as the principle of security. The developing attitudes of the creature evolve the social inheritances with each succeeding generation, while the social content coming from the past stabilizes those attitudes, that they may not become forces of dissolution and revolution.

The enrichment of life in these aspects is dependent on the ability to adjust the curriculum to the developing needs, which of themselves are becoming more comprehensive. There could be little progress of the normal type, without a changing curriculum. At the same time the curriculum can do harm, if it is not of at least a moderately progressive type, and a valid instrument to meet the increasing demands of the child. Many changes come despite the curriculum, and divergences between the curriculum and the enriching modes and attitudes, will result in less influence of a directive and stabilizing nature, on the part of the curriculum, especially if it tends to absolescence.

The preliminary steps in curriculum revision could thus be classified as follows:

- (a) Discussions of a fundamental social philosophy of life and its mundane activities in relation to the educative process.
- (b) Determining and setting up of fundamental and guiding principles.
- (c) Recognition and breaking up of problem into its parts, and the analytic units, which are to be further analyzed.
- (d) Organization of the personnel that will take the responsibility for formal work.

- (e) Gathering of the experiences and wisdom of others obtained in recent curriculum revision.
- (f) Defining general procedures, and specifying objectives to be obtained from individual subjects.

When these preliminary steps and processes have been completed the actual work on the project may be begun, with the following steps, which have met the wisdom of other groups, who have undertaken and achieved desirable results in curriculum revision:

- (A) Select a definitely organized actual system, which is prepared to enter into a revision and use of a curriculum:
 - (a) Form and set up the machinery that is to be used.
 - (b) Select personnel and designate specific jobs.
 - (c) Set up and define aims and purposes of curriculum and education.
 - (1) The general purposes and aims of education and the specific in terms of outcomes, immediate and remote, in the product.
 - (2) Classification of these for the several divisions of the system: Elementary, Junior High, Senior High, etc.
 - (3) The outcomes that are to be derived from the several subjects.
- (B) The determination of content in terms of materials that will give educative experience that is broadening and deepening. The emphasis here should be placed on insights, appreciations, interests, and discriminative power, by which the young may meet the facts and forces in changing surroundings in contemporary life, and with less coherence to set habits and skills, which might too much set the adjusting ability of the young. Emphasis should be put on preparing the child for immediate wholesome and effective living, with a view to reach out to the goals and standards of adult life.
- (C) Definiteness of methods and processes of teaching and learning, from the standpoint of:
 - (a) Psychological theory.

- (b) Experimental research.
- (c) Classroom experience.
- (D) Organization of content (as means, not ends) for teaching based on the following accepted types of experience getting:
 - (a) Subjects.
 - (b) Activities.
 - (c) Units of work.
 - (d) Units of instruction.
 - (e) Contracts.
 - (f) Projects.
- (E) Relate outcome in product to activities, rather than to subject classifications and organization. The pupils are expected to grow in the direction of rather defined objectives.
- (F) Measurement of such outcomes after the work or the activities.
- (G) Revise where results are not valid.
- (H) Actual installation of curriculum in school system through principals, supervisors, and classroom teachers, who will continually discuss, test, and measure results.
- (I) Provision for constant rechecks and revision.

WHAT IS THE PRODUCT OF EDUCATION TO BE?

Amongst these the most vital and important is the plan and specifications of the specific type of product. What shall the educated man or woman, boy or girl be? A subject-centered curriculum is effective, as a curriculum in the production of knowledges and certain skills. The inner qualities of character, interests, attitudes, and insights must come from other sources, and usually from the incidentals in home, recreational, and school life, in a curriculum built around that motive.

On these grounds the idea of a subject-centered curriculum must be deleted in favor of a curriculum which has character and all that it purposes as the objective—outcome in the product. Even in this acceptance we are still in a vicious circle as to what kind of character. Much thought might be profitably given to

this, because it is all too likely for one to take much for granted that is not true in determining the character of the product. All along too much has been taken for granted as to what an educated child really is in definite terms. He has been thought of too often as a facsimile of some one individual, and most often the teacher, the pastor, or the one who in the case determined what an educated man or woman is.

In Catholic education we have the model in Christ, the Holy Family, and the great heroes of Christian history. Even in the concept of Christ many take it for granted that Christ would be as they are, rather than conceive that they are to make an eternal effort to become Christ like. One need not observe long without coming out of the educative environment of the present much with the conviction that many make Christ over in their own image, rather than to make themselves over in the image of Christ, who is ever growing the more we wish to grow like unto Him.

In Christ the outstanding characteristic was His integrity; everything in Him held together with everything else. Fundamental in this concept was the unity of His subjective and objective conduct. His conduct was one with Himself. Religion was not a profession or a practice; it was one with Him; it was His life.

This unity of all the traits and virtues in the product of education postulates a definite background of learning and living. When Catholic curriculum makers determine with definite detail what is to characterize the product of Catholic education, they have still some thinking of a high quality to do in the matter of the process of production, before they venture upon the problem of materials.

OUTCOMES OR CHARACTER

The outcomes in the product may be viewed as follows:

- (A) Outcome as objective—Henry Hasop (*The Technique of Curriculum Making*: New York, The Macmillan Company, 1928; p. 27) proposes objectives that have the characteristics of specificity, utility, and unity. "An educational objective is a specific goal, useful in life, to be achieved by education. It is the usable achievement which should be the result from any one unit of school

work. It is what the pupil shall be able to do, to know, or to be as a result of a given amount of learning. It is a specific usable skill, knowledge, or attitude which should be developed by school activity. It is a specific useful purpose of educational activity."

- (B) Outcome as activity. Franklin Bobbitt (*The Orientation of the Curriculum Maker: Twenty-sixth Yearbook, Part II; National Society for the Study of Education; Public School Publishing Co.; Bloomington, Ill.; 1926, Chap. III, pp. 41-55*) stresses activity in the outcomes; "The all-inclusive objective of education is to hold high at all times and ages the quality of human living. The current activities of high-grade living twenty-four hours each day, and seven days each week are the curriculum. "The objectives of education are all the activities which ought to make up the totality of human life from birth to death. . . . The objectives and pupil activities are identical, and the series is the curriculum."
- (C) Objectives as ideals and activities. W. W. Charters (*Curriculum Construction; The Macmillan Company, New York, 1924*) places the emphasis on ideals as an ulterior objective into which the activities of Bobbitt are to be generalized. These ideals are to be gotten partially in school and partially in other sections of the environment; which are to be attained and which is to be discovered by an analysis of both.

THE PROCESS OF OUTCOMES

Catholic education aims at a Catholic or religious objective as the ultimate, with religious motivation and divine aid not only in the attainment of the ultimate, but in every step leading to it. Whatever ideals are admitted as the rationalized objective the Catholic process must select such as have conformities with the divine ideal, which are the product not only of the best natural, but also and especially of a supernatural energy.

The activities which admit of idealization must likewise have these forces and motivation. These outcomes require a distinct

process that is not only enacted in Catholic surroundings and under religious auspices, but it also demands a technique by which the activities are to be stimulated, initiated, and carried to their several degrees of function.

This technique must be developed on the basis of the desirable outcomes in the religious, spiritual, and moral orders. It will need to result in a procedure which proposes to unify outward conduct, with inner motivation, so that knowledge, discrimination, motivation, purpose, and the conduct which meets the outer requirements in the practices of religious, spiritual, and moral behavior will all be a unified process.

This will naturally require a harmonizing in the forces which work out in the child, which urge him to live and to adjust himself to living in the environment, and the forces that place certain restrictions and demands upon him from without. This is an important consideration, if learning is to be character growth in all of its exhibitions and extensions. If the environmental set-up is artificial the child's inner growth cannot be in keeping with inner controls, by which he is to adjust himself in life to the many free and lifelike situations that will present themselves.

THE NATURE AND UNIT OF LEARNING

The next important problem in which the curriculum maker must think clearly and definitely is the nature of learning, and the unit of learning. Learning appears now in the most reputable and acceptable psychology, which interprets reality through observation and experimentation, to involve the whole creature, his intelligence, achieving ability, interests, attitudes, satisfactions, in an adjustment of the total self to entire situations. It is a matter of the total creative and total learning situations, which are not to be regarded as isolated, but in an unitative makeup, inasmuch as the learner would not learn without the situation, and the environment could not be said to provide a learning situation unrelated to the learner.

This is all so true when one realizes that the creature has learned and become what he is precisely because of the sequence of learning situations, that have been afforded him or which he has se-

lected, and that he achieved his present character, precisely because he did not achieve another. There is evidently much of truth in the Gestalt Theorie that learning does not take place until there is a configuration of the total organism as a unity with the total environment as a unity. In this there is a vast modification of the former general acceptance that learning was a process of overcoming resistance in the synoptic connections of one or several areas of the neuro-muscular system. Learning is much more comprehensive than resistance in any one area or in adjustment of a part of the learner.

The learner in adjusting himself to a situation is said to have experience, and thus a complete experience appears to be the unit of learning. Such units to become working instruments or states to attain the above objectives or ideals, must be regarded to fit the mental, physical, and emotional strides of the learner. Only through successive steps or experiences, and the mastering that is incident, can complex objectives or ideals be reached.

TEACHING AND LEARNING

There thus appears to be a need of associating teaching with learning in a unity by which more harmony is attained between what the environment is to set up on an intellectual, social, or any other basis as a teaching form, and what the child is to learn on the basis of the nature there is in him by God's grant of gifts.

The solution can be approached on the basis of antagonisms between the two, or on the basis that teaching and learning are the same process, when they are intelligently and accurately set up. If the teaching is to be on the basis of what the child should know in order to adjust to the several elements in the environment, then learning must be regarded as the normal natural process by which the child is to adjust himself. By the very nature of the interaction, by which the teaching limits itself to one thing, the learning is contracted to that, and inhibition is set up elsewhere.

If the real objectives of Christian character is to be involved in teaching and learning, these must be active in the process of learning, and provided for in the methods of teaching. There is no economy in character development in a procedure which

is based on a partial use of himself or the part of the child. It is not a matter of teaching breaking down certain resistance, but of learning itself breaking down resistance uniformly in a wholesome and worthwhile activity.

By what kind of activity does the child's learning break down the resistance to be righteously and usefully conductful in school situations, so that he may carry his resultant learning beyond the school? Can the child get moral, spiritual, and religious motivation that will tie up with his extra-school and life activities and conduct, by a process that in no way repeats itself, or has identifying factors with the situations and processes which call for such behavior in life? It would appear rather safe to conclude that the inner conduct—motives and intentions, which are to be a unity in his character with his outer behavior, should be unified in the child's learning, and since this is reasonable and desirable, the learning should be lifelike and not formal.

INDIVIDUAL DIFFERENCES AND MEASURING SCALES

At this point curriculum makers usually pause to consider the learning capacity and the achieving ability of the many groups, so that the school activities may be planned with a view to undergo the many modifications necessary to suit individual differences. They also outline the present available knowledge regarding the processes and instruments of measuring the results of teaching and learning in terms of what is wanted in the output, defined by available measuring scales.

Subject-matter and the materials to be used in the learning process are now regarded by curriculum makers as intrinsic and inherent in the nature of the activities by which the child adjusts himself to life situations. They are intrinsic because the learning by adjustment demands certain old and new knowledges, and inherent because the matter becomes knowledge only when it is employed in this type of learning.

The subject-matter involved in the learning activities must be on the level of the activities through which the child at the several ages in the several grades can experience successful and satisfying achievement. There is also the value which comes out of the na-

ture of the demands to achieve. All subject-matter is not of equal value, either when surveyed as a part of the social inheritances, or as meeting the child's need to achieve successfully.

GRADE PLACEMENT

There is thus the problem of grade placement, time allotment, program of studies, and horarium. These may disappear in the years to come, but the present demands for so much of this and so much of that in the branches into which knowledge has been broken up and catalogued, in textbooks may not yet be overlooked.

There remains thus the problem of selection, organization, and grade placement of the educative materials. The educative materials have the twofold function of continuing the inheritances of the past that have value, and of preparing for the needs of living and making a living in the present and future. The selection of these values out of the vast offerings of materials is not an easy task, because they have been found to effect different results in the character, insights, and interests of children.

There is a balance to be preserved, however, as between extensity and intensity in the selections. We are verging out of an era when the emphasis was on intensity in reading, writing, and arithmetic into a due regard for the principle of extensity, which tends to draw an increasing number of diverse materials into the curriculum. We have then the principles of the vertical and horizontal developments in the curriculum. This is also to be observed in the teaching attitude in which formerly the objective outcomes were fewer as against those that are now in the aim of the educative process. The relationship between the values in the materials as outcomes in the learner may never be lost sight of by the teacher, precisely because the materials cannot have definite values in themselves in the case, unless the results in the learner make those values living values. This is all in the milieu, which puts the child where the subject-matter formerly was, so that now the school does not propose to teach writing to John, but to teach John to write.

A revised curriculum will have to endure severe criticisms from

a passing generation, who will review it and examine the product of it on the basis of intensity of skill, for instance, in number combinations or operations that have no functional values in life for the child, and will overlook the very motive of the curriculum, which is to prepare the child to meet the demands of an enriching life, rather than the false check that operates through an examination, that is based on memory returns and opinionated data.

This intensity versus extensity is solved by an intelligent regard for the educative materials as having value not merely in relation to themselves and their historical accumulation, but in relationship to the child, who is to add to the inheritances of the past by taking some steps ahead into the richness of the future. Thus physical and health educational materials, art and music experiences, and appreciations may not be overlooked as belonging to a realm of values, that have definite enriching outcomes on the physical and emotional well being of the child, which are fully as important as the intellectual skills of reading and arithmetic.

To give proper and adequate placement of the materials on the basis of balance between intensity and extensity in the several divisions of the school, and in the grades of each is of great importance, and the amount of literature and research increases annually, so that revision will likely go on continuously in this regard.

GRADATION OF RELIGIOUS MATERIALS

There remains much to be done by Catholic educators in the selection, placement, and organization of the materials that have a specific and direct moral, spiritual, and religious value. There are rather definite selections of knowledges which the child should have for first confession, Communion, and Confirmation, but the gradation on the several levels of the child's abilities, of the great wealth of religious materials has not yet been attempted on the scientific basis. There is likely to be for a long time adherence to gradation by a sectoring of logical or chronological divisions of Christian doctrine, morals, scriptures, and history, without much open-mindedness as to a psychological selection in terms of outcomes in the learners character and personality.

TIME COEFFICIENT

The time coefficient which must modify all subject-matter, because school time, in its formal aspects, has already been limited and is a factor in the problem. The time coefficient is just as much related to the factor of difficulty as it is to that of importance. An important outcome may be secured rather easily when the right materials are used, and a lesser outcome may require more materials, and greater activity in a larger expanse of time.

TEXTBOOKS

The materials which textbook makers are assembling, organizing, and presenting in our time are based on the findings in the new curriculum revisions. Here also may the makers of texts of religious materials be aided by Catholic curriculum revisers. The texts can never be so graded and formulated as to meet the average needs of our schools until some scientific principles are applied to the determination of grade outcomes, that are specific, definite, and desirable, and the determined values in graded materials that will activate the learner to achieve these outcomes.

FOUR DIMENSIONS OF CURRICULUM CONSTRUCTION

We may conceive the problem of curriculum construction as one of four dimensions—quality, quantity, facility, and validity; these may be found as fundamental in the product, the process, and the materials. One may survey and essay to find these in the product in terms of qualifying traits, with the notes of adequacy to meet life situations with the necessary facility, so that the child may be validly achieving the purposes of his existence.

As matters of the process it may be acquired in every unit in which the child is actually being qualified, and in every phase of his being touched with activity so that he grows as a personality rather than merely as a mentality, or as a frolicsome animal, or as a working machine; is he developing with that facility required so that he may continue to grow in that direction, and is he normal in the estimate he puts on the various values in life?

The same measures may be used on the materials, if they are

selected with a view to meet the needs, the increasing interests, the satisfactions, and the rounds of achievements, which should characterize a productive and happy life.

(B) *A Specific Curriculum for Catholic Elementary Schools.*

The construction of the curriculum for the Catholic elementary schools is a specific application of the general principles and processes, which were outlined above. As a specific problem and application there are certain additional detail processes and principles that are to apply.

The first of these is based on the nature of the learner, while still in the elementary-school level. The learner at this period in his life is to come into possession of the general tools of living and learning. This applies as much to his subjective as to his objective character—as much to what he is, as well as to what he is able to do.

Just as he must have certain fundamental habits, skills, and insights in the matter of reading, writing, accounting, geography, history, civics, drawing, singing, believing which he is to use for the rest of his life, so also must he have certain fundamental traits or virtues, which he is to use in his conduct all his life. If he does not gain facility in a valid quantity and qualitative use of these at that level of his life, he will find himself not only retarded in every way afterwards, but also unable to acquire them without a great amount of difficulty and persistence.

If he is not honest, truthful, punctual, regular, attentive, prayerful, trustful, responsive, and responsible, etc., after this era of his history, he will find that he not only has the general skills to acquire, but also those specific ones, which are a necessary equipment to success in any particular occupation and mode of life in which he will seek his livelihood and living afterwards.

In the process of making the elementary curriculum the Catholic educator thus thinks of the general tools of knowledge and behavior, which are to be more or less amplified, and to be made more specific in the secondary school for the various types of vocations and levels of life into which the young enter after high-school graduation.

The religious motivation is all the more important in the ele-

mentary curriculum, on account of the fact that the general skills and forms of behavior are basic and fundamental to those more specific superstructures that are afterwards superimposed. Religion is so much a matter of emotional trends, likes, and appreciations that love and devotion to it and its requirements should be nursed and nourished when the roots from which character grows, are being formed.

The very elementary oral vocabulary of the child should be given a religious atmosphere, coloring, and meaning. Father, mother should be given attachments that link them in the consciousness and memory of the child with that which is divine in meaning and purpose. The same might be said of every word and concept which the child masters in various forms at this stage of his growth.

C. *The Superintendent's Part in Its Formation.*

The formation of the curriculum is generally regarded as an administrative function, which is to be exercised by the one who is responsible to a large unit for whose educative advancement the curriculum is constructed. In public education these units vary in their inclusiveness, but they are generally administered by a superintendent, who is responsible to the political unit called a city, a county, or a state, and in our country we have the Department of Superintendence of the National Education Association, which is not politically but conferentially and prudentially responsible.

These in practically all instances of curriculum construction or revision have been the administrative and organizing agency. In the case of the Catholic system it may be accepted that the Church regards the superintendent as the responsible agent in education of the Bishop of the diocese, who is the administrative, as well as the executive, and, in a restricted sense, the legislative head of the Catholic-school system. It thus appears that the Catholic superintendent under the direction of his Bishop, is the school officer, who is responsible for the curriculum in the diocese.

In the large and for quick a parallel may be set up as between the superintendent in the public-school system and the Catholic system, as far as the machinery of curriculum construction and

revision is concerned. The experience and wisdom of superintendents in the public-school system sets up the following machinery as the most effective at the present level of wisdom:

- (A) The superintendent:
 - (a) Secures the necessary authorization and financial means.
 - (b) He selects a responsible head for the machinery, who is called the curriculum director, who is given entire charge of the work under the direction of the superintendent.
- (B) The curriculum director sets up the following committees:
 - (a) Advisory committee which:
 - (1) Determines the aims and objectives.
 - (2) Formulates guiding principles.
 - (3) Drafts a general program.
 - (4) Devises a general administrative set up, which takes over the work of
 - (b) A committee of teachers for whom the work is broken up into many units, and who outline courses in definite and detailed fields.
 - (c) Committee to try out, through laboratory processes, the units thus set up. This committee is made up of local superintendents, supervisors, principals, and the research workers.
 - (d) Committee of experts, to act as a reviewing committee.
 - (e) Committee of installation.
 - (f) Rotating committee for continuous revision.

It is highly improbable that any superintendent in the Catholic system could command the resources and the necessary personnel for such a process. If this is true in the larger archdioceses of the country, it is tragically true in the small missionary dioceses, and yet the schools need such a curriculum in the small as well as in the large centers. In many cases the small centers of Catholic life are more subject to criticism and high educational efficiency than populous districts. Whatever the diversities and adversities, however, our school systems are sadly in need of a distinctly

Catholic curriculum, that is not merely the result of opinionated processes or classification of textbook indexes, but one that will compare well with the best in our public-school systems. This curriculum would quite likely have to be the outcome of the labors of more than any one diocese can supply, but could be constructed to meet the general needs of all our school systems, if allowances were made for local needs and adaptations.

If we can conceive the curriculum to have the importance that is now given to it by educators in all educational literature, no effort should be regarded as too arduous in the great service of providing this for our devoted teaching Sisters and Brothers.

While much may be accepted to this end that has attained validity in the public-school systems and is now a part of educational literature, yet the Catholic school has a distinct mission, objective, purpose, motive, and it must have this distinct life spirit, controls, and forces pervading its curriculum.

This means ultimately that some day or other we will have to construct that curriculum from the ground up, rather than leave it to the chance behests of secular textbook makers, with a flavor of teaching religion, its doctrines, moral codes, practices, devotions, and its historical continuity and gloriously divine endurance.

There must be religion in everything that the child learns, if the child is to be religious in everything that he does. If he is to be religious as an adult in his accounting in the marts of trade, as well as in his worship on Sunday, he must associate the religious motive with the arithmetic as well as with his catechism.

While the child may assimilate an amount of religion from the atmosphere and surroundings of a Catholic school, his religion must also become a part of him by more than assimilation, but by the very processes of his growth in living and doing so that when the atmosphere and surroundings are changed, as they are in almost every case in our country, his religion may still be in his living and growing and the creation of an atmosphere and control of his environment, as he goes on and on, and influences others to go with him to the certainty, out of uncertainty, which in the security of the divine embrace.

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NOTE—An exhaustive bibliography will be found in the above standard references.

THE PREPARATION OF THE PRIEST FOR THE OFFICE OF DIOCESAN SUPERINTENDENT OF SCHOOLS

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The office of diocesan superintendent of schools is of comparatively recent origin in the history of Catholic education in the United States. In 1875, the Third Plenary Council of Baltimore had decreed that "Within a year from the promulgation of this Council, the bishops shall name one or more priests who are most conversant with school affairs to constitute a diocesan board of examination. It shall be the office of this board to examine all teachers, whether they are religious belonging to a diocesan congregation or seculars who wish to employ themselves in teaching in the parochial schools in the future, and if they find them worthy, to give them a testimonial or diploma of merit. . . . Besides this board for the examination of teachers for the whole diocese, the bishops in accordance with the diversity of place and language, shall appoint several school boards, composed of one or several priests, to examine the schools in cities or rural districts. The duties of these boards shall be to visit and examine each school in their district, once or even twice a year, and to transmit to the president of the diocesan board for the information and guidance of the bishop, an accurate account of the state of the schools." Conc. Plen. Balt. *Acta et Decreta*, #203,204.

Experience soon demonstrated, that admirable as these boards were for effecting a basic uniformity and organization among the schools of a diocese, they were not quite equal to the task of bringing them up to the highest levels of efficiency. Boards are always unwieldy and besides school administration was gradually becoming a science, whose mastery required some degree of specialization. A busy pastor has neither the time nor the inclination to devote himself completely to the general interests of the schools of the diocese, deeply concerned though he may be for the improvement of his own school. As a consequence, the School Board of

New York, in 1888, appointed a superintendent of schools, and in 1894, Philadelphia followed its example. From that time forward, the recognition of the need of such an official in a diocese, has become almost universal, and out of 104 dioceses in the country, 81 list a superintendent of schools.

In the past, it was not usual for the priest who was appointed superintendent of the schools of a diocese to receive any special preparation for his work. He was chosen by the Bishop, or by the school board with the approval of the Bishop, on the basis of evidence he had shown of interest in the work of education, and perhaps of successful experience in the conduct of some particular school. He received his training in service, by observation and reading, and in meeting the problems of school administration as they came along from day to day. That such training was effective is proven by the inspiring page in the history of Catholic education, that has been written to date by the diocesan superintendents of the United States.

However, we are today entering upon a new phase in the development of Catholic schools. The pioneer work has been largely done. The schools have been built, the groundwork of organization has been laid down, uniformity of teaching has been achieved by courses of study and approved lists of textbooks. At least the beginnings have been made in the development of a system of child accounting; facilities for the training of teachers have been provided. The task now is to rear upon this foundation, a fabric worthy of the labors that have gone into the fashioning of it and the brave hopes that have created it.

If the work of the future were to be done by the men who have labored until now, we would have nothing to worry about. But one by one they are laying down their burdens and successors must be found for them. Moreover, in the newer dioceses of the country, the office of superintendent of schools has just been established and has no traditions or experience from which to borrow. It would be manifestly unwise to force the superintendent of the future to begin at the beginning as did the superintendent in the past. Not to speak of the danger of undoing much of the work that has been accomplished, such a policy would fail to make capital of achievement and would retard progress. We would be learn-

ing lessons already learned, and failing to learn those as yet unlearned. Today there exists, thanks to the men who have heretofore administered the Catholic schools of this country, a body of knowledge, which when classified and organized becomes the science of Catholic-school administration. Equipped with this science, the future superintendent can address himself wisely and with some promise of effectiveness to the problems that press at the moment. Without it, he is doomed to follow the wasteful course of trial and error.

Meanwhile, the science of education in general has made great strides. In the last fifty years, education has become more and more conscious of itself and has learned much about the laws whereby it is controlled. The data of experience have been subjected to analysis, and objective valuation and pedagogy is rapidly winning for itself a place in the scientific sun. School administration is a profession for which men today prepare as carefully as they would prepare for the older professions. The key positions in the public schools of the nation are being filled by men who have been carefully trained for their work.

Now if we are zealous to see that our teachers receive a training that is fully as good as that received by the teachers in the public schools, we should be even more zealous to insure unto ourselves school superintendents whose professional preparation leaves nothing to be desired when compared with that of men in analogous positions in secular schools. State-school authorities respect a Catholic-school officer when they see that he is adequately equipped for his work from a professional point of view. Our own people, too, are encouraged in their loyalty to Catholic education and their zeal for its interests, when they know that its direction is in the hands of men who know what they are doing and why.

Many problems face the priest who has been appointed by his Bishop, superintendent of schools and has just taken up his work. For the purposes of this paper, I will single out three, in the belief that even a cursory consideration of them will demonstrate the need of special preparation for the work.

First, there is the problem of curriculum. The curriculum of the Catholic schools of the United States has not as yet succeeded in expressing our Catholic philosophy of education. We say that

religion is the integrating element in all our instruction, but we have not made it such. It is true that our schools are pervaded by a religious atmosphere, but the courses of study that we follow and the textbooks we use are not significantly different from the courses of study and the textbooks used in the public schools. Our educational aims have not been translated into definite educational objectives to be achieved definitely, one after another, at definite stages of the child's development. To my mind, one of the most significant commentaries on our failure in this regard is the practice that is growing among publishers of textbooks—to take a public-school text, change two or three plates, introduce a pious story here and a holy picture there, change the name and the cover design, and call it a textbook for Catholic schools. In so doing they are but symbolizing our current educational practice, which unhappily, is too often more Catholicized than Catholic.

In order to meet this problem, we must have school administrators acquainted with the methods and techniques of modern educational research the while they are thoroughly and practically trained in the principles of Catholic educational philosophy, and and consequently equipped to inaugurate and direct projects in curricular investigation. Our universities can and should do their share of this work, but, in the long run, most of it must be done in the field under the expert direction of the superintendent. Naturally he cannot and need not undertake these studies personally, but he must take the initiative and be able to guide them wisely and check them scientifically.

We need more and more experimentation in Catholic schools, not to satisfy a restless desire to do something different, but in order to discover the best way of doing the thing we are supposed to do. We teach our children in the religion class that they were made "to know God and to love Him and serve Him, in this world and to be happy with Him forever in the next"; yet if he is to believe the geography textbook we put in his hands and the problems in arithmetic we ask him to solve, he was made to go out and get all he can of this world's goods and find his happiness in that prosperity, which, alas, in these days we find does not prosper.

In the second place, there is the problem of teacher training. The time is past for leaving this most important phase of our work

to the initiative and resources of the individual communities. Diocesan supervision of teacher training, in some form or other, is inevitable. Again the responsibility falls on the diocesan superintendent of schools. The Bishop depends upon him for the working out of ways and means that are practical and suited to the locality. The Religious expect him to safeguard the spirit of their professional preparation and to make it contribute to their growth in holiness. Pastors and people insist that he consider the demands of economy and avoid such measures as may needlessly increase the cost of maintaining the schools of the diocese.

It is a heavy responsibility, that the provision of adequate facilities for teacher preparation imposes on the superintendent, and something more than prayerful good will is necessary if he is to acquit himself satisfactorily. He must know the field and know it in such a way that he can attack the problem creatively. For the social and economic factors that are inherent in the religious life, to speak of nothing else, are so different from those which dominated the lives of people in the world, that the imposition of processes and standards that meet secular requirements, may easily become an intolerable burden and an unfortunate distraction. Here, of all places, mere copying of public-school procedure will not do.

In the third place, there is the problem of the relation of the Catholic schools to the general educational policy of the nation. Developments of the deepest significance are taking place in the field of American education. Perhaps in no country in the world have industrial and social conditions exerted a more profound influence on the schools. Our American civilization is changing and changing rapidly with the result that one function after another, heretofore regarded as belonging exclusively to the home, is being taken over by the State through the agency of the school.

Not much is gained by bewailing the decline of the home and the weakening of parental influence in the formation of the child's character. Every one must admit that the tendency is unfortunate, but it is the result of the operation of economic laws that as yet we have not learned to tame as we have tamed the forces of nature. There is a crying need in America today for Catholic educational leadership that is aware of the forces that are operative in Ameri-

can society and has sufficient prestige to rally around itself the best thinking of our people.

It is not that we expect every superintendent of schools to be a social philosopher, but at least he ought to know the elements of social philosophy in order that through Catholic education he may make the power and wisdom of Christ effective in the midst of this new world that the machine has made.

The social philosophy that is back of the public schools finds tangible expression in the laws that the State makes concerning education. In general, these laws are based on the assumption that the State enjoys a monopoly in this field and should brook no interference on the part of any other agency. The idea that the prime function of education is social insurance is almost universally held by American educators.

In his dealings with State authority, the superintendent needs to have these things in mind: If he has not been carefully trained in the principles of Catholic education he is liable to make one of two mistakes; either he will be too deeply impressed with the power of the State and by reason of unwise compromise find that he has put the Catholic schools in a position of subserviency to the State, or he may refuse to recognize that the State has any authority whatever and adopt a policy of intransigence that is not in accord with Catholic principles. There is one sentence in the Encyclical of the Holy Father on the Christian Education of Youth that we might well ponder in this connection. Speaking of the work of the Church in education the Holy Father says: "Nor does it interfere in the least with the regulations of the State because the Church in her motherly prudence is not unwilling that her schools and institutions for the education of the laity be in keeping with the legislative dispositions of civil authority. She is in every way ready to cooperate with this authority and to make provision for a mutual understanding should difficulties arise."

Our attitude in matters that have to do with the State has been a bit too negative for our own good. We have been on the defensive as we always must be, for after all, as Father Joseph Dunney once said in a meeting of the superintendents: "The issue is joined between the natural and the supernatural." Yet, positive attitudes and positive measures may be our best ultimate defense, nor should

we forget that as American citizens who love our country we have the obligation of contributing to the common welfare from the treasure we have inherited from Christ.

Without any specific training for his work, the superintendent may succeed in learning the routine details of diocesan-school organization; he may visit classes and achieve some skill in passing a judgment on what he sees; he may superintend the making of a course of study and guide his teachers in the choice of textbooks; he may develop a set of school records and issue diocesan examinations, and all this is very good, but in learning to do these things from experience, he will, unless he be a super man, blind himself to larger issues. He will have neither the time nor the leisure to ponder things that are ultimately more important.

On the other hand, if he has had some preliminary training for his work he will have caught at least a glimpse of its deeper significance and will be able to keep the wood in view no matter how multitudinous the trees become.

My judgment as to the proper preparation of the priests for the work of diocesan superintendent of schools would be something like this. After a priest is ordained, let him spend about five years in the active work of the ministry. Perhaps in his seminary course it would be well for him to have had a course in the administration of a parish school, though the seminary is no place to train a man to be a diocesan superintendent. If it attempts to do so it may rob him of that which is most fundamental in his training; namely, a thorough course in the theological sciences. But the seminary might very well recognize that the most important pastoral work that a priest has to do in the United States these days is the conduct of his school and do something to at least awaken in his mind what might be called a pedagogical curiosity.

Five years in the practical work of the ministry with its contacts with school problems in relation to parish life, with its association with other priests, with the resultant sympathy for their point of view, will serve to season a man properly for the studies he should undertake in direct preparation for his office.

That direct preparation should consist of at least three years of graduate study in the field of education. We recognize the necessity of graduate study in the preparation of a seminary pro-

fessor or a canonist in the diocese; yet there is more in the regular training of the priest to fit him to teach in a seminary or to introduce him to the field of canon law than there is to equip him to be a superintendent of schools.

During his three years of graduate study the future superintendent will naturally concentrate on the field of administration and supervision, but he will not neglect the other branches of educational science. He cannot devote too much attention to the philosophy of education and the history of education. For practical purposes he will want to know with a reasonable degree of definiteness the field of educational psychology with its allied branches of tests and measurements and statistics. Educational sociology will likewise capture his attention so that he may be able to view intelligently the practical relations between the school and society. He will study methods of teaching, both general and special, not in a normal-school fashion, because it is not necessary for him to be an expert teacher, but at least to the extent of getting a firm grasp on principles so that he will have a knowledge of up-to-date classroom procedure and an urge to encourage progressive and creative techniques of teaching.

Over and above these strictly professional studies, he will follow some allied course for purposes of general culture. For that purpose, no subject offers greater promise than philosophy. A practical course in school law, both canon and civil, would be of great practical value.

In the past it was rather difficult for a diocese to spare a priest for a period of three years as it is still difficult today in some of our smaller dioceses; but in such cases even one year in a university should be given to the man who is chosen for this very important work. A year is, of course, inadequate for satisfactory preparation, but it at least serves the purposes of orientation and enables the student to find out what has been done in the way of diocesan-school organization up to the present time, the while it gives him some vision of what remains to be done.

It need hardly be said that whatever preparation the future superintendent of schools receives should be received under Catholic auspices. We cannot remind ourselves too often that the greatest evil that besets our schools today is secularism. The

world around us has turned away from religion as a source of the solution of human problems. It has utilized humanistic and mechanistic means to such good advantage that it no longer feels any need of going beyond them. Its spirit is not so hostile to religion as it is contemptuous and therein lies the danger to us. We recognize our enemy when he bludgeons us. Wounded vanity may lead us to seek his friendship when he ignores us.

One becomes a bit dismayed at seeing Catholic schools follow blindly in the wake of educational institutions that are successfully secularistic. Things happen occasionally in Catholic educational circles that make one wonder if we have forgotten the warning of Saint Paul, *Nolite conformari haic saeculo*. Surely the diocesan superintendent is the last one who dare forget this warning. With fear and trembling we meditate on the words of Our Saviour, "Woe to him that scandalizes any of these little ones who believe in me!" In the long run it would be better by far for the children if our schools were to remain backward and inefficient, rather than be led to the glories of pedagogical repute by leaders who are not imbued with the spirit of Christ and who have lost their Christian sensitiveness. Fortunately, that choice does not have to be made. We have a fine body of traditions to light our way and we may well be grateful to God for the splendid and thorough Catholicity and the fine priestly point of view of the men whom our bishops have placed over diocesan schools up to the present time. They have been indeed a *forma gregis* and may their spirit never depart from the ranks of those who will take their places in the future.

THE SUPERINTENDENT'S RELATIONS WITH PUBLIC AUTHORITIES AND THE OFFICIALS IN THE PUBLIC-SCHOOL SYSTEM

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Catholics are wont to chisel into the corner-stone of their schools a declaration of loyalty to God and Country. This loyalty enjoined by Christ Himself has been a tradition of the Church through the ages. She has steadfastly insisted that her children render to God the things that are God's and to Caesar the things that are Caesar's. She has recognized in patriotism a devotion to the earthly home comparable, indeed, to the religious affection for the heavenly home.

In thus dedicating her schools the Church proclaims her purpose of training a godly generation for worthy citizenship. Her success is exemplified in the record of Catholic social achievement. Millions of pupils have passed through the parochial schools to take their places in the professions, in commerce and in industry. They have become identified with every phase of public life, exercising the rights of suffrage, producing leaders, building up the nation's resources, and defending national honor on the battle-fields of several wars. More effective than avowals of loyalty have been the deeds of Catholic citizens. In consequence there is evident a widespread and growing appreciation of the Catholic school as a wholesome factor in American life.

To be sure misunderstanding does persist in certain quarters; it would be vain to expect the utter removal of antagonism within the space of a generation or so. If Catholics must occasionally meet the open opposition of fellow citizens who mistrust the aims and motives of the parochial school the conflict is not without value. Oregon's effort to outlaw the parochial school and to compel attendance at public schools has served to define in American law, the right of the parent in the education of his child. And so, out of the heat of this controversy has come the decision of the United

States Supreme Court which holds that, "The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public-school teachers only. The child is not the mere creature of the State; those who nurture and direct his destiny have the right coupled with the high duty to recognize and prepare him for additional duties."

The court sustains a natural right. The choice of school belongs to the parents. They may freely elect to send their children to the parochial schools. In turn the right of the parochial school to function independently of State-supported schools is firmly established in civil law.

It behooves the Catholic executive to guard jealously this principle of independence. At times it may become necessary to take issue with public officials who, for any reason, may be tempted to trespass on fundamental rights. Ordinarily, however, the relations of Catholic and civil authorities are most cordial, for the safeguarding of their mutual interests depends upon a hearty spirit of cooperation. The State is anxious that its children become respectable, self-supporting, useful members of the community. The Church gives assurance to the State that Catholic training will include these aims while not excluding the recognition of religion's higher aim.

On the one hand, then, the State can exact of its citizens due knowledge of their civil and political obligations. It has the right to see that they develop that degree of physical intellectual and moral culture which the common good requires. The state must be concerned, therefore, with public efficiency measured in terms of health, command of fundamental processes, worthy home membership, vocational fitness, appreciation of the use of leisure, and the development of ethical character.

On the other hand, the Catholic school recognizes and undertakes to fulfill these requirements expecting, of course, the assistance of all the informal agencies of education and in particular the sympathetic cooperation of the State departments. Nor does the Catholic school object to reasonable and intelligent supervision of its premises by officials who seek assurance that the State's aims are being attained.

One of the most frequent points of contact between the Catholic executive and the public-school authorities concerns the matter of school-building hygiene. The physical conditions under which children study and recreate are a most important phase of the educative process. The school building should afford classrooms that are adequately lighted, heated, and ventilated. The blackboards in their placing should not be a cause of eye-strain; the desks and seats must be adapted to the size of their occupants lest posture defects result; and provision must be made for hanging clothing in such a way as to minimize the danger of spreading disease. Regard, too, for sanitation and cleanliness must dictate control of the lavatory equipment, the playrooms, and the janitorial service.

When, therefore, welfare or sanitary inspectors discover conditions menacing child health the situation is not to be viewed lightly. A serious principle is involved, a principle which commits our schools to the maintenance of conditions that are wholesome and proper. Neglect of our obvious duty would render us liable to just criticism on the part of the State and would subject to attack the entire system of Catholic education.

For this reason it is the duty of the diocesan superintendent to forestall public complaint by his own examination of the school buildings. His inspection should be an annual service to the parishes including a detailed report of such recommendations as prudence and common sense would warrant. The presumption is that his suggestions will be accepted. It is not within the scope of this discussion to propose a *modus agendi* that will sting the conscience of offenders and move local authorities to action. What is to be reckoned with is a breach of public trust. Even if a school should attain high standards of scholarship the merit would be discounted by reports of unwholesome and unsanitary conditions. Fairly or unfairly it will be argued that a school which tolerates foul conditions cannot be an ennobling influence in the lives of its pupils. Critics will declare that teaching is contradicted by practice and that the value of fundamental lessons is completely destroyed. What is more serious, a conclusion may be drawn that in such an environment unsocial tendencies are certain to develop. If there are only half a dozen school buildings of this sort in a dio-

cese, the good name of the Catholic-school system will nevertheless be jeopardized. Evidently the superintendent cannot underestimate the needs of his school inspections. Through his activities in this direction he will gain, perhaps, more esteem with the State officials than in any other field of supervision.

Indeed, the public interest in problems of child health and protection is creating an emphasis quite in contrast to the attitude of former times. The *laissez-faire* spirit is giving way to a broad program of activities. Schools are expected to inculcate right habits, attitudes, and appreciations of healthful living as well as a knowledge of health facts. The adage, "An ounce of prevention is worth a pound of cure" is actually applied in a campaign which links preventive measures with efforts to remove the physical defects of childhood.

So broad are present-day objectives that public departments must supplement the health work of the schools. Several large cities, for example, have created child-guidance clinics, bureaus of safety to lessen accident hazards, a system of physical examinations, inoculations against deadly diseases, school dental service, etc. The effects speak for themselves in lower mortality and in striking reductions of the sickness and accident rate.

In New York City, the Catholic schools receive the service of three health-department specialists, each of whom is responsible for detecting particular physical conditions. Their recommendations as entered on the pupil record card are followed up by the visits of departmental nurses to home and school until correction of defects is made. It remains now for parochial schools to adopt a new course of study in health which will stress classroom co-operation and thus complete the health program.

Allied with the health officers in protecting school children are the special details of the Police Department who aim to reduce traffic hazards. An officer is appointed to guard the crossings, assisted by pupil safety patrols. Each month a classified report is sent to school officials showing the nature, cause, and time of accidents according to schools. Semi-annually these public records are summarized by the Catholic school board to become the basis of practical recommendations for principals and teachers. In this connection it is worthy of note that an educational cam-

paign carried to public and parochial schools in a congested district has resulted in so marked a decrease of death and injury as to encourage its extension nationally.

Similar studies conducted by Fire Department officials have crystallized experience in respect to the perils of smoke, fire, and panic. Appreciating the value of these findings the Catholic schools in New York have revised their regulations to incorporate new rules and more stringent control of pupils during fire drills.

During the weeks immediately preceding this conference drought conditions became so acute as to warrant an appeal to every citizen by the Commissioner of Water Supply lest misuse of a natural resource threaten the city welfare. In this emergency the Catholic schools received a monition from their board directing attention to the situation and calling upon individual pupils to join with the Commissioner in preventing waste.

Instances such as these give but a general idea of the extent to which Catholic executives share in official public works. An epitome of the interrelations in one diocese is significant:

Cooperation with Public Departments.

(1) Health Department—

Physical examination during school hours.

Promotion of means to correct discovered defects.

Inoculations during school hours (small-pox, diphtheria, etc.).

Study of retarded children by mental clinics.

The assembling of pamphlets and literature of various associations on vital health topics.

Distribution of reading lists on health subjects.

Inspection of school conditions to eliminate unwholesome features.

(2) Fire Department—

Inspection of schools to discover hazards, e.g., overcrowding, faulty stairways, heating violations, incorrect wiring, and corridor obstructions.

Instruction in fire prevention—Essay contest.

Fire drills.

Publication of diocesan fire regulations.

(3) Police Department—

Instruction in safety.

Formation of safety patrols to cooperate with traffic officers.

- Instruction in respect for law and authority.
- Cooperation with probation officers.
- Gathering statistics on school accidents.
- Study of accident causes.
- (4) Sanitation—
 - Instruction in cleanliness—home, school.
 - Publication of a list of pamphlets available for distribution.
 - Clean-up Week.
 - Anti-litter campaign.
 - Promotion of school hygiene through inspection and recommendations.
- (5) Water Supply—
 - Understanding of water system.
 - Correction of faulty fixtures.
 - Elimination of waste.
 - Instruction in the reasonable care and use of free water.
- (6) Building Department—
 - Conferences with experts on building standards, i.e.
 - Inspection to discover and correct unwholesome conditions in heating, lighting, and ventilating.
 - Diocesan recommendations of extraordinary repairs and replacements.
- (7) U. S. Mail—
 - Instruction in correct addressing.
 - Consideration in mailing at holiday times.

In addition to his relations with the public departments, the diocesan superintendent is in receipt of invitations from numerous semi-public bodies such as the Children's Society, the Humane Society, the patriotic, fraternal, and charitable organizations, the child-welfare groups including Boy and Girl Scout activities and the Big Brother and Big Sister movements.

A mere listing of these and other allied groups would constitute a good-sized volume. If the school executive were so minded he could pass a busy life in simply hearing the plans of these organizations for the improvement of school and society.

Plainly it is unwise to dissipate one's energy in trying to deal with all the semi-public organizations. One is constrained, therefore, to limit his full cooperation to those associations whose aims are of genuinely vital import.

In approaching at this point the question of relations between the officials of the parochial and the public schools there is occa-

sion to reiterate the principle of parochial-school independence. The Catholic school has the right to set up its own curriculum based on a Catholic philosophy of life, to use distinctive textbooks, and to conduct its own examinations.

The State concedes this right and simply requires a minimum program necessary to mastery of the traditional elementary branches; also, by statute in some states schools are bound to give training in patriotism. Practical considerations, however, cause some diocesan superintendents to adopt in large measure the course of study common to the schools of their locality. The mobility of population, they contend, results in many transfers of pupils from one system to another. Should curriculums differ too greatly serious hardship would be experienced by transferred children in maintaining their grades. If the Catholic syllabus is a close adaptation of the public-school syllabus there is less danger of discrimination in the event of transfer. That this view has a sound basis in expediency no one will deny. Undoubtedly it helps in the adjustment of children. On the other hand, the policy might not be so easily justified by the philosophers of education.

Be that as it may transfer policies are radically affected by the attitude of school officials. In the 1930 survey, for instance, of the schools of an eastern city, it appears that pupils transferred from one public school to another are accorded the same grade status, while 65 per cent of the parochial-school pupils are retarded after their transfer to the city-school system.

The Survey Commission concludes that this fact indicates one of two things: Either these pupils have a very low achievement when they enter the system, or, this particular city is unusually critical of pupils who come from other systems.

Our suggestion would be to establish a closer bond of cooperation between the Catholic and public-school officials in an effort to protect the rights of pupils.

The problem here presented is worthy of serious study. What is the situation in other cities? What figures are available? What is the honest opinion of school superintendents about Catholic-school progress? Is there any basis in actual experience for policies which reflect discredit on the religious system? These and like questions entail personal contact between the executives

concerned. In this respect nothing is so advantageous as frank and friendly discussion. Indeed it may be set down as a rule that educators in the city systems are more than anxious to have our good will.

The observance of the compulsory-education law necessitates regular reports of attendance statistics as well as a record of absentees, particularly the truants. The solution of truancy cases by the City Bureau of Attendance has come to involve a rather complex social service with which our schools should cooperate more earnestly. Some principals prefer to end their responsibility by dismissing a refractory pupil! The last state of such a youngster becomes worse than the first. Expulsion from the Catholic school is almost akin to excommunication from the Church; grudges which might have been dispelled are in danger of being nourished. Whatever hold the truant officer might have on the child through religious contacts is likely to be lost. And so, the plea of the public-school bureau that Catholic principals and teachers share the burden of reforming such children is fair enough. As yet, one recognizes no concerted effort to retain problem children in the parochial schools. Almost without notice the child finds himself dismissed by an outraged pastor or principal. We have before us one of the knottiest problems in school administration offering an example of non-cooperation with public-school authorities.

As a matter of regular practice, however, the Catholic superintendent appears as a co-worker with the city officials in sponsoring practically every movement for the welfare of children. The really constructive activities of public schools find their counterpart in Catholic schools. The daily press in reporting contests in public speaking, essay-writing, poster drawing, and other projects initiated by civic bodies invariably prints the names of children in the Catholic as well as the public schools—proving that community movements are not confined to one group.

Catholics are perfectly aware of their duty to the commonweal. They maintain, however, that a basic moral issue underlies the development of public-spirited ideals. Children must learn the fundamental lessons of respect for law and authority before they can be taught lessons in good citizenship. They must recognize the sanctions of religion. Such is the conviction of a committee

of representative religious groups in New York. This committee, in itself a striking example of cooperative effort for good citizenship, declares unreservedly that without religious sanction society is deprived of a necessary means to develop worthy citizens.

It is significant to find in the proceedings of civic groups and in the utterances of eminent men a recognition of religion's part in citizenship. The tide has turned. Presently the Catholic school once maligned as unpatriotic will be revealed as the champion of every civic virtue.

CATHOLIC DEAF-MUTE SECTION

PROCEEDINGS

FIRST SESSION

TUESDAY, June 23, 1931, 2:30 P. M.

The meeting was called to order by the Chairman, Rev. Ferdinand A. Moeller, S.J., of Xavier University, Cincinnati, Ohio, in Room F, of the Municipal Auditorium, Philadelphia. The meeting was opened by prayer.

The minutes of last year's meeting, which appear in the Report of the Proceedings and Addresses of the Twenty-seventh Annual Meeting, were accepted unanimously.

A roll call revealed the following: Rev. Ferdinand A. Moeller, S.J., Cincinnati, Ohio, Chairman; Rev. M. A. Purtell, S.J., New York, N. Y.; Rev. Joseph E. O'Brien, S.J., Chicago, Ill.; Brother Gregory, F. S. C., Philadelphia, Pa.; Sister Joseph de Sales, Philadelphia, Pa.; Sister Mary Madeline, Baltimore, Md.; Sister M. Stephen Harding, Baltimore, Md.; Sister Miriam Immaculate, Philadelphia, Pa.; Miss Elizabeth Ahern, Mr. and Mrs. Joseph Balosa, Miss Genevieve Bucko, Mr. and Mrs. William Davis, Mr. James F. Donnelly, Mr. and Mrs. Frank Drobka, Miss Helen Geisz, Mr. T. Hyde, Mrs. G. Kenny, Mr. D. Lancelotte, Miss Frances McDonald, Miss Cecilia McPeak, Miss Helen Metz, Miss M. Nurre, Mr. and Mrs. W. Rouleau, Miss Pearl Shuron, Miss Marie Harper, Stenographer.

An interesting paper, "Normality the Goal of all Handicapped Children," was read by Mrs. Corinne Rocheleau Rouleau, Laureate of the French Academy.

Father Moeller announced that the meeting for Wednesday, June 24, would be held at the Ryan Memorial Institute, Philadelphia.

The following papers were read: "Ephpheta School for the Deaf, Chicago, Ill.," by Miss Anna A. Cullen; "A Brief Account of the

Archbishop Ryan Memorial Institute, Philadelphia, Pa.," by a Sister of St. Joseph; "St. Francis Xavier's School for the Deaf, Baltimore, Md.," by a Mission Helper, Servant of the Sacred Heart. "St. Joseph's School for the Deaf, Oakland, Calif.," by a Sister of St. Joseph, and "What Can be Done to Create More Catholic Schools for the Deaf," by Very Rev. Msgr. Henry Waldhaus, Lockland, Cincinnati, Ohio, were read by the Secretary.

The discussion was by Sister de Sales, of Baltimore, Md.

The meeting adjourned at 4:25 P.M.

SECOND SESSION

WEDNESDAY, June 24, 1931, 10:00 A. M.

The meeting was opened with a prayer by the Chairman, Rev. Ferdinand A. Moeller, S.J., in the Ryan Memorial Institute, Philadelphia.

The roll call was responded to by two priests, one Brother, four Sisters, five adults, and nine children. Reverend Fathers Gallagher and Moran arrived just before the meeting adjourned.

The minutes of Tuesday's meeting were read and accepted.

The following papers were read: "Needs of the Catholic Deaf," by Rev. Ferdinand A. Moeller, S.J., Xavier University, Cincinnati, Ohio. "St. Joseph Institute for Deaf-Mutes, St. Louis, Mo.," by a Sister of St. Joseph; "St. Rita School for the Deaf, Lockland, Ohio," by a Sister of Charity; and "Learning the Sign Language," by Mr. James F. Donnelly, Editor *The Catholic Deaf-Mute*, Richmond Hill, New York, N. Y., were read by the Secretary.

The discussion was led by Mr. Rouleau and Sister Joseph de Sales on the value of the Sign Language.

The meeting adjourned at 11:50 A. M.

THIRD SESSION

THURSDAY, June 25, 1931, 10:00 A. M.

The meeting was called to order by the Chairman, Rev. Ferdinand A. Moeller, S.J., in Room F of the Municipal Auditorium, Philadelphia. It was opened with a prayer by Rev. M. A. Purtell, S.J., New York, N. Y. Eleven were present.

The minutes of Wednesday's meeting were read and accepted.

A paper on "St. John's Institute for Deaf-Mutes, St. Francis, Wis.," by Rev. Stephen Klopfer, St. John's Institute, St. Francis, Wis., and a paper on "De Paul Institute, Pittsburgh, Pa.," by Mother Seton, of the Sisters of Charity, were read by the Secretary.

It was agreed that a telegram of congratulation be sent today, by all members assembled at the gathering of the Deaf-Mute Convention, to Rt. Rev. Msgr. M. Gerend, S.J., St. Francis, Wis., on the occasion of his Golden Jubilee.

The election of officers then followed. Rev. Ferdinand A. Moeller, S.J., Cincinnati, Ohio, was unanimously elected Chairman. Rev. Joseph E. O'Brien, S.J., Chicago, Ill., was unanimously elected Secretary.

It was moved and seconded that the meeting adjourn. The meeting adjourned at 10:45 A. M.

JOSEPH E. O'BRIEN, S.J.,
Secretary.

PAPERS

NORMALITY THE GOAL OF ALL HANDICAPPED CHILDREN

MRS. CORINNE ROCHELEAU ROULEAU, LAUREATE OF THE
FRENCH ACADEMY, WASHINGTON, D. C.

Perhaps you may think that in choosing for the subject of my lecture, "Normality as the Goal of All Handicapped Children," I have followed with too much literalness Emerson's advice and "hitched my wagon to a star." However, I hope to convince you that normality is not merely an Ultima Thule, a remote goal or end in the education of the physically handicapped child, but rather the logical aim in the education of all defectives, and that teachers and institutions are successful according to the measure of normality attained and maintained by their pupils.

But just what should be understood by the terms "normal" and "normality"? Webster's Dictionary defines normal as "one who conforms to a type or standard; one performing the proper functions." And Doctor Blackfan, in the report of the White House Conference on Child Health and Protection, has this to say about normality: "The term . . . normal does not mean simply the usual or the average, and neither does it mean the best, although it ordinarily carries a connotation of all these ideas. The most important meaning we wish to attach to it is the absence of ill health and incapacity. At the same time it is impossible to avoid the use of the term normal when we mean average, typical or standard. . . . [Yet] many of the individuals who differ from the average must be thought of as normal. . . . We must recognize that each individual is endowed, by his heredity, with certain possibilities of growth and development. These potentialities may be a little more or a little less than the average. Our practical problem is not so much to determine whether the child conforms to a standard representing the average of a group,

but whether or not he realizes to the fullest possible extent his own inborn potentialities. . . ." I think that these two definitions cover the accepted meaning of the terms normal and normality, as well as the extension given these words, since all terms are more or less elastic.

Every human being, from the richest to the poorest, from the youngest to the oldest, from the most physically perfect to the most misshapen has the inalienable right to existence and to as normal a life as possible under existing circumstances. But normality for the handicapped calls for a natural family atmosphere, an education along lines as like that of normal children as possible, and a normal, easy attitude on the part of the parents, teachers, and friends. It also calls for a normal outlook on the part of the handicapped child himself.

Handicapped children have much more in common with normal children than is generally thought, and if the deficient child has known the care of wise and far-seeing parents, he is generally ready for a normal life in spite of his handicaps. If proper home training is admittedly of prime importance in the average child's life, it is doubly so in the life of any deficient child. If neglect has been his portion during his pre-school years, or if he has been too much indulged, he grows stunted or twisted, sometimes permanently so. The effects of such early neglect, or indulgence, even when they do not stay with him all his life, are very difficult for the teacher to correct: they also slow the progress of an otherwise promising pupil, since he must perforce unlearn as much as he learns during his first years at school. It is a sad fact that most handicapped children are badly brought up by their parents. This is seldom intentional: very often it is the result of an excess of parental affection. And the teachers get spoilt children to train: little beings appallingly stubborn and selfish, or else used to being pitied so much that their incentive is well-nigh paralyzed. But when the wisdom of the parents has been on par with their love for the child, that child gets a fair idea of the basis of human relationships, some habits of self-restraint and of healthy work and play.

Here I may be allowed to digress. When the invitation to address this gathering came to me, it was suggested that I speak of

my own experiences in the silent world. I demurred for two reasons: Firstly, because my life in this hurly-burly country has been so active, so very full of movement, change, work, people, and things, that it seemed to me, in spite of my absolute deafness, a world more vociferous than silent; and secondly, because my existence has been along such normal lines that I am anxious to pass on to parents, teachers, and friends of other handicapped children my recipe for normality. But it would be more exact to call it my father's recipe. A normal family life, normal friends, a normal atmosphere that fostered a habit of healthy outlook; in short, what college folk now term mental hygiene: all these were mine from the first, thanks to the wisdom of my father. My subsequent normal life and activities would have been made impossible had I been indulged, pitied, shielded from all responsibilities and decisions: if, at the very start, I had been made afraid of life and all it entails. Thanks to a wise and vigilant parent, my life was well directed in these critical early years and my beloved father's unseen but still guiding hand has led me where I am today.

However, as the director of a school for the deaf remarked to me, not all children are as fortunate in having such a sympathetic and understanding father; therefore, hundreds of handicapped children annually set out on the road of mental retardation, temperamental wreck, and gloomy despair. It then befalls the teachers to reclaim these pitiful little wrecks, patching the human fabric where it cannot be made whole again.

Happily, in many cases the damage done leaves no permanent scar when the schools and the teachers are fully equal to their mission of reclamation. And now, let us consider what are the essential requirements of the schools and institutions especially devoted to the rehabilitation of the handicapped. Over and above the usual equipment of the efficient modern educational plant, there are three other indispensable requirements in a school for physically deficient children: elasticity of institutional rules and educational program, persevering sympathy on the part of the staff, and an alertness to profit from new discoveries, methods, and inventions.

In all such schools and institutions, there should be a clear realization that the institutions and everything connected with them

are primarily for the use and advancement of the pupils. Such a school fulfills but part of its mission if it makes and enforces arbitrary rules and regulations, if it puts routine, order, and neatness above the acquisition of knowledge, knowledge as varied and complete as possible. While a certain amount of routine is necessary, certain regulations indispensable, much latitude should be allowed. For instance, at the Larnay school for deaf girls and blind girls in central France, conducted by the Daughters of Wisdom, I found that the gardens, orchards, pastures, vineyards, barns, and poultry-houses are open to all the pupils, who are expected to help take care of them, thus providing a healthy diversion to indoor studies and fostering a general knowledge of agriculture and allied occupations. And at St. Joseph's School for the Deaf, near Milwaukee, I noticed that the room containing the hearing devices, the audiometer, and a specially arranged radio is kept open at all times for the use and the pleasure of the pupils, who thus get as much auditory stimulus as they want or can absorb, as well as a valuable knowledge of rhythm; and where they also have a certain degree of residual hearing, much natural placing of the voice, and a corresponding improvement in the speech, is made possible without tiring the children, since it is all done of their own volition and during recreation hours. While at St. Rita's School, at Lockland, Ohio, the library is not only kept open at all hours but all the pupils are expected to make use of it freely, thus fostering that most valuable of all habits: that of habitual study and self-advancement.

After this first requisite of an atmosphere rich in possibilities and free from undue restraints, I place the second desideratum, that of a personnel not merely highly trained and pedagogically efficient, but also dowered with a true sense of values and a never-failing sympathy. A teacher who is aloof or cold, no matter how otherwise capable he or she may be, has no place in a school for the handicapped. And the Catholic teacher who assumes the teaching of handicapped children from a mere sense of duty is not true to the best traditions of his or her exalted vocation. Even love of God is not enough if an abiding love for His afflicted children be not also included. The lives of handicapped children are abnormal not only because of the physical disabilities entailed, but especi-

ally because these disabilities temporarily put their whole world out of joint. Therefore, the really successful teacher will not only feed the brains of his or her pupils but also warm their hearts, keep their imaginations healthily occupied, restore their lost equilibrium, and help them back to permanent poise and sanity. The inspired educators who can do all these things will reap a rich harvest of reclaimed lives; they will know, like St. Augustine, that "under the straw lies the grain which the winnowing will separate from the chaff. Then will appear the abundance of grain which was hidden in the abundance of chaff."

That there is a vast field for this harvesting is shown in the official report of the White House Conference on Child Health and Protection last winter. As you know, the Conference focussed particular attention on the handicapped child. It reported that there are at the present time in the United States and its possessions over 10,000,000 unsound children; children defective mentally, morally, or physically; the crippled, the tubercular, those with damaged hearts, the mentally retarded, those seriously erratic in behavior; the deaf; the blind and those with defective speech. These statistics, appalling as they seem, are conservative. At this same White House Conference, Miss Josephine Timberlake, Director of the Volta Bureau, placed at nearer three million the number of children with defective hearing; and Mr. Kelly, Executive Director of the American Federation of Organizations for the Hard of Hearing, also says that number is nearer the correct one if we count those children whose hearing is but slightly impaired as yet, but who are almost certain to grow progressively deaf.

What will be the fate of this legion of handicapped children? Pitiful as is the present lot of thousands of them whose deafness is absolute or very noticeable, what is the outlook for their future? If this modern world become so complex and difficult even for the best-equipped human beings, what chance have the heavily handicapped side by side with their normal fellows? Very little chance indeed unless they can, in some ways at least, keep as normal a pace as the others. But President Hoover says that: "In the field of deficient and handicapped children, advancing knowledge and care can transfer them more and more to the happy land of normal children. And these children, less

fortunate as they are, have a passion for their full rights which appeals to the heart of every man and woman." To the President's words I add those of Doctor Berry, uttered at that same Conference: "Fundamentally, every individual desires to participate in the life of the world to the extent of his possibilities, whether they are great or whether they are small, and he does not desire some one to do everything for him. . . . A fundamental principle involved in the education, development, and medical treatment of all types of handicapped children [is] to remove their handicaps to such an extent that they can participate in the common life of the race." And Commissioner Ellis, of New Jersey, went on to say: "To every child we owe the opportunity to develop to the maximum of his capacity. It is our duty to see that . . . handicapped children have this opportunity, as a matter of right and fair play, in order to conserve human resources, and to afford protection against dependency, pauperism, frustration, and delinquency . . . due to the growing complexity of our daily life and the increasing demand of industry for the capable and the alert. . . . [But] the ultimate social and economic adjustment of the handicapped child depends to a large extent upon the attitude which he has toward his handicap, his associates, and the work he is to do. Social contacts will instill self-confidence, good morale, and a spirit of independence. . . ."

However, such participation and such contacts demand certain qualifications, which the handicapped individual must painfully acquire. Even though the human body is the natural link between the immaterial spirit within and the material world without, the spirit is so much more powerful than the body that, where the intellectual faculties remain intact, there is every hope for the regeneration of the body which houses them, no matter how sickly, infirm, or amputated that body may be. However, when as often happens, the intellectual faculties are dormant and the whole being lethargic, the all-powerful spirit must be located and aroused.

But the handicapped, the subnormal being, cannot accomplish alone this restoration and readjustment. He needs some one to help him break the fetters that bind him, so that his liberated spirit may animate and dominate his body. This liberator is the teacher who has enough imagination, patience, and learning to figuratively

lead the life of the pupil and to think his thoughts, rudimentary though they may be. Even when the child seems nothing but a lethargic lump, a human larva, or a life more vegetable than human, the true educator will still search for the hidden spark that may abide therein. Once that divine spark is found, all becomes possible. The first gropings toward the light may be dishearteningly slow and painful, but step by step the ascension is made until an equivalence is found for the lost faculties, and balance is restored once more.

I am not theorizing, but telling you plain facts. If almost unbelievable transformations have been accomplished in the cases of children at once deaf, dumb, and blind, what cannot we expect in the rehabilitation of children who have but one major physical disability instead of two or three?

Since I am addressing educators of the deaf, I may be allowed to digress again, this time in favor of the deaf-blind. It is probable that in the course of your work you have come across such cases clearly defined or unsuspected. If you have not, you surely will, some day. Years ago, in my Montreal convent-school, I came in close contact with a deaf-blind girl, the most pitiful, the most neglected, the most difficult of the hundreds of similar cases brought to my attention.

This girl, Ludivine Lachance, child of honest and affectionate, but ignorant and desperately poor parents, lived in the backwoods of Canada miles away from the nearest railroad, and where even the so-called high-roads were impassable most of the year. Heredity (through consanguinity) and environment were all against the poor baby rendered deaf and blind when two or three years old by a mysterious malady, probably meningitis. So Ludivine grew up into a sort of little wild beast. Yet her parents would not part with her; it was only after prolonged negotiations that two Sisters of Providence made the long journey to her isolated home, to fetch her back with them to the school for deaf girls in Montreal. They found a hideous being, a girl then seventeen years old, gaunt, cadaverous, covered more than dressed with a single sack-like garment, bare-footed, hair matted, and nails inches long; a being whose manifestations of conscious life were mostly grunts and scratches, cries or insane laughter, and the

wolfish bolting of her food. . . . When the two nuns finally arrived at the institution, after two terrible days of travel with their struggling and furious young charge, they were firmly convinced that she was only fit for the lunatic asylum. And such was my own conviction when I beheld her a few weeks later, considerably calmed down and spruced up, but still of a repulsive and idiotic appearance. . . . The following year, while on another of my periodical visits to the convent for rest, spiritual comfort, and a week or two of voice culture, I again came across Ludivine. But what a changed Ludivine! Clean of face and hands, neatly dressed, her hair combed and tied with a bright ribbon, she was contentedly sitting in a garden swing, gently rocking herself or busily stringing glass beads with precise fingers, she who, a year before, kept her fingers curled up in her palms like a new-born babe's, being able to use but the thumb and forefinger of each hand. Into those hands a Sister made slow, simple signs, to which the girl responded, the ghost of a smile on her face still of a waxy pallor, but less emaciated than before. Getting out of the swing and taking the nun's arm, Ludivine walked across the yard with a heavy precise gait, holding herself erect, and mounted with comparative ease a short flight of steps leading into one of the buildings: she, who a year back, walked like an automaton, unable to bend her knees. . . . Every day after that, during my visit at the convent, I made a point of seeing Ludivine; and every year I went back, and cultivated her acquaintance and that of her teachers. This lasted until the tuberculosis which the nuns fought and warded off finally took the girl, seven years later.

During those seven years, then, I watched one of the most amazing educations that surely was ever undertaken, even by a Sister of Charity! An apparent idiot, and pronounced so at first by an experienced physician, Ludivine, at seventeen years of age was deaf, dumb, and blind, entirely so; furthermore, she had atrophied hands and knees, decayed teeth, and suffered from incipient tuberculosis; was stoop-shouldered, nervous, irritable, given to fits of rage, without a vestige of any sort of training. In short a being with scarcely a human trait that gave any promise of possible development. Yet in those seven years, although always frail and easily tired, and consequently often impatient, she nevertheless

grew into a conscious, intelligent, even lovable girl; one fastidious in her personal habits and even a little vain; with a love of order, a great thirst to learn new things, and a great aptitude for keeping busy at a half-dozen simple crafts. She was passionately attached to her teachers, civil to her companions and visitors, and followed the general routine of the large institution in which she found herself; finally, she was taught the rudiments of language, of arithmetic, and of Braille. And especially did her caged soul free itself from spiritual darkness. She grew to know and love God with the heart of a child, and served Him with a child's simple faith. And her death was such an end as any Christian might envy.

The direct artisan of this truly amazing metamorphosis was her special teacher, a simple, modest nun, animated with a great zeal for souls and a great love for the most afflicted children whom she met and in whom she saw her crucified Spouse. To the persons around her who thought her attempt at education quite useless, to the doctors, even, who pronounced her pupil hopeless, she would answer quietly: "Probably you are right; perhaps we can do nothing with her: but how can we be sure of it unless we try?" And try she did, through long, discouraging months when success seemed very doubtful; and try again she did, still harder, through long years of difficult and complicated labors, although she had other and more normal pupils beside Ludivine. . . . It was a great educational record; it also went far to show that in the field of knowledge we are always adventuring, always pioneering: it is a land which knows no frontiers.

The story of this girl, Ludivine Lachance, and of her extraordinary education I later wrote in French. (Right here it may be well for me to add that although much of my writing has been in the French language, I am American-born and bred and that my country is dear to me above all others.) While preparing the manuscript of this French book, the desire to know more about the deaf-blind, and to be able to substantiate what I said about them, led me to undertake a survey of the United States and Canada. The results were so surprising, and the search led me so far that after my book came out I joined forces with another research-worker in this very specialized field, Miss Rebecca Mack, of Cincinnati, who has become my devoted collaborator in this

particular branch. A year ago, the result of our joint survey was published in book-form, and in the English language, by the Volta Bureau of Washington. In that volume, we list over six hundred cases of deaf-blind persons, children as well as adults, living today in the United States and Canada. In the past few months, new cases reported to us have lengthened our list to 850 names: 800 for the United States and 50 for Canada. Although many of these persons are not totally deaf and blind, all of them are apt to become so in time. And that is but a partial roster of existing cases. The actual number must go up into several thousands. We know from experience that there is a tendency to hide these cases or to minimize their seriousness, especially where children are concerned. And only too often they are diagnosed as cases of feeble-mindedness. One would think that the combined infirmity of deaf-blindness is one so terrible as to be immediately apparent, but such is not the fact. There are border-line cases where deafness and blindness are not complete, yet quite sufficient to partly paralyze mental development; and there are baffling cases, like that of the girl I spoke of a while back, cases where a child may be declared idiotic when he is only mentally quiescent from the effects of double or triple physical infirmities, aggravated by a neglect which fostered idiotic symptoms. I am personally of the firm opinion that there are today in insane asylums many cases of supposed feeble-mindedness and even idiocy which are, in reality, but cases of deaf-blindness, complete or partial, which have been neglected from the beginning or wrongly diagnosed. All this goes to show how little outward signs and preconceived notions can guide us in our efforts to reclaim all types of handicapped children. Some cases defy all rules and tests, and so, educational pioneering will always be in order. Suppose that intelligence tests—and intelligence quotients had been used as guides and judges of poor, miserable little Ludivine Lachance? They would have made short shrift of her classification and treatment. On the strength of those standardized measures and foot-rules, she would have been consigned to the idiotic ward of a lunatic asylum and to the limbo of undeveloped souls. But thanks to the insight, the persistence, the unending devotion, the patient wisdom of a modest Sister of Charity, Ludivine knew some happy years: happy for one who

had suffered so much; and she was allowed to participate fully in the fruits of the Redemption, goal of all Christian education. A word of warning: My friends, beware of the intelligence quotient. Although it may be a reliable test for normal children, even normal children vary enormously from day to day, according to the state of their tempers and whether or not they happen to have a toothache or a tummy-ache. And again, what guarantee have you that the children trotted out for inspection are normal? While in the case of a recognized handicapped child, intelligence tests of the standardized type are a delusion and a snare. True, you may get results, but they are about as reliable as those you would obtain by using a surveyor's outfit when an apothecary's scale is what you need.

Returning to our subject of normality: And although only a relative degree of normality was attained in the case of Ludivine Lachance, it showed conclusively how much the soul can dominate matter; how much teachers can depend on the spirit within the maimed bodies of their pupils: and by the same token, how much of a right these same pupils have to expect their teachers to help them attain the seemingly impossible. Of course, there will always be failures; but he who fears failure too much will never attain victory.

And the handicapped child can so often be led to triumphant results! A few weeks ago, Canadian papers wrote with pride of a young man, Philippe Lainesse, who had just won his degree of master of laws, *magna cum laude*. And this young man is totally blind. Yet his first teachers, the Grey Nuns of Montreal, had given him such a firm educational foundation, had fostered in him so successfully the qualities of courage, perseverance, and initiative, that this so seriously handicapped young man did not fear to compete with hundreds of normal law students and, only a part of the legal textbooks and reference works being in Braille, to assimilate by divers laborious means the law course in which he made such a brilliant record.

This inspiring story proves once more what I have often stressed: that in almost all cases where intellectual faculties are intact and the will power strong, the effects of the physical disabilities can be successfully overcome even though the disabilities remain. But

all this presupposes the right sort of training from the first: a virile guidance free from the debilitating effects of pity, doubt, and fear. These, whether they seem inborn in their victims or have been instilled, like slow poisons, by parents, friends, or teachers, are opiates which induce a mental paralysis very hard to cure.

The existence of a handicapped child is complicated enough, in all conscience, without complicating it still further with a lot of inhibitions. The ever-present admonitions of "Don't do this!" and "Don't do that!" "You can't do this," and "You can't do that," have done more lasting harm and paralyzed more young ambitions than any other combination of words except this too frequent comment: "Poor afflicted child!" and this unnecessarily cruel reminder: "Remember that you are not as other children!" . . . All handicapped children are more or less like other children; and they can be just like them if their parents, their teachers, and their friends have enough heart, enough intelligence, and enough sense to give them a push forward instead of a pull backward; to set their faces and their footsteps toward the open door of the future, not toward the closed one of the past.

Commissioner Ellis, whom I have already quoted, says that: "Like every other child, the handicapped child is to be regarded as a potential social asset and not a liability. Skillful guidance should lead the child into those fields in which his handicap will not forbid equal competition with the normal; or even into those in which he may be an asset . . . directing the attention of the handicapped child away from what he cannot do to what he can do. Specialize on strength, not on weakness. . . . Industry is often open-minded. . . . If it can be demonstrated that the handicapped young person who has been adequately prepared can perform as well as the normal worker, industry will not be slow in providing opportunities. . . . Any handicapped person who can perform a particular job as well as a normal person, will secure and hold it."

I am entirely of Mr. Ellis's opinion, stressing the point that every handicapped young person should be trained to do, at least, one thing well; and superlatively well, if possible.

All this is a large undertaking for the schools, as I am well

aware, but I have a great confidence in the persevering devotion of our consecrated teachers. And Father Husslein, of the Fordham School of Social Science, says that the Holy Father desires Catholics to be "in the forefront of all true social progress. . . . Whatever is best in Catholic institutions of the past is to be adapted to the needs of the present. . . . Even the immense domain of Christian charity itself . . . calls for new methods of scientific development. There is no lessening of the same spirit, but it enables us to find new and more adequate expressions, suited to our complex modern civilization and our million-peopled cities of today. . . ."

Applying these words to the specific field of the education of the deaf, we will find that our Catholic schools, in keeping abreast with the State schools, will have to gauge the unceasing evolution in this very special field. In this connection, several powerful agencies, some of which are national in scope and backed by the Government, are now doing much research-work. Experimental work will follow, and also, no doubt, Federal or State rules and regulations.

One of the most influential of these agencies, the National Research Council, has already made the following recommendations:

(1) A survey, as soon as possible, of all persons now engaged in teaching the deaf. This survey to include not only the teachers, but also the teacher-training centers, the supervisory personnel, and the curricula actually in use in the various institutions. Also the advisability of extending the courses of study to include the junior high-school course, or even the full high-school course.

(2) A research to be made into the actual results of the instructions given in the various schools for the deaf, with attention paid to these points: (a) number of pupils failing to complete course, and why; (b) social, intellectual, and commercial status of those who have completed the course; (c) adaptability of the methods in use to the environmental and social conditions of the pupils.

(3) Proper certification of all persons engaged in teaching the deaf.

(4) The establishment of nursery schools for very young children.

All the above recommendations imply much work and study and very definite attainments on the part of our Catholic teachers. But "time can be saved and the child better served if we give one another the benefit of our specialized knowledge just where the other's training falls short." If the National Research Council recommends, as it does, the fullest cooperation of scientists with the educators of the deaf, our Catholic educators in this field can also cooperate with the special agencies established for the welfare of the deaf, thus putting their teaching and all their activities on a firm scientific foundation. One such recognized agency is the Volta Bureau, of Washington, through which proper certification may be gained. Teacher certification is most desirable because it overestablishes the professional strength of the individual teachers, and therefore of the staffs of schools to which they are attached. Catholic institutions would also do well to register as many teachers as possible at the summer school at Johns Hopkins University, where individual records will be kept and credits given for prescribed work. As to nursery schools for the deaf too young to be enrolled in regular school work: as far as I know, there is no such school anywhere in the United States. The only one existing on our continent today is in Montreal, Canada. It is a Catholic school, in charge of nuns who have a separate building for deaf children under seven years of age, connected with the efficient school for deaf boys under the direction of the Clerics of St. Viator. This Nursery School was established little more than a year ago. I hope to be able to visit it the coming summer.

My friends, let not the magnitude of the task ahead of you daunt your courage. All great undertakings also have great rewards attached to them. In the words of President Hoover, that true friend of all children: one of your rewards will be "the consciousness of something done unselfishly to lighten the burdens of children, to set their feet upon surer paths to health and well-being and happiness."

But nearer to your hearts, I know, will always be the words of Christ Himself: "Whatsoever you do unto the least of these, my children, you do it unto Me." How much of an impression this divine utterance should make on us all when we reflect that a legion of little children are following Him up the hard road to Calvary,

bearing crosses on their weak shoulders and wearing crowns of thorns on their baby brows! Do you not truly think with me that it must be over such as these that the Crucified Christ bends most tenderly? . . . Think you then that the risen Christ would fail to shed some of his radiance on at least a few of these? . . . The days of miracles are not yet past: they march down the ages forever. And those among you who have never witnessed the greatest miracle of all will yet behold it, if your consecrated labors are among the handicapped ones of this earth: some redeemed child or youth will let you have a breath-taking glimpse of the resurrected flesh; of a body animated and glorified, made miraculously whole again, by the grace of God and the power of the soul immortal.

EPHPHETA SCHOOL FOR THE DEAF

**MISS ANNA A. CULLEN, EPHPHETA SCHOOL FOR THE DEAF,
CHICAGO, ILL.**

The Ephpheta School for the Deaf, situated at 3150 North Crawford Ave., Chicago, Ill., was founded in 1884, and incorporated under the laws of the State of Illinois in 1896. The purpose of the school is to give to deaf children a thorough Christian education and such training as will enable them to become self-supporting and fit them to fill places in society as reliable and intelligent citizens. The classroom work is carried on through speech, speech-reading, and writing. Signs are used for explanations and for religious instructions.

The School owes its origin to two noted and zealous missionaries, the Reverend Henry Meurer, C.S.S.R., and the Reverend Arnold Damen, S.J., who simultaneously conceived the idea of founding a school for the Catholic Deaf of Chicago. Both of these priests happened to be with deaf persons at the point of death who, having had no religious instruction, could not be prepared for the Sacraments.

The Reverend Father Meurer made application to the then Archbishop of Chicago, Most Rev. Patrick A. Feehan, D.D., who suggested that he call upon the Catholic writer and artist, Miss Eliza Allen Starr. Through Miss Starr's influence a number of the leading Catholic ladies of Chicago became interested and organized the Ephpheta Society whose object would be to seek out deaf children and provide for their education. The Jesuit Fathers of the Holy Family Parish, generously offered free use of a spacious classroom in one of their buildings where school was opened on October 2, 1884—three pupils being in attendance. The Ladies of St. Joseph's Home, South May St., housed and cared for these children when not in class, while the Ephpheta Society, by zealous and devoted efforts, provided funds for the maintenance of the school which grew rapidly in the number of pupils.

In 1887, the Reverend Father Damen, S.J., gave his Jubilee

offering for the erection of a brick building at the rear of St. Joseph's Home to be used as dormitories and workrooms for the children. In 1893, the Ladies of the Ephpheta Society surrendered the guardianship of the school to the Ladies of St. Joseph's Home. In 1907, the Directorate of the Home secured a plot of land on the corner of Belmont and Crawford Aves., where, by means of a generous legacy left to the school in the will of Mrs. Marie Boardman and other lesser contributions, the erection of the present Ephpheta School building was begun. In 1909, for the first time in its history, Ephpheta School found itself in a home of its own. On October 2, of the same year, the building was blessed by His Grace, the Most Reverend James E. Quigley, D.D., and the school was formerly opened.

Succeeding the Reverend Father Dainen in his work for the spiritual welfare of the children, were the Reverend Paul Poinziglioni, S.J., and in 1900, the Reverend Henry Dumbach, S.J., took up the study of the sign language with the view of devoting himself to the work. However, because of his manifold duties as Rector of St. Ignatius College, he could not continue in the work for the deaf and the Reverend Ferdinand A. Moeller, S.J., took his place. Father Moeller completely mastered the sign language and put his heart and soul into the work. No labor was too arduous, nor sacrifice too great for his beloved "deaf-mutes" as he called them. Much credit is due to Father Moeller also for his valuable assistance in soliciting and obtaining funds for the erection of the building in which at the present time, as in years gone by, hundreds of deaf children are being trained, educated, and sheltered. This building, a four story brick structure is spacious, well lighted, and properly equipped with all the necessary conveniences. An area of ten acres of ground affords ample space for playgrounds.

A solid grammar-school course is given to Ephpheta pupils, household arts and sciences, supplemented by a course in type-writing and business writing. Our girl graduates find no difficulty in securing positions in clerical work, dressmaking, or millinery, while the boys find employment at printing, engraving, baking, and various other trades. A goodly number of our graduates have taken up high-school work at St. Rita's in Cincinnati and some have gone to the public institutions for higher learning. Boys over four-

teen years are admitted as day pupils, the girls remain in school as regular boarders, until they have completed the prescribed course of studies.

Ephpheta School receives no aid from either City, County, or State. Very many of the children come from the homes of the poor whose parents are unable to pay for their board or tuition; consequently, the school is largely dependent on charity.

The Viatorian Fathers now care for the spiritual welfare of the children. Every year a class is prepared for First Holy Communion, and a three-day Retreat in the sign language is conducted by a Jesuit Father. The Sacrament of Confirmation is conferred every two or three years.

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A BRIEF ACCOUNT OF THE ARCHBISHOP RYAN MEMORIAL INSTITUTE

**A SISTER OF ST. JOSEPH, ARCHBISHOP RYAN MEMORIAL
INSTITUTE, PHILADELPHIA, PA.**

The Archbishop Ryan Memorial Institute for the Deaf, as the name clearly indicates, was founded for a twofold purpose; namely, to perpetuate the memory of one who was dear to the heart of every Philadelphian, whether Catholic or non-Catholic; and secondly, to provide a Catholic education for the so-called "silent" members of the flock of Christ.

The formal opening of the School took place on May 1, 1912, under the patronage of the Holy Family, in a temporary dwelling at 1817 Vine St. In October of the same year, the Institute was removed to 1803 Vine St., a more commodious dwelling and one better adapted to the growing needs of the School. This, with the later addition of the adjoining house at 1801 Vine St. served as home and school until, because of proposed city improvements, it became necessary to remove to the present quarters at 3509 Spring Garden St. It is interesting to know that this Convention Hall in which we are today was originally intended to be on the grounds where our School stood.

During the time which elapsed between the death of our beloved Archbishop Ryan and the founding of the Institute which bears his name, the enthusiasm of the laity had abated, which meant that the "Memorial" instead of being an endowed institution became a Diocesan Charity. This incident, however, seems to have been willed by God for the welfare of the Institute because of the personal interest taken in it by our Most Reverend Founder, the late Archbishop Prendergast, as well as by our present Cardinal Archbishop.

His Grace, the Most Reverend Archbishop Prendergast, was intensely interested in every movement tending toward the success of the School and gave us every mark of affection and encouragement. In this, he was ably seconded by our first Chaplain,

the late Reverend William S. Singleton, S.J., who took a personal pride in the little silent lambs whose spiritual welfare was entrusted to his saintly guidance. Father Singleton also did much to interest the laity in the work and secured for us many friends whose help was invaluable.

When it became necessary to remove the Institute to its present quarters in West Philadelphia, our devoted Father, the Cardinal Archbishop of Philadelphia, with his usual keenness, selected a place which he believed would provide a homelike environment for the Sisters and the children, making the duties of teaching and caring for these afflicted lambs of his flock comparable with the advantages of a home, under the supervision of a fond mother.

The opening of the new building in West Philadelphia was linked with the founding of the Institute by a remarkable incident. The acolyte who served the first Mass celebrated in the Institute by His Grace, the Most Reverend Archbishop Prendergast having been raised to the altar, himself, celebrated the first Mass in the new home on the Feast of St. John Francis Regis, exactly ten years from the date of the opening Mass.

During the first month of the existence of the Institute we received three children—a boy and two girls. Since then nearly three hundred have come to share in the special graces of a Catholic education, dwelling as they do, within the shadow of the Tabernacle.

Realizing that the Oral Method of Instruction is the one by which the deaf children most closely approach the advantages of the normal child, the Most Reverend Archbishop Prendergast requested the Superior General of the Sisters of St. Joseph in this Diocese, to send two members of the faculty to be trained in this method at the Boston School for the Deaf, conducted by the Sisters of St. Joseph. In the meantime, the services of a competent Oral Instructor were secured, so that the work was begun in the proper manner. Since then, other Sisters have gone to St. Mary's School in Buffalo to take special courses, and at the present time, the teachers are obtaining certification through the American Association for the Promotion of Speech, which holds its meeting this year at Johns Hopkins University.

Our School is equipped with a radioear—an electrical instrument

used to preserve any residual hearing the child may have; we are teaching speech and speech-reading in such a way that the child of average intelligence is making rapid progress and loves the work. This does not mean that we object to the sign language for the teaching of religion, for we believe it is essential if we are to bring the little ones to God's altar to receive the graces of the Sacraments at an early age.

In our teaching of religion we use the Objective Method wholly—the continuous use of the blackboard, sketch-drawing, symbols, and pictures with problems adapted to the children's mentality, we find to be the shortest way to awaking their understanding, and impressing on them the divine truths of faith by the Church's own plan of symbolism; the children love the action that the Method requires. The same Method is being used by our Sisters who are teaching religion to the deaf children attending the Pennsylvania Institute for the Deaf at Mt. Airy, Pa.

During the scholastic year now drawing to a close, we have had a Mission and a Retreat given in the Sign Language combined with Speech by Reverend Charles J. Burger, a Redemptorist from Rochester, N. Y. The exercises were happily enjoyed by the auditors and responded to by improved action.

The girls are taught home economics as far as suited to their age, also sewing, dressmaking, and embroidery. They are industrious and anxious to show achievement. We are happy to be able to say that two of our girls have been called to the special service of God, and through the zeal of Rt. Rev. Msgr. Henry Waldhaus, have received the Religious Habit of the Sisters of Charity in Cincinnati.

We have taught the boys wood-working and show-card lettering and are happy to say that those who have left us are all employed in these works or in machine shops. This year's class is leaving us a lasting memorial in this, that they have screened the entire house thus securing us from the attentions of the too friendly mosquitoes which we hitherto enjoyed (?)—the boys thus winning for themselves our grateful remembrance in the years to come.

Every Sunday afternoon finds the boys and girls who have passed from our care gathered "back at school" to see the Sisters

and the "other" children, which we believe is testimonial enough of the love these deaf children of God have for their school and their religion since they crave association with it.

We cannot give even this cursory glance at the history of the Institute without recalling with deepest gratitude our deceased benefactors, Mr. James J. Ryan, K.C.S.G., and Mr. Franklin S. Horn praying that they are reaping the reward of their generosity to the deaf.

In like manner we extend our heartfelt gratitude to the members of the Women's Auxiliary, founded at the suggestion of the Most Reverend Archbishop Prendergast through the cooperation of his devoted friend, Miss Katherine Raleigh.

Feign would we mention the names of all who have benefitted us by their interest and their services, but the list is too long. We can only think of all, beautifully and immortally recorded in the Annals of God.

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ST. FRANCIS XAVIER'S SCHOOL FOR DEAF, BALTIMORE, MARYLAND

**A MISSION HELPER, SERVANT OF THE SACRED HEART,
ST. FRANCIS XAVIER'S SCHOOL FOR THE DEAF, BALTIMORE, MD.**

St. Francis Xavier's School for the Deaf first opened its doors to a group of ten little ones whom the Mission Helpers, Servants of the Sacred Heart gathered in a house on Pleasant St., Baltimore. As numbers increased the school was moved to three different locations in the city and finally in, 1912, to the pretty suburb of Irvington, where it stands on a hill overlooking the surrounding country.

Though starting with ten pupils, the enrollment has increased from year to year, the highest at any time being forty-two. St. Francis Xavier's has always been a boarding school, but since 1919, day scholars have been received. Of recent years the greater number of city pupils spend the week-ends at home.

The course of studies covers a period of ten years and when our boys and girls have completed the eighth grade they have practically covered the work outlined for the parochial schools of Baltimore and are ready for high school. Pupils are admitted at the age of five years.

The method of instruction originally followed was the combined, but, as time went on, the Sisters became more and more convinced that to accomplish their aim of saving souls, they must make a change, for the parents of Catholic deaf children—just as anxious as others to give their little ones the best—noting the advantages of education by speech methods, will send their children where such advantages can be obtained—even if in so doing they endanger the “Faith of their Fathers.” At present the acoustic method is employed as that best adapted to develop natural speech by bringing sight, tactile impressions, and residual hearing, if there be any, to the aid of the voice.

Each pupil is given acoustic stimulation daily by means of the

Van Sickel Amplifying System. As children with only a slight remnant of hearing are at first unable to distinguish one sound from another, the work with the amplifier is begun with analytic drills to familiarize the pupils with sounds; these are followed by synthetic drills and conversation. By the use of the amplifier many children are able to hear variations in tone and so learn to modulate their voices.

Adjustable phonetic charts are also used and have been found of great advantage in visualizing positions for the elements of speech and in correcting defective speech.

A thorough course of religious instruction is given. Every device such as chalk talks, pictures, projects, charts, and religion books made by the pupils themselves, is employed to make this all-important subject interesting as well as instructive. To foster greater love for the Holy Sacrifice of the Mass through a clearer knowledge of its ceremonies, a Mass Chart having movable figures is used and the study of the missal has led the pupils of the upper grades to follow the Mass of the day with devotion.

Once a week, ten seminarians give catechetical instruction also. It is interesting to note that not a few of the seminarians who have come to the school on the weekly "walk" have shown interest in the deaf on their return to their own diocese. The present pastor of the deaf of Baltimore, Rev. Raymond P. Kelly, first made his acquaintance with the work while at St. Mary's Seminary.

The hour for rhythm class brings a thrill to merry fingers as the children gather round the piano to feel the vibrations or pick up their own toy instruments to make melody in their rhythmic band. The rhythm classes are in three groups, primary, intermediate, and advanced, and the work graded accordingly. Part of the rhythm work consists of a weekly dancing lesson given by the directress of the Modern School of Expression (Baltimore). This not only gives the boys and girls great pleasure but develops that gracefulness and poise which is such an invaluable aid in acquiring normal speech and fitting children for a happy social life.

Typewriting is taught to the pupils in the seventh and eighth grades. Plain sewing, dressmaking, embroidery, and cooking are also taught to the girls to fit them to become useful aids to their mothers and makers of happy homes in the future.

A large playground in the rear affords a great deal of sunshine and provides space for plenty of outdoor exercise for both boys and girls. All manifest a lively interest in sports of all kinds. In order to further stimulate this healthy activity, scout troops are to be formed at the opening of school in the fall.

Not the least gratifying of the results of the change in methods of teaching has been the enjoyment that the children get out of their school work resulting in wholehearted cooperation with their teachers. It has brought them a keener interest in all that occurs and parents report that they take part naturally and joyously in home gatherings and social affairs instead of shrinking from them as they formerly did. At a recent entertainment in which the pupils of St. Francis Xavier's took part with hearing children, the audience was unanimous in declaring that the deaf children were just as graceful and did their parts as well as their hearing friends.

Thus for the past and present of our little school: begun in 1897 with the approval of His Eminence, the late Cardinal Gibbons, and continuing with the approbation of His Excellency, Archbishop Curley, who shows great interest in the work and each year honors the school with a visit on the Feast of St. Francis Xavier, December third. It is the hope of the Mission Helpers that the future holds in store still more efficient means of making their pupils self-respecting citizens and loyal, devoted children of Holy Mother Church.

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ST. JOSEPH'S SCHOOL FOR THE DEAF AT OAKLAND

**A SISTER OF ST. JOSEPH, ST. JOSEPH'S SCHOOL FOR THE DEAF,
OAKLAND, CALIF.**

In the year 1894, Mrs. P. M. McCourtney, a Catholic lady of the City of Oakland, realizing the need of a Catholic instruction for the unfortunate children born deaf, appreciating how these poor stricken ones were deprived of religious training owing to the fact that there was no Catholic institution for the deaf west of the Mississippi, founded a Catholic Institution in the City of Oakland, under the auspices of the Sisters of St. Joseph of Carondelet, an order which has been teaching deaf-mutes for over ninety years.

At the request of Bishop Rosati, of St. Louis, six Sisters of St. Joseph came from Lyons, France, March 25, 1836. Two of these Sisters were qualified to teach the deaf. St. Louis is the center from which the Sisters of St. Joseph have gone forth to other cities, establishing institutions for the teaching of deaf-mutes. Today, they conduct institutes in New York, St. Louis, and on the Pacific Coast.

In Oakland, the good seed was sown and St. Joseph's School established. No permanent means of support was provided other than the generous charitable contributions of the Catholics of Oakland, San Francisco, and vicinity. His Excellency, Most Rev. Edward J. Hanna, D.D., Archbishop of San Francisco, has shown great interest in our work since his coming to the Archdiocese. At present, we receive assistance from the Community Chest of Oakland. It is indeed a very great help. Last year, through the generosity of kind friends, we were able to purchase property for a new school building as the present one is inadequate for our needs.

METHODS OF TEACHING

The Oral Method is largely but not exclusively used, as the aim of the school is not merely to impart secular knowledge, but to give the child a thorough religious training which cannot be done by

speech and lip-reading only; therefore, we use the combined method which proves entirely satisfactory.

With the aid of our good ladies of the Ephpheta Society, we installed an audiometer two years ago, which has proved an invaluable asset in developing the residual hearing not only of the hard-of-hearing children, but also of the so-called congenitally deaf, and in teaching speech. Nothing can be a substitute for hearing. Even imperfect hearing is a great help to the oral method.

Quality of speech, speech correction, and voice placement can be wonderfully improved by the use of the audiometer, or radio-ear.

It is a decided advantage to have the children enter school at the early age of six years, or even earlier as in its education added difficulties to the ordinary child-training are to be overcome. The child should remain, at least, until the education usually acquired by hearing children at the age of fifteen would be imparted to them.

Our present school is surrounded by large and beautiful playgrounds where the children enjoy outdoor gymnasium, basketball, and other sports. From time to time, they make excursions to the beautiful Piedmont hills, which are within walking distance.

Altogether St. Joseph's School possesses all the comforts and refinements of home, thus creating an atmosphere so necessary for the unfolding of the child-mind. The work of teaching the deaf is a sacred occupation and requires great patience. For this reason the smaller the class the more individual attention can be given each pupil.

SOCIAL

St. Francis de Sales' Society for the Deaf affords social and spiritual advantages, as the object of the Society is the spiritual, intellectual, and social uplifting of its members.

Rev. Hugh Jennings, C.S.S.R., is the Spiritual Director of St. Joseph's School.

The State and City Schools for the Deaf contain many Catholic children which we hope to number among St. Joseph's as soon as our plans for expansion have developed. It will take time and means to accomplish all that we wish to do for these little afflicted ones of our Faith, but with God's help we hope to succeed.

WHAT CAN BE DONE TO CREATE MORE CATHOLIC SCHOOLS FOR THE DEAF?

VERY REVEREND MONSIGNOR HENRY J. WALDHAUS, PRINCIPAL,
ST. RITA HIGH SCHOOL FOR HARD-OF-HEARING BOYS AND GIRLS,
LOCKLAND, CINCINNATI, OHIO

In studying the statistics contained in the January, 1931, issue of the *American Annals of the Deaf*, it is quite evident that there has been a decided increase in the number of day schools for the deaf since 1924.

Just to quote a few figures: Up to 1925, there were 80 day schools. In January, 1931, there were 117 day schools, an increase of 37 or 31 per cent plus. During this same period there has been established but one Boarding School.

Another striking piece of information contained in the *Annals* is that of the 117 day schools, 50 have only one teacher, 31 have only two teachers, 9 have only three teachers. Of the 50 one-teacher schools, 25 were begun since 1925. Of the 31 two-teacher schools, 10 were begun since 1925. Of the 9 three-teacher schools, 2 were begun since 1925. We cannot help but recognize the decided tendency towards the small day school.

After studying the question, I am of the opinion that the Deaf-Mute Section should no longer go on record as advocating provincial boarding schools for the deaf. St. Rita School for the Deaf has tried it out and found it wanting. It is my opinion that the Deaf-Mute Section should advocate the combination of the boarding and day school in each episcopal city or in the larger city or cities of each diocese. In the very large cities where numbers justify, two or more schools might be the better plan. Various arrangements could be affected which would make the financing of the undertaking not so difficult. In all cases, however, a secular priest should be in charge. Of course, we all know that the larger the school, the better the grouping in classes. It is now not a question of the best manner of educating, but of expediency. Our Catholic children are not coming to our boarding schools because

there is a day school near home. No arguments avail with the parents. It is no longer and not so much a question of giving the child the best possible education as the question of getting as many as possible into Catholic schools. We must use, wherever possible, the same tactics as are used in the public schools.

Teaching of trades is also one of the things that needs attention. With few exceptions we cannot give adequate trade facilities. This is something that the parent in the larger city looks for and is given as another of the reasons why they do not send the child to a Catholic boarding school. A day-boarding school in the city in the vicinity of a public trades school could make use of the equipment of the trades school.

These schools in most cases must necessarily be oral schools. I know the missionaries of the deaf will object. All I can say to them is that it is up to them to establish classes in the sign language for the deaf who have finished school.

The public oral schools are getting most of that group of children who have had speech before they became deaf, or who have special ability for speech. I have heard that children are taken who although they register some loss of hearing, yet have sufficient hearing to get along in a school with hearing children. If we wish to give our Catholic children, who come under the above category, the proper religious instruction under Catholic influence, we must use the same means as public schools use.

Our Catholic boarding schools for the deaf have come to stay and fill a special need. However, under the present tendency let us advocate small and many day-boarding schools, which will not involve any great expenditure of money, until such a time as the pendulum may swing back and people realize the many advantages of the Boarding School for the Deaf.

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ST. JOSEPH INSTITUTE FOR DEAF-MUTES, ST. LOUIS, MISSOURI

**A SISTER OF ST. JOSEPH, ST. JOSEPH INSTITUTE FOR
DEAF-MUTES, ST. LOUIS, MO.**

The Beginning:

In 1836, when a community of the Sisters of St. Joseph was to be established in the Diocese of St. Louis for missionary work, Bishop Rosati expressed the desire that some Sisters also be sent who would undertake the future instruction of deaf-mutes. As this phase of teaching had not been resumed by the Sisters of St. Joseph when they were reorganized after the French Revolution, none of the community in Lyons were familiar with the methods of instruction for the deaf. Sister Celestine Pomerel and Julia Fournier, a postulant, were accordingly sent to St. Etienne to learn the sign language from the Sisters of St. Charles, the only Sisters in the Diocese of Lyons engaged in teaching the deaf. These two Sisters were the pioneer workers in St. Louis.

First Deaf School in St. Louis:

A school for the deaf was opened in Carondelet, Mo., a suburb of St. Louis, in 1837. The work has been continued through many long years of difficulties and disappointments. A large school with improved methods, and religious, scholastic, and social advantages has grown out from that first small school—the first in the City of St. Louis caring for the deaf.

Segregation of Sexes:

When the School in Carondelet began to grow, the boys and girls were separated. The girls were sent to St. Bridget's Girls' Orphan Home on Beaumont St. and the boys to Hannibal, Mo., where the Sisters had a large school.

A More Central Location:

In 1885, the Sisters purchased the Clemens' Mansion, a beautiful city place at 1849 Cass Ave. Here the work for the deaf could

be conducted on a larger scale. A splendid chapel, really a church, and a hall were built on the same architectural lines as the mansion and connected with it by an arcade. Numbers of deaf came and received religious instruction in the spacious chapel and enjoyed much-needed social intercourse in the hall. Sodalities were formed and great good was accomplished.

A Vocational Venture:

The School so increased in numbers that it was necessary to remove the boys to Longwood, a small farm in St. Louis County. In addition to the common school branches, the boys learned farming, gardening, and shoemaking. This work was carried on for a time with marked success, but the difficulty of securing the services of men of sterling character, competent in every way to give this vocational training and at the same time give the boys an example of good Christian living, became a problem impossible to solve with the limited means at the disposal of the Sisters. Thus the training of deaf boys for the vocations to which many of them seemed to be called had to be abandoned. From Longwood, the seat of the vocational venture, the Sisters went to Oakland, Calif., to open a school for the deaf, in 1894.

Present Location:

On the feast of our Lady of the Snow, August 5, 1908, the present school at 901 North Garrison Ave., was formally opened and incorporated under the laws of the State of Missouri as St. Joseph Institute for Deaf-Mutes. The homelike and attractive atmosphere which prevails makes St. Joseph Institute a veritable home with its happy family life. The best attributes of home life are preserved, and this home atmosphere is remarked by all visitors. The girls who live at St. Joseph's may enjoy home life to the utmost while being educated to take their places in the complex life of today. The difficulty, and indeed the sorrow too, is that boys may not enjoy this privilege. Boys are accepted only as day pupils because of lack of room. In 1909, a chapel, playroom, laundry, and boiler room were added to the original building, but boys are still without living quarters.

Pupils:

Many states are represented on the records of St. Joseph Institute. There are girls from nearly all the surrounding states: Kansas, Arkansas, Kentucky, Tennessee, and Illinois. They are, for the most part, children of Catholic parents willing to make great sacrifices that their children may have a Catholic education. There are also a number of boys and girls of other religious denominations; for there is no religious discrimination at St. Joseph's. The only requirement for admission to the Institute is that the child be deaf and of sound mind. A small tuition is expected from parents who can afford it, but a child is never refused admission because his parents have not the means to pay.

Teachers:

The staff consists of six Sisters and three lay teachers. The newer recruits among the Sisters are volunteers from the Novitiate. Because work with the deaf is more difficult than teaching children with all their faculties, superiors have asked for volunteers. The plan has proved a splendid success. The Sisters hold certificates from Central Institute and they are continuing work at St. Louis University leading to a A.B. degree. The six weeks summer school of 1930 was devoted entirely to speech-work, speech for the deaf, and speech correction for the hearing and partially deaf. This summer the entire staff, Sisters and secular teachers, will take a course in Newer Methods of Teaching the Deaf.

Methods:

"The justification of a school depends upon its ability to meet the needs of individual pupils, not upon any theory or program that may serve the convenience of those in authority." St. Joseph Institute aims to suit the method to the child, not the child to the method. Speech and lip-reading are taught to all the children. To those who can profit thereby the oral method is used exclusively throughout the school course. Practically every child is given daily rhythmic exercises; the purpose of which is speech development, voice modulation, breath control, and kindred factors. Folk and aesthetic dances are taught to stimulate further in the deaf child a perception of rhythm, thereby impart-

ing poise and a graceful carriage. Sewing is taught to the girls, and many former pupils are profitably employed at this work in various shops. The children of the four upper grades are given the opportunity to learn typewriting. While the touch system is insisted upon, accuracy rather than speed is stressed. Practice in typewriting is found to be an aid in forming the habit of correct written English. The radioear is being given a fair trial. Every effort is made to conserve such speech and hearing as the child may possess. However, results thus far are not sufficiently definite to say how valuable the instrument is.

Extra Curricular Activities:

Boys and girls after they are graduated or have left the school are encouraged to return for the various social and religious activities engaged in by the adult deaf. On the second and fourth Sundays of each month, the adult deaf gather at the Institute for a sermon in signs and Benediction of the Blessed Sacrament.

Work of the Jesuits:

Rev. Charles T. Hoffman, S.J., of St. Louis University, has given generously of his time during seventeen years to this work for the deaf. His interest and devotion are unflagging and through his untiring efforts the deaf are given special religious advantages. Nearly one hundred of these afflicted people who are in attendance at the Institute each Sunday never hear an instruction in their parish churches. Father Hoffman's sermons are their only means of religious instruction. Through the interest and work of the Jesuits, Missions have been held at the Institute, thus enabling the deaf to enjoy rare religious advantages. Jesuit scholastics are interested in, and trained for the work.

The Sisters of St. Joseph have been employed in teaching the deaf for nearly a century. The first small wooden school has grown to a large spacious home, and from St. Joseph Insitute numbers of God's silent ones have gone forth fortified—spiritually, educationally, and socially—ready to cope with the problems and dangers of this modern world.

ST. RITA SCHOOL FOR THE DEAF

**A SISTER OF CHARITY, ST. RITA SCHOOL FOR THE DEAF,
LOCKLAND, CINCINNATI, OHIO**

The Diocese of Cincinnati had been in existence sixty-six years before any attempt was made to educate the Catholic deaf child of the Diocese under Catholic auspices. Interest in this worthy cause was brought about in this way. An intimate friend of Most Reverend Archbishop Purcell had a little boy who had lost his hearing at the age of six years. This child was Edward P. Cleary who is at present a teacher in the State School for the deaf at Jacksonville, Ill. His father was very anxious to give him a Catholic training; but, on account of moderate circumstances, was unable to send him to the nearest Catholic school for the deaf, so the boy was placed in the local day school for the deaf. After class hours, the child received religious instructions from Rev. John M. Mackey and also from his assistant, Rev. William Hickey. In August, 1881, Edward received his first Holy Communion and was confirmed by Most Reverend Archbishop Elder in the old St. Patrick Church on Third and Mill Sts., in Cincinnati.

It was through the influence of Father Mackey, afterwards rector of St. Peter's Cathedral, that Archbishop Elder's attention was directed to the necessity of a religious training for the deaf of the Archdiocese.

On Monday, Sept. 12, 1887, the first Catholic School for the Deaf in Ohio was opened and Mr. Cleary was placed in charge. One of the rooms of the Springer Institute harbored the first class; later, the Cathedral rectory served this purpose.

In the fall of 1890, the Sisters of Notre Dame de Namur opened a Day School in their academy on East Sixth St., under the direction of Sister Mary of the Sacred Heart. Her cherished ambition, to open a boarding school for deaf children, was not realized, since the Institute of Notre Dame could not conduct a boarding school for boys. This zealous Religious taught the deaf and labored in

their interest until her death, Dec. 24, 1912, after which, her work was continued by Sister Marie Antonia.

In the spring of 1912, while still a student, Father Waldhaus prepared to take care of the spiritual welfare of the deaf. He was ordained in June of the same year. In April, 1913, he began to gather funds for a Boarding School for the Deaf.

In 1914, Most Rev. Archbishop Henry Moeller requested Mother Mary Florence of the Sisters of Charity to assume the work of teaching the deaf. She appointed Sister Margaret Cecilia and Sister Mary Lewine to take up the work. After considerable training at Notre Dame School for the Deaf, Cincinnati, and at St. Joseph Institute for the Deaf, St. Louis, Mo., the Sisters began their task in this portion of the Master's vineyard in October, 1915.

Rev. Henry J. Waldhaus was Chaplain and Manager of the School. Father Waldhaus, being a man of sound judgment and broad vision, had previously visited nearly all the Catholic Schools for the Deaf in the United States to observe the buildings, equipment, management, and methods. After careful consideration, he had decided that a place in the country would be the most advantageous. A picturesque spot located along the Glendale-Milford Highway, thirteen miles from the center of Cincinnati and about two miles north of Lockland, Ohio was selected, in August, 1915. The property consists of two hundred thirty-seven acres. Everywhere the eye rests, it feasts upon the beauty of God's creation; and, since for the deaf all the pleasure of this mortal life must be supplied chiefly by sight, God in His infinite goodness, had carefully designed this place for them and His wonderful work.

On October 17, 1915, Archbishop Henry Moeller blessed the buildings and placed the new institution under the patronage of the "Saint of the Impossible," our St. Rita, who has always proved herself true to the cause. The three residences on the property were made to serve the needs of the sturdy pioneers. True missionary life was lived by the Sisters of Charity during the early years of St. Rita School for the Deaf. With the true spirit of sacrifice they endured the lack of ordinary comforts and conveniences for nine years until the new buildings were complete.

The first register of the school shows an enrollment of eleven

pupils who spent the week-end at their homes in Cincinnati. The following year, twenty-four children were enrolled.

Lack of accommodations prevented the acceptance of more than thirty pupils the following year. Accordingly, plans were drawn for a new building. The World War, together with a disastrous fire which destroyed the barn and other out-buildings, prevented the realization of these plans. The fire proved to be a blessing in disguise; for now, a beautiful modern tile barn occupies the space where the old frame barn once stood, and a large galvanized granary takes the place of the log corn crib.

On July 31, 1920, the Reverend Father Joseph H. Rolfes was appointed to assist Father Waldhaus. His efforts brought about an extensive mailing list, through which many became interested in the education of the deaf.

May 22, 1921 will ever remain memorable in the history of the School, for it marks the breaking of ground for the new St. Rita's by Rt. Rev. Msgr. Bernard Moeller. On September 5, Rt. Rev. Msgr. William Hickey, D.D., Vicar General of the Archdiocese, laid the cornerstone of the new school.

Two years later (1923), the classrooms were removed to the second floor of the Trades Building. Soon, the entire building was fixed temporarily for the various needs of the Institution. In September of the same year (1923), the High School opened, with four pupils enrolled.

The following year saw the completion of the present buildings which were dedicated on September 1, 1924, by Most Reverend Archbishop Moeller, D.D. These three-story yellow brick buildings of Spanish-Mission design face Skillman Road, southwest. The school consists of two buildings with a connecting wing, and can accommodate approximately one hundred and twenty children. East of the school building is the Trades Building where the boys are given a practical training in the manual arts.

On June 10, 1925, Rev. William B. Heitker succeeded Rev. Joseph H. Rolfes. His time has been devoted especially to the furthering and directing of the educational program.

In May, 1927, St. Rita High School for the Hard of Hearing and the Deaf was accredited as a High School of the First Grade. As

far as is known this is the first High School for the Deaf to have attained to this distinction.

Thus the little acorn planted in 1915, has developed into a sturdy oak under whose branches about three hundred children have found shelter.

The number of children continually increasing, a new problem arose in 1924; namely, their care. The Sisters of Charity could not provide the necessary number of Sisters. With the permission of the Archbishop, in the fall of 1924, Father Waldhaus organized a group of ladies to live at the school, lead a semi-religious life, and assist the Sisters of Charity in their work. Membership in this group was open to the hearing, hard of hearing, and deaf ladies. This plan took care of the new problem very satisfactorily. In August, 1926, a Sister of Charity took charge of this group as Mistress of Novices.

In August, 1929, it was decided that the group should be taken into the Sisters of Charity. At present the candidate enters at St. Rita School, and the time spent there serves as her postulanship. She then makes the necessary novitiate at Mt. St. Joseph Motherhouse.

LEARNING THE SIGN LANGUAGE

MR. JAMES F. DONNELLY, EDITOR,
The Catholic Deaf-Mute, RICHMOND HILL, N. Y.

It is a very consoling thought that the Jesuits and Redemptorists are instructing students in the sign language in their seminaries. These young men, when they are ordained, will find a knowledge of the sign language very useful, even if they never have to devote much of their time to the deaf. They will find it useful in the confessional, when they occasionally meet a deaf-mute, or when they happen to meet parents of deaf-mutes and give them information about schools for the deaf.

But it seems that the Sisters in the great teaching orders have been overlooked. We do not hear of any novices or Sisters in religious communities being interested enough in the deaf to make a study of the sign language, except where they teach in institutions for the deaf or where they have Sunday-school classes in State schools.

We think that if Sisters were better informed about the deaf and their neglected condition, many might take up the study of the sign language and, if conditions were favorable, start day schools in various cities. There are enough Catholic deaf-mutes in many cities to start Catholic schools in their behalf. Even if pupils in these Catholic schools were held only till they made their first Communion, and then sent to the State school, much good will be accomplished.

There are parochial schools in many cities which could spare a room or two for this purpose.

Unusually bright pupils with a little personal aid might eventually finish their schooling in the parochial schools along with their hearing brothers or sisters.

But the main point is to get the great teaching order sinterested in the Catholic deaf, study the sign language, and in time they will find work to do among the deaf, helping to save many to the Faith.

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ST. JOHN'S INSTITUTE FOR DEAF-MUTES, ST. FRANCIS, WISCONSIN

REVEREND STEPHEN KLOPPER, VICE-RECTOR, ST. JOHN'S
INSTITUTE FOR DEAF-MUTES, ST. FRANCIS, WIS.

The history of St. John's Institute for Deaf-Mutes has already been written for the members of the Catholic Deaf-Mute Conference, once for the Detroit meeting (1910), under the heading St. John's Institute and Its Work for the Deaf, and again for the Atlantic City meeting (1914), under the caption Twenty-Five Years With the Deaf, by the then Rev. now Rt. Rev. Msgr. Mathias M. Gerend, S.J.

Since then but little has happened which might interest the historian. The outstanding events are briefly recounted: A fire on Oct. 31, 1917 which caused damage to the amount of \$14,000.00; the investiture of the Right Reverend Monsignor M. M. Gerend, S.J., with the honor of Domestic Prelate to His Holiness, Pius XI, Oct. 12, 1925; the Golden Jubilee of the Institution May 10th, 1926; the Golden Jubilee as teacher of the deaf of the late Professor Louis Wendelin Mihm, July 16, 1928; the death of the Venerable Professor, Dec. 12, 1929; the Golden Sacerdotal Jubilee of the Right Reverend Monsignor M. M. Gerend, S.J., June 25, 1931. To this may be added a little Silver Jubilee of the writer as catechist of the deaf, June 10, 1931.

The columns of *Our Young People—The Deaf-Mutes' Friend*, Vol. XXXV, No. 4, pp. 24-25, brought the following data prepared for the Golden Jubilee of the Institution: The school opened May 10, 1876. The number of pupils enrolled up to March 1, 1926 was 831. These pupils came from 19 states, the District of Columbia, Porto Rico, Ontario, and New Brunswick. The average annual enrollment between 1876 and 1896 was 36; between 1896 and 1926, 78. Among the pupils 27 boys and 13 girls were feeble-minded. Since 1904 such defectives have been referred to St. Coletta School for Backward Children, Jefferson, Wis.

Fifty-five per cent of the pupils came from homes outside of Wisconsin. The average school attendance was only 3.6 years. Very few parents allowed their children to return once they had been admitted to the Sacraments. Not more than ten remained from the kindergarten to the eighth grade. Six girls and one boy entered religious communities, of whom four have persevered. Since 1926, two other alumnae have done likewise and have thus far remained true to their ideals. During the period 1896 and 1926, 230 of the five hundred enrolled received Confirmation. The conclusion drawn from the above figures was that the religious education of the children of Catholic parents is evidently much neglected, and accounts for the lapses from faith, so numerous among the deaf.

St. John's Institute has been exceptionally fortunate in having three diocesan clergymen devoted to its cause. The Right Reverend Monsignor M. M. Gerend, S.J., Rector of the Institution since 1889, has labored faithfully to promote the welfare of the School and is still its guiding spirit. The Reverend S. Klopfer has spent exactly twenty-five years in the specific field of catechetics for the deaf, and the Reverend Eugene J. Gehl, the Field Missionary of the Institute, has enthusiastically and successfully given missions to the deaf in centers lying between Buffalo, N. Y. and Los Angeles, Calif. The number of institutions and parishes in which he had delineated the plight of the Catholic deaf child is far more than one thousand.

Through the columns of *Our Young People—The Deaf-Mutes' Friend*, the monthly messenger of the Institution, persistent efforts have been made to meet the unfortunate perversion of a passage in the writings of St. Augustine which is made to mean, "The deaf cannot be saved" and impressed upon both deaf pupils and teachers of the deaf as the reason why the Church is supposed to have neglected the deaf in the Middle Ages. The papers, "St. Augustine and the Deaf," read at the Pittsburgh meeting (1912), and "Let the Truth be Told," presented to the Milwaukee meeting (1924), have an enduring apologetical value for every one interested in the history of deaf-mute education. Various other misstatements and aspersions made by educators of the deaf throughout

the country have met with correction and refutation in the columns of this magazine.

The editors of *Our Young People—The Deaf-Mutes' Friend* have been ever anxious to diffuse encouraging information concerning other Catholic schools for the deaf among its many readers. A remark often repeated "Send your deaf child to the nearest Catholic school" cannot have failed of much good even though the writers never learned of it.

Repeated efforts have been made by the staff of St. John's Institute to induce the diocesan superintendents of parochial schools to conduct a survey among the parochial-school children in order to establish the prevalence of defective hearing among the pupils. Our own Diocesan Superintendent of Parochial Schools has made two attempts to discover the number of pupils with defective hearing. We have heard of no other officer in the same capacity who has felt the need of this important step in the advancement of the cause of the deaf.

The most recent endeavor promoted by the editors of the magazine is the introduction of the Belgian Method of deaf-mute instruction into our Catholic schools. The pure-oralism of 1880 was always a misnomer and a counterfeit. We fought it in our columns, because it claimed more than fact and truth permitted. The Belgian Method, however, approaches a degree of pure-oralism unattained heretofore by any other system. It develops a genuine speech habit much earlier than can be accomplished by any system used in the United States. It is so nearly adapted to the child capacity and child life that every educator of the deaf should welcome this method as a heaven-sent boon. *Vide Volta Review*, June, 1931.

Another thought we have sought to impress upon the public is this: Deaf-mute education is primarily a school problem rather than charitable. Until the school superintendents and pastors concede to the deaf child equal rights to an education with those of his hearing brother, until the deaf child's claim to parochial support is recognized as equal to that of his hearing brother, until the Catholic school for the deaf is recognized as a necessary part of the parochial-school system, the cause of the Catholic deaf child is a lost cause.

In presenting these views and principles to the public at every occasion the representatives of St. John's Institute for Deaf-Mutes, at St. Francis, Wis., are striving to accomplish the purpose of the Institution which is to educate the pupils entrusted to its care and to promote the cause of the deaf throughout the country.

DE PAUL INSTITUTE

MOTHER SETON SISTERS OF CHARITY, DE PAUL INSTITUTE
FOR THE DEAF, BROOKLINE, PITTSBURGH, PA.

Most Rev. J. F. Regis Canevin, D.D., founded De Paul Institute to provide education for the deaf and hard-of-hearing children of the Diocese of Pittsburgh. The School came into existence to meet a dire need. The State School for the Deaf in the vicinity of Pittsburgh, evolved from a Presbyterian Sunday School, was so prejudiced against Catholicism that Catholic deaf children were denied the privilege of attending Mass on Sunday and of receiving instruction in their religion. Archbishop Canevin and Father A. A. Lambing, in whose parish the school was located, were conscience-grieved over this situation. In 1907, Archbishop Canevin applied to the Mother Superior of the Sisters of Charity, Seton Hill, Greensburg, Pa., for Sisters to prepare to teach the deaf. Immediately, three Sisters of Charity were enrolled in the Normal Class of the Boston School for the Deaf at Randolph, Mass. These Sisters having completed the prescribed course, visited the various Schools for the Deaf in the Eastern States. During that summer, at Seton Hill, two instructors were engaged to give special courses in methods of teaching the deaf. In September, 1908, the Sisters opened the school in the old Lappe Mansion, Troy Hill, Pittsburgh. Two weeks later, Rev. Thomas F. Coakley, D.D., just returned from Rome, was appointed Superintendent. The school, opening with an enrollment of one, increased to twenty-five pupils by June. When the school numbered ten, on December 15, 1908, the first Mass was read by Father Coakley.

The charter was obtained from the Commonwealth of Pennsylvania in December, 1910. Then, Archbishop Canevin purchased the Gilfillan Farm—thirty-six acres—in Brookline, as a permanent location for the school and construction work was begun at once. On April 20, 1911, the teachers and pupils moved to the new school in Brookline. Archbishop Canevin took a most personal interest in the progress and growth of the School, and he read the first Mass

in the new chapel on May 6, 1911. During the first year in Brookline, the Sisters and children had to attend the parish church; after which, the Archbishop arranged with the Capuchin Fathers to provide a Chaplain to come from St. Augustine's Monastery daily to say Mass. These Fathers still attend the School.

After the charter was obtained, steps were taken to procure State aid. Part-maintenance granted about that time and benevolent gifts secured through the Superintendent, Father Coakley, provided for the School's needs until June, 1921 when the part-maintenance on the part of the State was withdrawn. Since then, the Catholic Diocese of Pittsburgh has assumed the entire support of the School. Each summer, a collection is taken up in all the Churches of the Diocese, on the eleventh Sunday after Pentecost. Besides this, Father Coakley makes an appeal to the people of the Diocese about twice a year.

The School has a twelve-year program for covering nine grades of school work. Emphasis is placed on elementary education. The boys get an introduction to trade work, but, for this purpose, only a half day per week of school time is given; and to the girls, the same time allotment for sewing and cooking. Both boys and girls, at the completion of the work here, have the opportunity of enrolling in the Pittsburgh Trade High Schools to learn the trade they choose. A group of our boys have made good at printing, woodwork, electricity, and upholstery. In these High Schools, among hearing children, the deaf pupils meet and learn to master the problems that life holds for the deaf in the hearing world.

We make every effort to have our children live as they will be obliged to live, after school days here end. In all religious services, they take part as far as they can. They answer the prayers after Mass; they recite the Divine Praises and hymns at Benediction; they respond to the Litany at the special devotions. To effect this, a child stands in the front of the chapel, so placed that the children can see his lips. This child, reading the lips of a teacher and repeating, enables all to keep together. At home, the children take part in services at their parish church in the same way by watching the lips of some one near them. Although many of the children prefer to talk their confession and do so ordinarily, yet,

every child learns to write his confession so that he can make his confession to any priest anywhere, without difficulty.

The School encourages contact with hearing children in extra-curricular activities. The Boy Scouts frequently invite neighboring troops for socials, and exchange games in the sports by seasons provide intervisits. We encourage as much living at home as distance will permit. All who can make the trip without too much consumption of time, attend day-school here only. Those whose homes are in the vicinity of Pittsburgh spend week-ends with parents. A large group, about half the school, live near enough to spend at least one week-end at home every month.

The enrollment has grown steadily, and, at present, the School numbers 141 pupils. Three new buildings have been added to the original one.

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CATHOLIC BLIND-EDUCATION SECTION

PROCEEDINGS

FIRST SESSION

The meeting of the Catholic Blind-Education Section was called to order and opened with a prayer by the Chairman, Rev. Joseph M. Stadelman, S.J.

Representatives from the following schools for the blind answered the roll call: St. Joseph's School for the Blind, Jersey City, N. J.; St. Charles' Hospital, Port Jefferson, L. I., N. Y.; St. Mary's Institute for the Blind, Lansdale, Pa.; the Catholic Institute for the Blind, New York, N. Y.

The minutes of the preceding meeting were read and approved. Sister M. Richarda, O.P., was re-elected Secretary. The Chairman then discussed the purpose of the annual convention. In this discussion, Reverend Father Stadelman declared the fundamental ideas of the convention to be: free initiative and unified action. It was suggested that all teachers of the blind take a special interest in kindling a love for reading in our children.

The first paper read during this session was "Is the School for the Blind Responsible for Vocational Training and Placement? If so, to What Extent, and in What Particular Lines Can and Should It be Provided?" This paper was presented by Sister M. Winifrede, of St. Joseph's Institute for the Blind, Jersey City, N. J. This was followed by a short discussion led by Sister M. Gertrude, D. of W., Port Jefferson, L. I., N. Y. A few supplementary ideas on the subject of the paper were issued by the Reverend Chairman.

SECOND SESSION

The second session was devoted to suggested topics for next year's papers. Father Stadelman recommended the reading of

many books on the theory of education. Among these were: "Theory of Education," by Sloid and the "Condensed Primary Manual," by Emma Bolemus. Father also discussed the World Conference and the Visagraph.

The second paper of the convention was read by Sister M. Carmelita, of St. Mary's Institute for the Blind, Lansdale, Pa. The paper contained ideas on "The Ideal Teacher for the Blind, and His Training." Then followed the reading of a second paper on the same subject presented in an entirely different manner. This was presented by Sister M. Augustine, D. of W., St. Charles' Hospital, Port Jefferson, L. I., N. Y.

THIRD SESSION

The third session was devoted to a discussion of books which might be beneficial to our children. The Reverend Chairman presented the ideas of the various workers for the blind in different countries on the book entitled, "Stoddard's Lectures," and mentioned several books which have been printed recently by the Xavier Free Publication Society for the Blind, New York, N. Y.

FOURTH SESSION

The fourth session was opened by a paper read by Sister M. Benigna, O.P., of the Catholic Institute for the Blind, New York, N. Y., on the subject, "Methods of Teaching Primary Braille Music, Vocal and Instrumental." This was followed by an interesting discussion, after which the meeting was adjourned.

SISTER M. RICHARDA, O.P.,
Secretary.

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**IS THE SCHOOL FOR THE BLIND RESPONSIBLE FOR
VOCATIONAL TRAINING AND PLACEMENT? IF SO,
TO WHAT EXTENT, AND IN WHAT PARTICULAR
LINES CAN AND SHOULD IT BE PROVIDED?**

SISTER M. WINIFREDE, ST. JOSEPH'S INSTITUTE FOR
THE BLIND, JERSEY CITY, N. J.

This is a topic which necessitates consideration from many viewpoints, as the various controlling agencies relating to individual schools, the staff and pupils, require careful study before a conclusion can be arrived at regarding the extent of the school's responsibility.

As regards the pupils: A normal intelligence is necessary to progress in education, and without a solid educational background, no vocational training can lead to a worthwhile placement.

Assuming a normal group of blind children, housed in a building well adapted to the education and vocational training of such children; and supervised and taught by an efficient staff—whether the school be a private project supported by parents, a public school deriving its maintenance from city or state, or a charitable institution where blindness is the “sesame” to admission, it becomes the duty of the school authority to provide vocational training.

The pupils shall invariably require guidance in their selection of the particular art they should endeavor to specialize in, or the specific trade, or manual occupation they desire to engage in. When teachers have exercised careful supervision in the manual-training classes, and know what each child can accomplish, as well as the trend of his desires, they will be able to give right direction and advice regarding what each should select as his future avocation or occupation.

The use of modern machinery has closed to the blind many avenues that heretofore promised steady employment; and the ever-increasing number of the seeing unemployed does not give

much encouragement to sightless trainers: nevertheless, the intellectually-gifted blind should be encouraged in the mastery of a profession or trade.

Music, law, teaching, salesmanship, agencies, dictaphone operating, radio announcing, telephone operating, and among the trades: book-binding, shoe-repairing, basketry, brush and mop-making, weaving, caning, upholstering, mattress-making, knitting, bead-work, netting, flower-making, and sewing of plain and straight-line garments offer suggestive means of employment to blind boys and girls of superior, and average mental intelligence.

There are frequently difficulties in the way of securing placements, but a school faculty that is wholeheartedly interested may be able to obtain music pupils for a graduate fully capable of teaching, or, by personal contact with pastors in country churches, and by perusal of advertising columns, they may succeed in securing positions for pupils qualified to take the post of organist.

It is a noted fact that with the rapid migration to modern apartments, together with the tremendous increase in the sale of radios, the ordinary family has neither room nor use for a piano, and it is very regrettable that, consequently, many blind piano tuners are now unemployed. One wonders if it will be a worthwhile occupation in the future.

Special courses help prepare pupils for salesmanship in connection with firms in cities, also for agencies such as insurance and for book and magazine agencies, etc., and several of the blind have found this profitable in country districts and small towns.

Blind dictaphone operators are still holding their own in several cities; but, so far, I have not heard of any blind being employed as radio announcers. It is quite within their ability, and I hope they may get equal chance with seeing competitors.

Several blind students have aspired to the "Bar," but few have succeeded. Those sufficiently interested in finding out the cause of failure to make law a means of livelihood, after a brilliant, theoretical course and successful exams, cannot fail to see that it is largely due to a prejudice in the public mind against handicapped aspirants. Has it ever yet been recorded that some of our prominent lawyers signified their willingness to accept into their offices

blind graduates of a law school, thus giving them the practical experience so necessary, and the praiseworthy, practical aid of sponsorship, till they were able to establish their own clientele? And why not?

Blind teachers on completing their training usually find themselves with nothing more than their diplomas. There is no opening, because superintendents, even in schools for blind, say discipline will suffer. Allowing that in the lower grades, or with younger children, they have difficulty in maintaining good discipline, (as we know from experience, blind children are just as quick to take advantage and indulge in a prank as seeing children) yet, is it not possible, that more of our unemployed blind teachers might get a chance with the higher grades, as teachers of languages, or as coaches where individual help is needed?

Pupils of minimum or lesser mental intelligence must also be provided with the means of mastering a practical and profitable trade or occupation.

Mattress-making, broom-making, chair-caning, rug-weaving, basketry, brush and mop-making are all profitable industries, and there is usually a good market for the output.

Where the training-school for the blind pupils is connected with a home providing industrial occupation for adults, as is the case in our School for Blind in Jersey City, a transfer from the School Industrial Department to that of the adults, may easily be effected, and in this way, pupils who fail to complete the high-school course, have a chance to engage in the trades in the senior department, and get on the regular pay-roll as soon as the quality of their work is approved.

As regard placements, the majority of our workers prefer to board in the Home and are quite satisfied with the liberty and privileges allowed them. Many have tested their chances outside, and have found that while they made a turn-over of more money, they saved less. Employment is not always steady outside, while expenses are higher; and many have requested re-admission to our work shops.

I do not presume to present our School and methods as models for imitation. I am merely giving the result of our observation

and experience with blind groups of both sexes who are capable of being taught trades and of receiving vocational training.

We form outer contacts for the pupils by getting them measure up their ability with seeing children, during their high-school courses. Up to the present, this has been made possible by the courtesy of the Jesuit Fathers and of the Sisters of St. Dominic, Jersey City. Apart from the educational value of such a course, and the wholesome spirit of rivalry fostered, it does much in overcoming the natural timidity and inferiority complex so common to the blind; and, I am happy to say, our pupils always reflect credit on our school by comparing very favorably with their sighted classmates.

We secure permanent employment for the blind in our trade shops, by obtaining contracts (in competition with local firms) for supplies to public institutions, city offices, factories, etc., and the work turned out from our mattress, broom, and cane shops as well as that from the women's department is always commended for its high-class quality.

From this, one can judge that in our particular School, placements out are few, as compared with the number for whom employment is provided at home. Nevertheless, we encourage all who are capable and desirous of working independently outside, to do so, if conditions seem satisfactory.

It is a sort of moral obligation on the School to cooperate with parents and friends in securing desirable placements for the pupils, and the interested cooperation of local clubs and associations may greatly help toward this end, by inducing the management of local industries to give blind operators an equal chance with the seeing employees, to prove that they can make good.

To attain best results, extreme care is necessary in the selection of teachers for schools for the blind. Such teachers should have a very special preparation, whether they give instruction in the elementary subjects, advanced education, or vocational training. They should make a particular study of the psychology of the blind, and have a true and sympathetic understanding of the individual difficulties of their various pupils. Salary should not be their only consideration or motivation in accepting the responsibility which their duties as teachers of the blind entail.

If they have not a real preference for work with blind rather than seeing pupils, if they possess not a generous, self-sacrificing spirit, and have neglected to train themselves in the virtues of kindness and patience, in a word, if they are not worthy models for imitation, they shall fail to establish a deep, friendly bond between themselves and their pupils, and also fail to raise their pupils' aspirations to the beautiful imagery of ideal life which has its embodiment and fullness in Christ, the Great Teacher.

THE IDEAL TEACHER FOR THE BLIND, AND HIS TRAINING

**SISTER M. CARMELITA, ST. MARY'S INSTITUTE FOR THE BLIND,
LANSDALE, PA.**

The writer approaches this subject with distrust of herself because of the difficulty of determining the ideal in any human activity, and because of unfamiliarity with methods of training teachers for the blind. The writer has earnestly endeavored to acquire some information about the subject-matter of this paper, and to express her immature opinions with sufficient clarity and completeness to aid perhaps those who wish to become more proficient in their work of instructing the blind.

To succeed in his profession every teacher must possess an adequate knowledge of the subjects about which he is to instruct his pupils. He must also be, both theoretically and practically, familiar with the best methods of imparting instruction about his subject-matter. The teacher of the blind must adapt his knowledge and his methods to the capabilities of his handicapped pupils. Deprived of sight they depend principally upon the senses of touch and hearing for contact with the world. It is through those senses that most of their concepts of reality are formed; hence the teacher of the blind must learn how best to convey true concepts of things to the blind through the senses of touch and hearing. Successful teaching of the blind thus depends largely upon extensive knowledge of the peculiar psychology of the blind.

To gain the respect and admiration of his pupils, the teacher must be of unimpeachable character, manifest enthusiasm for his work, and ever seek an intelligent understanding of each individual student.

Different types of school will make different demands upon the teacher. In non-residential schools, the teacher's influence exerts itself only during school hours. During the greater part of the day, the pupils are under the direct influence of the home and of their associates in recreation. But in residential schools the pu-

pils are subject to the direction and care of the teachers at all times. Since practically all schools for the blind are residential, teachers must be prepared to lessen the usual disadvantages of institutional life. No institution, not even a model one, can ever wholly displace the family as the center of education. In institutions the bonds of blood relationship are lacking, and the relation of teacher and pupil must ever retain elements of strangeness. In the case of the blind, the pupils are cut loose from the ties of real life and are sundered from the company of the seeing. The resourcefulness of the teachers will be taxed to the utmost to make the living conditions of the blind institution as similar as possible to real life in the world. For after all the blind are to be educated and trained for normal human life. Although handicapped by their infirmity, they are as capable of life in normal human society as are the seeing, who themselves are handicapped in many ways through diverse defects.

The wise teacher will strive to replace the sense of family with the spirit of the institution. He should develop this spirit as part of his pedagogical procedure. Within the institution, neighborliness and friendship should animate all relations among the residents. Every pupil should feel he represents the institute abroad and that he must reflect credit upon it by his conduct. In this matter, an affectionate devotion to all the blind and the experience gained through years of teaching are invaluable assets to the teacher of the blind.

In addition to the qualities that should perfect the teacher in general, learning, method, character, kindness, prudence, tact, initiative, resourcefulness, perseverance, and patience, the teacher of the blind must understand the peculiar psychology of his charges. Popular errors about the blind and their abilities must be dissipated before successful training can be achieved. The blind man is not a helpless parasite to be pitied by kind-hearted people and grudgingly helped by the community. The sense of helplessness and inferiority is not to be encouraged in the blind. It is quite true the privation of sight is a great handicap, but it does not incapacitate them any more than other infirmities decrease the efficiency of other afflicted humans. Self-dependence and self-help must be instilled into the blind. Sentimental pity and over-

weening care will not assist them to educate and train themselves for normal living of which they all are capable. Blind individuals differ in natural abilities and talents. Formerly sufficient attention was not given to this fact in the instruction of the blind. It was believed that what a few blind persons learned easily might be just as easily learned by all, and that subjects acquired with only the greatest difficulty by a few blind persons would cause equal difficulty to all blind persons. These views resulted in stagnancy of instruction, and far too many blind men and women received technical educations that were not based on their individual gifts and abilities.

The type of education is a most important subject for teachers of the blind to consider. Is a general fundamental education necessary for the blind, or is a specialized education, limited to vocational training, sufficient for them?

The competent teacher will readily recognize that the harmonious development of all human faculties is the educational ideal. Through the use of the Braille system of reading and writing now used everywhere, it has been proved that the blind can be given successfully a moral, intellectual, artistic, and even professional education, similar to the education of sighted persons.

Idealism, then, should be the dominant principle of pedagogy. The Idealistic system aims at the harmonious development of all physical, mental, and moral faculties. The development of all the faculties enables the pupil to acquire a comprehensive view of the world and its activities, and liberates him from the narrow viewpoint of the specialist, who tends to estimate all things in the light of his specialty. Through education the social virtues also are developed in such a way that the pupils rise above narrow selfishness, and wish to make themselves worthy members of human society. Mere utilitarianism develops isolation, selfishness, and class consciousness which are inimical to the common life of a community.

Yet teachers must not refuse to reckon with the real demands of life in education. They should rather join sound realism with idealism, especially in the selection of educational materials. The practical should be less stressed in the earlier school years; in the upper classes reference to vocational possibilities should be

tactfully made so that the pupil may make the most of his talents and abilities.

The teacher of the blind must possess every quality of mind and heart which characterizes every member of the teaching profession. Sufficient knowledge of curriculum subjects is necessary. In addition, the teacher of the blind must have special knowledge of his pupils and of the best means of imparting instruction to them. Since they are deprived of sight, they come into contact with the world mainly through the senses of touch and hearing. All knowledge must be imparted to them through these senses. The ideal teacher for the blind must be trained in the best methods of thus giving instruction through the senses of touch and hearing. A thoroughly practical knowledge of Braille or a similar alphabet is absolutely indispensable to a teacher of the blind.

When subjects enter a blind school, the accomplished teacher will note the defect in the pupils' actions and will undertake to correct and complete such activities as the pupils have learned before entrance to the school.

First of all, the student must be taught to move properly; to feel with his fingers; to touch with his hands; in a word, to become "dexterous." That is an important word in the conversation of the blind, for dexterity in touch is their principal means of contact with material things.

The experienced teacher knows the importance of physical education for the blind. Throughout their educational course, all the blind should be trained in callisthenics and gymnastics. For, an uncouth appearance, an awkward carriage, and unnatural movements will prejudice the blind person's success in social and business life.

The successful teacher must be familiar with all the devices that have been tested by experience for facilitating the education of the blind.

The building of character is a thing difficult to accomplish in our social youth especially when they are under the impulse of self-assertion. Success in forming good character is the test accomplishment of the ideal teacher for the blind. Under the impulse of self-assertion, respect for authority is likely to become somewhat shaky. The handling of such pupils requires special

"pedagogical" dexterity; for severe measures of punishment are here not in order. Much depends upon understanding the pupil's interest state of mind.

"Happy the pupil who has a teacher who presents morality to him by living example; whose punctuality, whose unqualified purity of character, love of work, and energy are objects of admiration. From these considerations emerges the unique significance of teaching by example and the immense worth of a good and well-trained body of officials. For an institution of the blind, in particular, it is an indispensable requirement that all officers and attendants should be persons of character and that they have special training for their calling." (Quotation from "General Education and Vocational Training," by Paul Graseman.)

The large number and great variety of subjects that may be taught the blind cannot be handled by a single teacher. Trained and experienced teachers must be directed in their varied tasks by a principal or superintendent, so that the school faculty will accomplish the purpose in view. Affectionate devotion toward all the blind and experience gained through years of conscientious teaching produce the ideal teacher for the blind.

To procure satisfactory teachers for the blind, schools of Method of Educators of the Blind have been established. These schools receive teachers already trained for school work among the sighted, and then give them a course of training among blind pupils confided to them in groups and by rotation, to be taught and guided under the supervision of the school staff. The training is similar to that given to medical students under the guidance of their professors in hospital wards. Meetings are frequently held to coordinate the various experiments, to discuss interesting cases, and to refer to the ordinary systems of pedagogy and psychology, the variations and peculiarities of the blind in perception, the formation of images, and in the instruments of study and work.

A special feature of some schools is the adaptation of the education of the blind to the ordinary methods of teaching. This adaptation expects the personal initiative of the students which their teachers must encourage or correct rather than conform with rigid programs with predetermined rules.

The Italian School of Method offers to those receiving training,

two fields of experiment relating to blindness; children not yet educated or in process of education; and examples and models of what well-trained pupils can do, the directors and some of his co-operators being themselves blind.

This school also experiments with coeducation of blind and seeing beneficial effects on both.

The program is not limited to teaching in school, but embraces the whole of life. The student teachers organize games, entertain their charges, take them shopping, to visit friends, museums, etc.

The training school insists that to form character in others there is only one royal road: to have character ourselves. The chief care is to see that the student teachers possess pronounced qualities of mind and heart as well as a high sense of the responsibility of life and of their mission.

The director of the school talks privately with each student teacher describing his successes or failures in the education of those entrusted to his care, and also in carrying out the school's program.

This brief consideration of the requirements for teaching the blind manifests the noble character, the learning, the zeal, and the capacity for work that must characterize the ideal teacher of the blind.

Affectionate devotion for the blind in a prospective teacher can be usefully and efficiently directed by a course in a recognized training school. This training applied intelligently through years of teaching will produce the teacher who can successfully contribute toward the physical, mental, moral, religious, and vocational welfare of the blind.

The work of educating the blind is a task dear to God, and His blessing will undoubtedly attend the labors of all those who sincerely and unselfishly expend themselves in helping the blind to attain unto temporal and eternal happiness.

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ANOTHER PHASE OF THE IDEAL TEACHER FOR THE BLIND, AND HIS TRAINING

**SISTER M. AUGUSTINE, DAUGHTER OF WISDOM,
ST. CHARLES' HOSPITAL, PORT JEFFERSON, L. I., N. Y.**

Education is a preparation for complete living. It must embrace the "whole child" physically, intellectually, and morally. It is something more than instruction, since it tends to destroy, as much as possible, the doleful results of the tragedy of Eden, and thus to develop a bright, pure mind and a straight, clean heart in a sound, chaste body.

Since the only true end of the purpose of education is to aid the child in its acquisition of an everlasting, blissful life within the Beatific Vision, it clearly follows that only those commissioned by God, through our Blessed Lord Who justly terms Himself "the Way, the Truth, the Life," can style themselves as "educators" in the true, complete sense of the word. "Go, teach ye all nations" was Christ's command to His chosen Twelve, and at the same time, He also vested in this same sublime mission, all those to whom Mother Church, in ages to come, would entrust the formation of youth. And the Divine Teacher did more, for, by His all-trustful utterance "Learn of Me," He provided a model for all those of future generations who, like Him, would work for the glory of their Father; i. e., point out to man the road and the means to easily tread the narrow path to Heaven. Therefore, it is by carefully pondering over and psychologically analyzing (as is within our limited power) His educational methods during the three years of His public ministry, and by meditating on His sublime virtues, that we may obtain a clear and perfect conception of the Ideal Teacher.

In His wonderful discourses to the multitude, the divine Master appealed to the two main faculties of man's immortal soul, the intelligence and the will, by using the didactic means which more directly influences the mind and is of a nature to instruct, and the moral means which more directly affects the will and is capable

of forming character. In employing the former, Christ instructed and enlightened the minds of His hearers, because His speech, though always dignified and remarkable for its depth, was simple, clear, pleasant, and rich in illustrations and comparisons. In order to awaken thought, He rarely indulged in general terms, but called upon His listeners' imagination and senses, by referring to prevalent habits and customs, alluding to familiar historical events and usually drawing His descriptions from the surrounding nature. Thuswise did Christ, the Incarnate Wisdom, and likewise will the ideal teacher of the blind endeavor to develop the intellect of his charges, less fortunate than the similarly afflicted of long ago, who with lively faith cried out: "Lord, that I may see!" and who, as a reward for their trust and confidence, were enlightened not only spiritually but also physically. He will ever proceed in an easy, cheerful manner from the known to the unknown, from the concrete to the abstract, from the simple to the complex, repeating and drilling until his pupils have become masters of the subject, and in all things, he will conform his methods to those of his omniscient Teacher, as far as human frailty will permit.

Just as the "Man Who went about doing good" knew how to reach the minds of His auditors, so, too, did He possess the power of fascinating, yea of captivating the will of all with whom He came in contact, whether well or ill-disposed. Of himself, He said: "Who of you can convince Me of sin?" and His blameless, perfect life was one of His greatest credentials for expounding to His people the highest laws of morality. He lived His own doctrine and walked "while it was light" by His incessant activity. The days he spent teaching, comforting, enlightening, and healing; the nights he passed in some secluded, elevated nook, soliciting His Heavenly Father for special graces for His flock and especially for those He had predestinated to be His followers. His straightforwardness and honesty could not be questioned and for disinterestedness and unselfishness, He had no equal, for He never sought His own personal advantages but was ever spending Himself for others. He loved each individual soul with a supernatural love which was sympathetic, gentle, patient, and which He displayed together with a wisdom and a prudence that caused Him to adapt His discourses to the dispositions and temperaments of

His hearers and that aided Him to turn their very prejudices into fast convictions. Whether He spoke words of reward concerning everlasting happiness, or of blame recalling eternal punishment, His speech always savored of justice or mercy or patience, as the occasion demanded. The unwilling and the obstinate He never treated harshly, for He was "meek and humble of heart." In an ancient manuscript sent by the Governor of Judea to the Senate of Rome, we read: "He rebukes with majesty, counsels with mildness, and invites with the most tender and persuasive language, His whole address, whether in word or deed, being elegant, grave, and strictly characteristic of so exalted a being. So persuasive are His tears that none can refrain from joining in sympathy with Him, He is very moderate and wise."

If such is the Ideal Model which is submitted to all "true" educators for imitation, how much more so for those who have the tedious task of instructing the sightless. Because for these, the sympathetic, patient teacher must be ever ready to sacrifice self and time in order to labor unceasingly (in preparing or giving lessons), and at the same time cheerfully, so that, finding within their guide an ever-increasing degree of supernatural love, together with a high degree of the other factors which make up the winning personality of a good teacher, and which lend themselves to arousing and stimulating the pupils with a desire for good education, namely, principle, enthusiasm, scholarship, justice, sincerity, and good example, the children may spontaneously place utter confidence in his teaching, direction, and guidance, and putting forth their best efforts, may try to copy what they cannot see, but what they can feel—his Christ-like devotedness and goodness. If he wishes his pupils to have such characteristics as: love of God and love of country, a proper regard for the rights of others, respect for lawful authority, a desire to serve others (as far as their sightlessness will permit), and to work for the common good, if he would like to see them polite, industrious, honest, persevering, loyal, self-controlled, self-reliant and doing unto others as they would wish others to do unto them, he must first give the example, for actions talk louder than words and children look up to their teacher, regarding him as the soul of honor and the exemplar of everything that is true, beautiful, and good. Such is the teacher

that has based his educational life on that of the Divine Teacher, and such is the teacher that counts.

Unlike the Master, we are not born geniuses. Knowledge must be acquired and is generally won only after sustained and well-directed effort. Training and improving teachers in service, is like training and improving workers in any industrial life. It is continuous, because the instability of the world necessitates that the methods of a few years ago be supplanted or embellished by ideas more adapted to the ever-changing situation of the time, so as to enable the individual to cooperate more easily and more fully with the problems of life. For this reason, those in charge of the sightless, beginning their life-work after having first secured their academic and normal degrees, must not set aside their books, but with unflinching good will, take such extension courses as will enable them to perfect themselves in general, and to master in particular the specific branches that they have selected to teach.

Generally speaking, the greater the experience, the greater is the realization of how little is known and how much has to be acquired, and the greater also the eagerness to grasp every opportunity for improvement. The unexperienced must not be afraid to admit deficiencies, and the experienced, too certain that perfection has been attained, for, researches are continually being made, not only in the mental but also in the manual branches, and rich ideas—veritable gold mines—are being offered to the wide-awake, self-improving, sympathetic teacher who has ever at heart the welfare of the sightless handicapped.

Here may be mentioned educational periodicals such as, *North American Teacher*, *The Catholic School Journal*, which contain interesting and instructive articles on all school problems, written by those whose highly developed knowledge of educational methods is worthy of being absorbed. Of no little importance are the teachers' meetings where views and experiences are exchanged on all topics concerning not only the many disciplinary problems that arise, but also the larger aspects of child-life—the relation of the pupils to those surrounding them, their rehabilitation, their aptitudes, their life work. Interesting discussions by earnest, thoughtful, loyal, and competent teachers, regarding the course of study, the aims and results in teaching, new methods, etc. will

greatly help to develop an effective unit in the important business of education.

The gauge which indirectly measures the work of a teacher by directly and correctly noting the intellectual progress of the pupil, has been given in the shape of tests—standardized and mental. Information must be obtained on the psychological basis of the tests, their validity and the aim of any particular one; and in the interpretation of results, the greatest care, as well as common sense, must be used, so that the tests may not be construed in a way that is contrary to the dictates of all experience. The study of this modern method is a great factor in the training of the up-to-date teacher.

Since serious mental effort is required on the part of the teacher, it is quite obvious that a certain amount of relaxation and reaction from the day's activities is absolutely necessary, and that in order to keep physically fit, the teacher must take regular, systematic, physical recreation. An occasional trip to some noted pedagogical institution for the purpose of observation, might be called the "play-way" of valuable improvement.

The true, ideal teacher will be duly appreciated, although success may not at all times attend him. Did the Divine Master always have a hundred per cent in His enterprises? Did not His life at its end seem to have been rather a failure? And yet, does not faith and experience teach that the contrary is true? If then, the Divine Model is well kept in view and mental powers are fully equipped for the noble task of teaching the sightless, the earnest, faithful, self-denying, patient teacher who looks only to the good of his pupils, will receive his FULL reward when the deeds of time shall have been audited by the Court of Heaven.

Let the reply of the Greek artist Zeuxis become the slogan of the IDEAL TEACHER: "I TEACH FOR ETERNITY!"

METHODS OF TEACHING PRIMARY BRAILLE MUSIC, VOCAL AND INSTRUMENTAL

SISTER M. BENIGNA, O.P.,
CATHOLIC INSTITUTE FOR THE BLIND, NEW YORK, N. Y.

In introducing this rather difficult subject, a short history of Braille may prove interesting. In a little old stone hut at the foot of the great hill in Coupvray, France, dwelt the harness-maker of the village. His family circle was enlarged, January 4, 1809, by the arrival of a little son, Louis, who was destined to become the inventor of Braille. God works His will in mysterious fashion because Louis, when a charming little lad three years old, full of mirth and vigor, destroyed his own sight while playing with one of his father's tools.

We can but dimly picture the grief of his fond parents and the blighted childhood of this blinded boy. Imagine the tears and heartaches of these loving parents when they were forced to send their baby from his home to an Institution in Paris. However, their sadness soon gave way to righteous pride when it became manifest that God had endowed Louis with exceptional ability and extraordinary talents for his great future. At the close of his scholastic career he received an appointment as instructor at the Institution and before he had attained the age of twenty he had invented the dotted system of literature and music which bears the family name, Braille. Louis died at the early age of forty-three before the fruits of his wonderful invention become officially adopted even in his own institution. Today, however, we thank God for Louis Braille and the terrible affliction which prompted his labors for the unsighted.

The first fully printed exposition of the Braille music code was made in England in 1872 by Doctor Armitage and the Cologne Conference of 1888 accepted an international text. During the intervening years many improvements had been made and the need of reaching some form of standardization was quite generally

felt. In order to further the cause and bring about an international standardization, it was agreed to hold a conference at the offices of the American Braille Press in Paris and, accordingly, on April 22, 1929, ten delegates representing England, Germany, Italy, France, and America met for this purpose. There is every reason to believe that the good accomplished at the Paris Conference for the Braille music code will be felt throughout the ages. It would seem that the height of possibilities of this music code have now been reached.

Before starting the actual training, the teacher or instructor, should fully realize (a) the value of the primary period and (b) the importance of a thorough understanding of the Braille music code.

Concerning the first, one must appreciate that the primary period in musical instruction is by far the most valuable time in the pupil's life. This period, extending over approximately four years, should be made colorful and interesting. The task can be accomplished with facility if the program which we will consider a little later on is followed.

On the second point, treating with the Braille music code requires much effort, care, and attention on the part of the instructor. Music Braille must be presented to the pupil so as to arouse a lively interest and desire to understand. The great problem confronting instructors of the sightless is to bring to the child-mind a clear conception of the code. The work can be done, in part, in classes which will be explained in another paragraph. At the private lessons, accuracy in phrasing, observance of expression marks, and so forth must be insisted on. If the teacher neglects these particulars, the pupil will become careless in reading and will lose the real beauty of the language of music.

Another subject of paramount importance is "style." Mr. L. W. Rodenberg, whom we might call the Louis Braille of America, defines this phrase as follows: "A style is the way music is laid out on the Braille page." Mr. Rodenberg is the inventor of the "Bar over Bar method" which is of inestimable value to blind teachers of sighted pupils, enabling them to follow their pupils with ease and accuracy. His splendid achievements in expanding the Braille music code merit our highest praise. Since the style makes music

legible or not legible, this subject is very important because the legibility of Braille music will seriously affect the educational and professional work in music among the blind.

There are three styles; namely, Bar over Bar, Bar by Bar for which credit belongs to Mr. Mayhew of England, and the new French "Clavers method." Mr. Rodenberg states that it is his belief that each of the basic styles has its special use and that all are necessary, that is, all these so-called styles are parts of one great system.

Under the caption 'Vocal Training' I submit for your consideration an outline program which can be very successfully carried out, especially in residential schools for the blind where it is possible to devote considerable time to the study of music.

First year—Rote singing.

Second year—Singing in Braille tonic sol-fa and later in the year in music Braille, using quarters, halves, and wholes.

Third year—More sol-fa and more music Braille, striving for greater fluency and accuracy.

Fourth year—Use of 'sight method' with greater emphasis on music Braille and the segregation and assignment of talented pupils to private lessons.

In the primary grades, the children should be taught to read and sing many songs. These songs should be Brailled in the most legible way possible. Space does not permit us to take up the many methods now employed by which the words and music are presented in Braille. At present there is being formulated a kind of "sight-singing" method in which words and music are written on the same line. This method is now being tried and only time will tell just how practicable it may become. More wonderful facts have been accomplished with Braille than the young inventor could have dreamed. We look in amazement at the proficient organist who reads with his right hand a melody while he plays the simple harmony with his left hand and the pedals, thus he can accompany his choir with ease.

Rev. Father Stadelman, who for more than thirty years has so generously devoted his time and energy to secure Catholic literature for the sightless, is now turning his fatherly interest and

affection to the blind musicians by striving to have the entire "Ward Method" Brailled. This will indeed aid "sight-singing" and make it more possible for the sightless organists to obtain positions.

In concluding this paragraph on vocal training, the following quotation seems fitting and admirable: "We must turn 'vocal' in our thought of music. Even after one has become an instrumentalist he should glory in the use of his voice, especially his inner voice; for, to the extent that he is able to use that inner voice, so far has he become a musician!"

When teaching instrumental music, keyboard work should never be attempted for at least six months; in some cases for an entire year. You may ask, how then is the work in music to be begun? Why, in a most interesting manner; form small theory classes, make them most practical, teach the children to beat time, even drums may be used for this purpose, inculcate a familiarity with little tone-figures and the musical phrase, give some idea of the scales, formulate little games about music. All of these ideas will aid to hold the attention of the pupils and make them eager for their future training.

While the blind child can hardly be expected to read Braille music as early as the sighted child can read the staff notation, yet some reading may be done at this stage even as an exercise of co-ordinating the faculties. Pupils should be taught to read with the right hand and to mark time with the left hand.

These have been just a few helpful remarks before undertaking the drudgery of the keyboard. The theory classes should be continued through the grades because they will keep alive the desire to produce some musical effect; they will urge the pupils on to the real instrumental work.

The subject of this paper would not be complete without referring briefly to the memory or memorizing. This is a very vital factor in the later musical education of the blind. During the first year, very little is required of the memory. Most of the time allotted to music should be devoted to reading and time. However, in the very beginning, a very definite method of memorizing should be given to these children.

On my first page, under the importance of the primary period,

mention has made of a program for facilitating the work of teaching. In their preparation it is of utmost importance to (1) read through the exercise; (2) learn from one to four measures at a reading, never more never less; (3) go to the keyboard and play over the portion just memorized until firmly placed in the mind. This method may be extended or expanded as the pupils advance. In addition to this, they should be taught to play the scale and to do a little improvising in the key in which the piece they are playing is written. The responsibility that all work of memorizing is done methodically rests with the teacher. Never allow the child to learn more nor less than he is capable of doing at the first reading of the piece.

It is often asked if a blind child should be permitted to memorize by ear. Yes. After they have mastered the rudiments they should be earnestly encouraged to do so because they will, of necessity, have to do it later on in life.

In conclusion, we should strive always to arouse interest. "Interest is the mother of attention and attention is the mother of Memory."

SEMINARY DEPARTMENT

PROCEEDINGS

FIRST SESSION

TUESDAY, JUNE 23, 1931, 2:30 P.M.

The meetings of the Seminary Department were held in the new Municipal Auditorium, Room D.

The first session opened with prayer by the President, the Reverend Louis A. Markle, D.D., Ph.D.

The minutes of the preceding Convention were adopted as printed in the annual report.

The Chairman appointed the following committees:

On Nominations: Rev. John B. Furay, S.J., Chairman; Rev. Joseph M. Noonan, C.M., Ph.L., S.T.D., Rev. Cyril Gaul, O.S.B.

On Resolutions: Very Rev. Charles A. Finn, D.D., Chairman; Rev. James W. Huepper, A.B., Very Rev. Philip J. Gallagher, D.D., LL.D.

Each of the following institutions sent representatives: Immaculate Conception Seminary, Darlington, N. J.; Immaculate Conception Seminary, Oconomowoc, Wis.; Mount St. Alphonsus, Esopus, N. Y.; Mount St. Mary's Eccl. Seminary, Emmitsburg, Md.; Mount St. Mary's Seminary of the West, Norwood, Ohio; St. Augustine's Theol. Seminary, Toronto, Canada.; St. Bernard's Seminary, Rochester, N. Y.; St. Bonaventure's Seminary, Allegany, N. Y.; St. Charles Borromeo's Seminary, Overbrook, Pa.; St. Francis Seminary, St. Francis P. O., Wis.; St. Gregory's Prep. Seminary, Cincinnati, Ohio; St. John's Boston Eccl. Seminary, Brighton, Mass.; St. John's Diocesan Theol. Seminary, Brooklyn, N. Y.; St. John's Seminary, Little Rock, Ark.; St. Louis University, Divinity School, St. Louis, Mo.; St. Mary of the Lake Seminary, Mundelein, Ill.; St. Meinrad Eccl. Seminary, St. Meinrad, Ind.; St. Vincent's Seminary, Germantown, Philadelphia, Pa.

The first paper, "Stimulation of Interest in Convert-Making

Among the Students," by the Reverend Charles D. McInnis, St. John's Boston Ecclesiastical Seminary, Brighton, Mass., was read in the absence of Doctor McInnis by the Very Reverend Charles A. Finn, D.D., Rector of St. John's Seminary. The substance of the paper was based on the idea that convert-making is not exclusive, and that theology is not a mere speculative study or mere mental gymnastics; it must be made practical. The means suggested is to stimulate interest in the work through the class in pastoral theology and homiletics, reading books and pamphlets devoted to missionary activities, etc.

Doctor Finn commenting on the paper as he read it, advised frequent talks on zeal to the student. He also stressed the necessity of personality and gentlemanly manners of the priest in convert-making, and stated that he considered a young priest a failure who had not made at least five converts a year. "Convert-making," he said, "is a science, and every available means should be employed to promote it." He suggested reading the book, "The White Harvest." Students will find valuable aid in this book.

Doctor Joseph M. Noonan in discussing the paper emphasized the necessity of prayer in convert-making. "The Seminarian," he declared, "should be encouraged to say a prayer each day that God enlighten those that sit in darkness. No new course is needed. Proper contacts should be made he suggested, but undue familiarity and compromising must be avoided. "There is danger," he declared, "of being 'tolerant' where the truth should be plainly expressed."

The Reverend Aloysius C. Kemper, S.J., of St. Louis University, Divinity School, spoke of the success with which students meet in this work at the University. An "Inquiring Group" taught by seminarians has stimulated great interest both for the inquirer and the student. The student learns more clearly the practical value of the study of theology, and takes greater interest in its study, while prospective converts arouse interest in others. Father O'Brien agreed that while prayer is necessary in this great work, example is more necessary. *Verba sonant exempla tonant.* The priest must exemplify by his own conduct the truth he professes and teaches.

Father Gaul, O.S.B., suggested that it might be well to encour-

age students to make a special intention each month in order to keep before them, the thought, "Other sheep I have that are not of this fold."

Father Furay urged that every effort should be made to promote this great mission of the Church. Convert-making must ever be kept before the minds of the student. "For this have we been chosen, that we should go forth and bring forth fruit."

Father Lonergan, Associate Editor of *America* said: "The first lesson a convert should learn, 'is to get down on his knees.' He must first learn the prayers and say them. To know how to make a 'perfect Act of Contrition,' brings to a convert great consolation. This important lesson should be taught first and practiced by the prospective convert."

At this time His Excellency, Bishop Howard, President of the Association, and His Excellency, Bishop Peterson, Auxiliary Bishop of Boston, together with the Reverend Doctor Johnson, Secretary General of the Association, paid a visit to the Major Seminary Department. Bishop Howard in the course of his remarks paid splendid tribute to the Seminary Department. His Excellency said: "The seminary is the finishing plant, having a vital interest in all educational work, from the grade schools to the university."

His Excellency, Bishop Peterson, spoke a word of consolation to those engaged in seminary work. "The seminary professor," he said, "does not always see the tangible results of his work like the parish priest; yet his great consolation comes from learning of the splendid work done by those whom he has helped to train. He shares in every good work of those who are affected directly or indirectly by his teaching."

SECOND SESSION

WEDNESDAY, JUNE 24, 1931, 9:30 A.M.

The meeting opened with prayer.

In the absence of the Reverend Henry J. Grimmelsman, S.T.D., of Mount St. Mary's Seminary of the West, Norwood, Ohio, the paper, "Holy Scripture in the Seminary and the Training of the Preacher," was read by the Reverend Father O'Regan of St.

Gregory's Seminary, Cincinnati, Ohio. The substance of the paper was to call attention to the great necessity to use Scripture in preaching. We preach the word of God and should use His language. This is too often neglected. In order to make preaching more effective Doctor Grimmelsman suggested that there should be coordination of the scripture and homiletic courses in the seminary and a study of the Bible as literature in the high schools and colleges. We are apt to regard the Bible more as a textbook to be studied scientifically, than as the word of God to be preached in season and out of season.

In discussing the paper, Doctor Connell said: "While it is indeed necessary that we be practical, we must not overlook the fact that to be practical we must be first theoretical. We must know the Bible before attempting to teach. Exactness is demanded if the word of God is to be made effective in preaching."

Monsignor McLaughlin of Immaculate Conception Seminary, Darlington, N. J., said: "Since it is not possible in a four-year course to study the Bible thoroughly, coordination of texts should be suggested." Doctor Lynch of St. Vincent's Seminary, Germantown, Philadelphia, Pa., felt that more attention should be paid to the scripture as used in the Mass. The Introit, Gradual, Communion, etc.: these furnish splendid thoughts for preaching on the Mass of the day. Doctor Craugh, of St. Bernard's Seminary, Rochester, N. Y., thought that a simple explanation of the Epistles and Gospels would be more effective. This requires a clearer understanding of the Bible than is generally suspected.

At the conclusion of the discussion a very interesting and instructive talk was given by the Reverend Warren C. Lilly, S.J., St. Francis Xavier Church, Cincinnati, Ohio, on "Apologetics for Non-Catholics."

Father Lilly explained "how he has organized classes for prospective converts. Invitations and questionnaires are sent out. Young men and women who are trained in the work are entrusted to explain to inquirers the teachings of the Church. Question and answer system is used. Father Lilly also illustrated his instructions by means of charts and maps, showing the historical life of the Church, and her growth. This method he said, has

proved to be most interesting to those who wish to know the Church.

When Father Noonan asked if entrusting instruction to inexperienced young people might not be dangerous, Father Lilly answered he thought not. "Such danger," he said, "from his experience was almost nil." "These people," he explained, "are anxious to learn about the Church, even though they are not quite willing to live according to its teachings."

Father Connell asked if it might not be that many of these people were living in bad faith.

Father Lilly said he thought many remained outside the Church, since many could not assure themselves that they are in error in regard to their attitude toward the Church's teaching in certain matters. He thought most of these to be in good faith for once they are thoroughly instructed, few revert.

Monsignor McLaughlin, Fathers Furay, Etzig, and Kemper thought a friendly attitude on the part of Catholics to those outside the Church would go a great way to induce inquiry about the Church doctrines.

The "Radio Hours," conducted throughout different parts of the country, have helped to create interest in the Church.

This interest, Father Furay said, he thought was due in a measure to the many social problems crying for solution. Outside the Church there being no "authoritative voice" in matters of Faith and Morals.

People are taking great interest in the recent Encyclicals of the Holy Father which have given rise to serious thought on the part of many non-Catholics.

The Reverend Edward J. Lyons, D.D., Seminary of St. Charles Borromeo, Overbrook, Philadelphia, Pa., then read a paper on "The Use of Tradition in Dogmatic Theology."

Tradition, the paper indicated, is not individualistic but belongs to the infallible magisterium of the Church, handed down to the Church by Christ and the Apostles as shown by Saint Irenaeus and the early Fathers. Tradition is the voice of the Church and is determined and interpreted by her.

Doctor Markle, in discussing the paper, said: "Tradition must

ever be regarded as the historical setting of the Church. Her history and her doctrines must be studied together if men are to obtain a full appreciation of the Church's Mission."

Doctor Corcoran said: "There is the imperative necessity of understanding what tradition is and what it is not. The classes in Church History and Dogmatic Theology should give such explanation. Tradition must be vitalized." Doctor Connell said: "Tradition is an instrument of Christ. The history of doctrine should be taught. How doctrines were taught and held in the beginning of the Church should be explained."

Doctor Noonan, Father Kemper, and Monsignor Corrigan agreed that the historical method ought to be followed.

THIRD SESSION

WEDNESDAY, JUNE 24, 1931, 2:30 P.M.

A joint session of the Seminary Department and Minor-Seminary Section was held.

The Reverend Francis J. Connell, C.S.S.R., S.T.D., Mount St. Alphonsus, Esopus, N. Y., read a paper on "The Theology of the Eastern Churches in Our Seminary Course."

The paper was illuminating and inspiring, dealing with the Encyclical on Oriental Studies. It pointed out that a knowledge of Oriental theology is required if in their parochial work, priests are to influence people who follow the Oriental rite. The cosmopolitan character of our parishes requires that the priest have a correct viewpoint of the Oriental Church and of the causes that hinder unity of doctrine and discipline. Our viewpoint must be such that we can sympathize and deal intelligently with a people who are Catholic in heart. The Oriental Churches, even the Russian Orthodox differ widely from heretical sects of the western world. We must go beyond what is merely Latin in religion to what is Catholic. Lack of unity is due largely to fear orientals have that they must sacrifice ancient oriental practice and asceticism for more recent Latin functions. It is a matter of great moment, therefore, that we should develop a sympathetic understanding of the oriental status. The paper was enthusiastically received.

Father Kemper said: "The subject was most timely, due to the fact that the Holy Father has urged the study of Oriental theology."

"A simple lecture," Father Kemper said, "will often destroy many prejudices in students that seem almost intuitive. "Our prejudices," he said, "are rather national, and these prejudices act unfavorably on our zeal with these people. Interest is lost because of misunderstanding of viewpoint. There is a different viewpoint, but not a difference of doctrine."

"We cease to be Catholic by not understanding the visible body of Christ. Our mission is to go teach all nations, not to bring all nations to ourselves."

Monsignor McLaughlin said: "The problem of the Eastern Churches is a real problem for us in the United States. We must get the viewpoint of the Church. The Holy Father senses problems that are universal, rather than problems confined to the East and West. It is incumbent upon us, therefore, to understand the teachings of the entire Church if we are to influence those amongst whom we are to labor.

There is great discrepancy in the Cultus of the Blessed Sacrament in the Western Church. Orientals make objection to this and if we understand their viewpoint we find reason for their objection.

Doctor Noonan declared that our large cities due to their cosmopolitan character offer some difficulties in dealing with these people. The father and mother are unusually strong adherents of Oriental rite, while children reared in Latin environments attend Churches where Latin rite is observed. This he thought offered some difficulties, and required an intelligent understanding of oriental practices and the canons.

This discussion was followed by the reading of an excellent paper, "The Seminarian's Interest in Church History," by the Reverend Cyril Gaul, O.S.B., St. Meinrad Seminary, St. Meinrad, Ind.

The paper pointed out how important Church History is in the seminary curriculum; but, nevertheless, Church History is generally given but passing attention. A serious study of this subject tends to inspire zeal. It deals with a living presence, not a dead past. Father Gaul showed how by means of historical essays

assigned to the student, interest in the history of the Church has been increased at St. Meinrad's.

Doctor Finn found much to commend in the paper, especially the "divine element" although he felt that the curriculum as now arranged does not give ample time for thorough study in the matter of Church History. Doctor Finn thought that study of American History is greatly neglected for want of a good textbook.

Father Etzig and Father Huepper agreed that Church History offers the student splendid opportunity to become better acquainted with the "Apostolicity" of the Church.

FOURTH SESSION

THURSDAY, JUNE 25, 1931, 9:30 A.M.

The session opened with prayer after which the Reverend William C. Lynch, C.M., J.C.D., of St. Vincent's Seminary, Germantown, Philadelphia, Pa., read a splendid paper, "Development of Devotion to the Holy Eucharist in Seminarians."

Father Lynch pointed out that to be an Eucharistic priest one must first be an Eucharistic seminarian. It is the life of both. The missal should be the textbook used to develop such devotion. The seminarian should be taught the devotional side of the Mass and its great importance in personal sanctification. To this end the "Mass" should be taught and studied in such way that the student is impressed with the great spiritual power of the Mass. The student too, should be made thoroughly familiar with the correct meaning of the words used in saying the Mass. Devotion often times is lacking due to a want of clear understanding of the language used.

Father Huepper suggested the reading of Father Gihl's splendid book on the Mass, to promote Eucharistic Devotion. Doctor Markle and Doctor Finn deplored that Father Chaignon's (S.J.) book on the Mass is out of print. They suggested that some effort be made to have this splendid work brought back into print. Doctor Finn also pointed out that Father Clifford's work on the Mass, "Introibo" was out of print. A book that every seminarian should have. The development of Eucharistic Devotion is most

imperative since the future of the Church and personal sanctification depend upon Eucharistic Priests.

Father Furay pointed out how the students at Mundelein have the splendid opportunity of assisting daily where there is Perpetual Adoration. He suggested with Monsignor McLaughlin and Father Lynch that all seminarians should belong to the Eucharistic League. Doctor Connell said he thought those seminarians in major orders ought to be acquainted with the fact that the Church grants numerous indulgences when the Divine office is said *Coram Sanctissimo*. The whole office need not be read at the same time, but the whole office, to gain indulgence must be read in the Presence of the Blessed Sacrament.

Father Craugh thought it better to have students make the Holy Hour voluntary. Such method, he felt, tended to promote devotion better than would compulsion.

Doctor Cremin felt that prayers of thanksgiving, as indicated in the Breviary, should be said publicly after Mass, and where convenient, a Mass of Thanksgiving should be read immediately after the Community Mass, at which the students remain until after the Consecration at least. He suggested "St. Andrew's Missal" as an excellent book to promote devotion. Doctor Lynch, however, felt that seminarians should read the Mass in Latin.

Father Gaul emphasized the necessity of example. "This," he said, "is the best way to teach Eucharistic Devotion." All commended Doctor Lynch highly for his excellent paper and helpful suggestions.

Reverend Cornelius F. Cremin, A.M., S.T.D., of St. Mary's Seminary, Baltimore, Md., then read his paper, "Collateral Reading in Dogmatic Theology." In this most excellent paper Doctor Cremin pointed out, How to Study Dogma.

"Knowledge," he said, "must go farther than the head; scientific knowledge is not enough. Dogma must help to sanctify study and the student as well as to prepare him for the missionary field. There is danger that memory work plays too great a part in our dogmatic training. Frequently there is little understanding of what is memorized. To aid the student, therefore, to have a more rational conception of what is studied, matter and method was suggested."

Doctor Connell, thought that the average student does not clearly understand much of what is to be found in some of our modern books on dogmatic subjects. He suggested, therefore, that the student should first be thoroughly acquainted with his textbook. This is essential. His supplementary reading should be along lines with what is taught in class and suggested by the professor.

Father Kemper said that good reading is within easy reach. There are many splendid pamphlets issued of which the earnest student may avail himself.

Father Furray suggested that in keeping with this paper, another should be prepared on the "New Regulations for Orders." Monsignor McLaughlin thought this would be a splendid way to get a clear understanding of what is intended and required. What is merely monitory and what is obligatory in this matter?

Doctor McAndrew, of Mount St Mary's Seminary, Emmitsburg, Md., then read a discussion of Doctor Cremin's paper.

During the meeting, it was suggested and discussed in what manner the Minor-Seminary Section should be represented on the General Executive Board. It was recorded that the appointment to the General Executive Board rests with the President of the Seminary Department.

Doctor Finn, Chairman of the Committee on Resolutions, then presented the following resolutions:

RESOLUTIONS

We, the members of the Seminary Department of the National Catholic Educational Association, most gratefully accept the salutary directions contained in the recent legislation of our Holy Father, Pope Pius XI regarding Seminaries which so admirably provides for the careful selection of worthy candidates of Holy Orders and which so effectively safeguards the dignity of the priesthood.

We earnestly recommend that zealous efforts be made to stimulate greater interest among seminarians in the work of bringing converts to the Church and we suggest that seminarians be instructed in the best and most approved methods for the attainment of this apostolic end.

In accordance with the "*Rerum Orientalium Studiis*" of the Holy Father, we urge a more careful study of the Theology of the East-

ern Churches in order that our future priests may have a more sympathetic understanding of the traditions and practices of that Church and thus may promote a closer union between the Eastern and Western Churches.

We urge the professors of history to emphasize at all times the protecting hand of Divine Providence in directing the Church through the ages. We especially encourage the publication of the results of the research of seminarians in the field of American Church History.

We heartily encourage all efforts to inculcate in the lives of seminarians a stronger and more personal love for Our Divine Lord in the Blessed Sacrament.

We strongly approve of the generous use of collateral reading to supplement the classroom teaching of dogmatic theology.

Father Furay moved and the motion was seconded by Doctor Connell that the resolutions be accepted as read. The motion carried.

Father Furay, S.J., Chairman of the Committee on Nominations, then proposed the following for office:

President, Rev. Louis A. Markle, D.D., Ph.D., Toronto, Ont., Canada; Vice-President, Very Rev. Charles A. Finn, D.D., Boston, Mass.; Secretary, Very Rev. Joseph J. McAndrew, A.M., LL.D., Emmitsburg, Md.

Members of the General Executive Board: Rev. Joseph M. Noonan, C.M., Ph.L., S.T.D., Brooklyn, N. Y.; Rt. Rev. Lambert Burton, O.S.B., Lacey, Wash.

Members of the Department Executive Committee: Very Rev. Charles A. Finn, D.D., Boston, Mass.; Very Rev. Joseph J. McAndrew, A.M., LL.D., Emmitsburg, Md.; Very Rev. Michael J. Early, C.S.C., Notre Dame, Ind.; Rev. Richard B. Sherlock, C. M., St. Louis, Mo.

There being no further business the meeting closed with prayer.

JOSEPH J. MCANDREW,
Secretary.

PAPERS AND DISCUSSION

STIMULATION OF INTEREST IN CONVERT-MAKING AMONG THE STUDENTS

REVEREND CHARLES D. MCINNIS,
ST. JOHN'S BOSTON ECCLESIASTICAL SEMINARY, BRIGHTON, MASS.

The very wording of this subject presupposes the existence of, at least, a general interest in convert-making in the minds of the students. It is our hope and purpose to determine means of stimulating this interest to a higher pitch of efficaciousness. It is perfectly safe to presume that every student understands well the value of the human soul, and the necessity of the Church for salvation. This presupposition is based on the elemental facts of the vocation to the priesthood, combined with the general effect of the whole seminary course: its classes, its spiritual exercises, and the spirit of zeal for souls fostered in every priestly training school in the country. The whole purpose of this paper is to suggest ways and means which will tend to canalize this general spirit more specifically in the direction of convert-making.

Our seminaries concentrate naturally enough on the preparation of the students for the particular problems of the Catholic population of the localities which they are intended to serve. This is as it should be. The only possible mistake that might be involved in this system would be a haphazard manner of treating the function of the Church among the non-Catholic millions of these same localities. To put this in another way: In the course of the seminary curriculum, the general subject of convert-making is bound to be touched on in a general way, with an occasional lapse into the specific details of a particular case of unusual interest. But in view of the very practical character of this problem, from the point of view of Divine Providence and destiny, this general method is not sufficiently stimulating.

The more important facts which render this matter of grave

concern, are well known to us all. It is perfectly clear that the priest has a real duty and responsibility toward his non-Catholic neighbors. He is obliged to extend the saving graces of Christ's Revelation to all men, as far as in him lies. In this country, we are not free to concentrate entirely on Asia and Africa, with the intent of satisfying our obligation to spread the Gospel. We cannot feel that we are satisfying our duty to bring the other sheep into the true fold, merely by sending our surplus stipends to the heroic priests struggling in pagan lands, since this is a duty which ordinarily cannot be performed by proxy. The American priest has a profound personal responsibility toward the non-Catholic milieu in which he finds himself, if he is to fulfill the solemn injunction: "Going, therefore, teach ye all nations." That our priests have obeyed this command well in many instances, we all admit. That they have obeyed well in general, we hesitate to say. The facts show that each priest in this country brings into the Church annually an average of two non-Catholics. This can hardly be termed unusual or extraordinary. And when the grand total of converts is compared with our undoubted leakage, it appears that in this department, at least, of our corporate activity, we show a net loss. Now when all this is contrasted with the supernatural power, ambition and duty of the Church and this country, the results can hardly be called gratifying.

It would seem, then, that something approaching a wrong conception of our obligation in this matter is common to the minds of most of the American clergy, admitting, of course, of many noble and fine exceptions. Apparently, a phenomenon of so striking a nature, so general and so evident, must be traced back to a faulty conception in the seminary curriculum, where the ideas of the clergy are formed.

The process of correction, or of stimulation, might properly begin in the class of Apologetics. There the professor has a perfect opportunity to form the theological ideas of the coming generation of priests in this phase of the Church's work. In this class, the professor treats of the mind of Christ with reference to the nature, purpose, and constitution of the Church. Surely he should become practical and specific, and turn the minds of his students to the actual application of all this to the circumstances that

are to be met. The feeling that the subject-matter treated must be kept in the realm of pure speculation is certainly not good pedagogy. One might even go further, and say that it is hardly good theology because it leaves the impression that theology is a course in mental gymnastics, and not a study of essential vitality; for example, when the professor is speaking of the necessity of the Church, how easy it is to make practical application of the fact to the millions of non-Catholics about us. Or, perhaps he is treating of the Church as the Mystical Body of Christ. He proves conclusively from Scripture and Tradition that the Church is the living body of Christ, living in the world today in mystic form, living with the same purpose and efficaciousness which characterized His life in human form two-thousand years ago. What a marvelous opportunity to turn this truth to a definite and purposeful use, by picturing Christ working through the instrumentality of the Church, His Mystical Body, on the men and women of our own American civilization, raising up and sanctifying His baptized children, and striving to reach out into the hearts of the 100,000,000 who are not of the fold, but who must receive His graces or perish.

The net result of constant and reiterated application of the different theses established in Apologetics to the non-Catholic world about us is bound to be the arousing of a specific sense of responsibility. When all is said and done, this sense of responsibility in the matter of conversions is what we are attempting to stimulate. Without it, the problem cannot be met with what we might call ordinary decent propriety.

But this is only a beginning. The proper stimulation of interest in convert-making in the seminaries will arrive only when there is tangible evidence of the fact that the matter is of grave importance, as indicated by the attitude of the seminary authorities. This evidence is to be offered in the best possible form by the introduction of a real course in convert-making into the curriculum. Certainly we all appreciate that the seminary curriculum is already overcrowded. One hesitates to suggest the multiplication of classes in the seminary regime as now constituted, for any reason short of absolute necessity. Therefore, the first problem will be

to determine how a course in convert-making may be introduced without multiplying the classes.

This problem is simplified at once by the very fact that it is very possible to give a good course in this matter in a month or two, depending on the amount of time allotted to the subject each week. Furthermore, it would seem that a course in convert-making could be introduced very well into the class of Pastoral Theology. Ordinarily, this class is reserved to the deacons. It is always an interesting class, devoted as it is to the practical discussion of the different pastoral functions and activities performed by the priest on the mission. Without doubt, the consideration of convert-making receives some attention in every course in Pastoral Theology. But our point is that the course should be made up of something more than cursory references to "cases" which the professor has handled in his time, along with a gentle urging to be zealous and faithful in this department of the priestly life. In a word, the matter should be treated as a science, involving considerable technique.

It is this point which needs the most emphasis. Every form of educational activity involves technique. Technique is evolved from a consideration of the matter to be presented, of those to whom the matter is to be presented, of the essential difficulties resulting, and of the best means by which these difficulties may be overcome. This is true of the presentation of the alphabet to the young minds of the first grade of the elementary school. We may be sure, then, that a scientific knowledge of methodology is required for the successful presentation of the truths of Divine Revelation to the non-Catholic mind.

With this in mind, it may be permitted to suggest tentatively the barest outlines of a course in convert-making, treating the subject as a science, based on the well-recorded experiences of thousands of converts and convert-makers.

First of all, the professor of Pastoral Theology might well develop the general features of the apostolate in America, as it applies to the non-Catholic population. The positive duty of the priest in this matter must be stressed. Well-tabulated records of the converts made annually as compared with the normal leakage suffered by the Church, together with a consideration of the nor-

mal natural increase of the Catholic population as compared with the same increase in the non-Catholic population will, at once, stimulate interest in the major character of this problem. The whole purpose of this discussion in class should be to inspire the young cleric with the idea that his duty to the non-Catholic population of America is a positive one, and not a mere matter of waiting for converts to turn up.

Next, the professor might well analyze the different methods used successfully in different parts of the country to attract the attention of the non-Catholic mind. It is easy to understand that certain methods are more useful in some parts of the country than in others. But in any case a thorough analysis of all the methods employed will prove to be tremendously interesting. He will find that the principal methods used are: The announcement of a course of instruction for non-Catholics made from the pulpit; a newspaper announcement of such a course; a letter to every non-Catholic wife or husband among the Catholic families of the parish; the gracious offer of instruction on the occasion of the arranging of a mixed marriage; missions to non-Catholics; the Open Forum; the analysis and defense of Catholic doctrine in the church pulpit; and street preaching. All these methods are being used in the country today with remarkable success. A study of these methods is sure to arouse the imagination and zeal of the students.

A discussion of the personal manner to be adopted in dealing with prospective converts is of great importance. This is done most successfully by first clarifying the different types of inquirers, who apply for information or instruction. As we know, inquirers classify quite easily into the well educated, those of ordinary education, and those of almost no education. These classes will have to be approached from the historical, the philosophical, or the practical side of their minds, depending on their individual characteristics, as discerned by the instructor. Then too, the motive proximately influencing the inquirer to present himself is of importance in determining the method of approach to the non-Catholic mind and heart.

Again, much will depend on whether the instructor is dealing with an individual, or with a group of individuals. If the instructor is teaching an individual, his problem is simplified because it is con-

centrated. If the instructor is handling a group, he must be very careful, using great discretion and tolerance, so as to avoid offending any one, and yet to be clear and effective to all the minds before him. These points should be discussed carefully by the professor in class, because, as we all know, the personal impression made by the priest upon the non-Catholic inquirer is so very important, as to determine in most cases, the success or failure of the course of instruction. In extension of this same line of thought, the value and probable effect of the preliminary interview must be stressed from every possible angle. It must be insisted that kindness and affability are to be maintained toward the prospective converts throughout the whole instruction. An attitude of prayerful seeking after God's enlightening graces must be inculcated as the correct modes. And great emphasis must be placed on the businesslike seriousness engendered by the establishing of a regular time and place for instruction. All this helps to create the proper atmosphere in which the work of instruction may be best carried through to a successful conclusion.

Finally, the professor might very sensibly take up for brief discussion the principle phases of the Church's life which are commonly misunderstood by American non-Catholics. He might recapitulate, in striking form, the best answers to these difficulties. These topics of misunderstanding are manifold. But the professor should, at least, consider the following: The Relation between the Church and State in America; the Church and Politics; the Parochial Schools; the Church and the Bible; the Catholic priests and nuns bogey; the fake K. of C. oaths; Galileo; and such other subjects as are of immediate importance. The professor's purpose here should be not so much to instruct the clerics in the truth, as to suggest the best way to handle the topics under discussion briefly, sensibly, impressively, and well.

The course in convert-making suggested here is, as has been said, tentative. These suggestions have been made merely to indicate that convert-making is a science, and that formal attention to that science ought to be given in our seminary curricula. It is a science which is alive, and, therefore, is growing in content. Year by year priests, Religious, and laymen are devising most ingenious new ways of bringing Christ's truth to the minds of our non-Cath-

olic fellow countrymen, with whom we have so much in common. The results of the application of scientific methods to this great problem are almost uniformly startling. It is difficult to see, then, how our seminaries can ignore these facts in good conscience. This is particularly true, in view of our great certainty that when our Lord said to His disciples: "Do not you say, there are yet four months, and then the harvest cometh? Behold, I say to you, lift up your eyes, and see the countries; for they are white already to harvest. And he that reapeth, receiveth wages, and gathereth fruit unto life everlasting," He had in mind, among other harvests, the sixty-five million of unattached Americans, who today offer the most unusual field of conversion the world has ever seen.

HOLY SCRIPTURE IN THE SEMINARY AND THE TRAINING OF THE PREACHER

REVEREND HENRY J. GRIMMELSMAN, S.T.D.,
MOUNT ST. MARY'S SEMINARY OF THE WEST, NORWOOD, OHIO

Would it start a fight to say: The efforts of American seminaries to train good preachers of the Word, are in great part, failures? Then let it remain unsaid. But who is to blame for lack of real success? Would it be fair to accuse the professor of homiletics of inefficiency, or even to denounce both him and his students? No professor and no subject taught in the seminary fail to affect the future preacher of the Gospel. The training of the priest for his office of teaching all things whatsoever Christ commanded, is carried on by every textbook and professor and not by the expounder of homiletics alone. The meditations and exhortations of spiritual director and seminary rector exert their tremendous influence upon the student who will soon be charged to go forth and teach, convince and persuade, correct and reprove. The professor of Sacred Scripture and the course of studies he pursues with his students hold no secondary place in the preparation of the young men who, one day, will grace or disgrace the Christian pulpit. "The peculiar and special virtue of the Scriptures," writes Pope Leo XIII, "proceeding from the inspiration of the Holy Ghost, adds authority to the sacred orator, confers on him an apostolic freedom of speech, and grants him a nervous and persuasive eloquence. Whoever brings to his preaching that spirit and strength of the Divine Word, speaks not in word only, but in power and the Holy Ghost and much fullness." (1 Thess. 1,5.) Hence those who hold conferences on religion and proclaim the divine counsel may be held to behave unreasonably and imprudently, if they lean rather upon their own divine reasoning, bringing to their task nothing or next to nothing except the words of human knowledge and human prudence. Their speech, however luminous it may be, must languish and freeze if it lacks the fire of the Divine Word, and if it is unlike that which relies on the divine strength of God's Word,

for "The Word of God is living and efficacious, and sharper than a two-edged sword, penetrating even to the division of soul and spirit." (Heb. 4, 12.) It is perceived even by the learned of this world that there exists in the Sacred Writings a marvellously varied eloquence worthy of the subject of which it treats. This Saint Augustine saw and eloquently noted, and his view is confirmed by the best among sacred preachers, who have confessed that "they owed their success, under God, to a constant and devout study and meditation of the Holy Scriptures." (*Providentissimus, Enchiridion Bibli-cum, Rome, Vatican, 1927, p. 26.*)

The study of Holy Writ should help young men to adopt correct methods when writing and preaching sermons. What is the business of a preacher? To express great ideas well? Or must he not rather express great religious truths, great supernatural truths, extraordinarily well? Where can he find them so expressed if not in the Inspired Writings? There revelation is told and retold sincerely, directly, popularly, and, therefore, with telling force. The most effective writers in the English language, and in every greater European language spoken and written today, have taken more than one hint from Biblical literature. The most effective speakers have learned the secret of their success from the Bible. The force of undisguised simplicity is the outstanding merit of Hebrew style, and is but one more illustration of a familiar but often distasteful truth, that the discipline of stringent limitation is frequently the guarantee of no mean success. If the student would learn to write effectively, if later on he is to speak with authority, let Scripture models be his daily study. (Cf. St. Jerome, cited in *Spiritus Para-clitus*," *Enchiridion*, pp. 153-155.) Keep them before his eyes always. Do not let him copy slavishly. Let him look at them. Let him learn from the Inspired Pages, not in order to imitate literally, but to adopt that he may then adapt, and in time create.

Effective preaching should be the student's first endeavor. However, when striving to preach effectively he must show good taste. Thus the Bible is effective without conscious striving after effect. There is little "fine writing" in its pages. It is too sincere for that. Genuine humor occurs in passages of Holy Writ, but less wit. Laughter, but no levity. It is serious throughout, and, therefore, men take it seriously. But mere seriousness is not greatness.

Unsettled minds can be in dead earnest about everything, about trifles and scruples. The Bible is serious about great and lasting values. Two classes of bad preachers the man who uses the Scriptures should manage to escape. One of these has a voice and words, but nothing besides; the other presents matter in a dry, abstract way, that is impotent either to teach or to move.

Within the compass of this paper it is utterly impossible to refer to each single feature of the Sacred Writings which the preacher would do well to study. But it would be a mistake to omit the reflection that Inspired Literature is cut right out of life and retains all the freshness of life. It paints pictures so real that people appreciate them at once. The very necessary and thorough study of theology in a systematic, scientific, and, therefore, technical way, will cause the student to speak like an erudite man, in terms foreign or, at least, less closely related to life. People will fail to grasp his meaning. His simplest instructions will escape many of his hearers, educated though they may be in everything except theology. The Bible is a great antidote for this dry and learned style. The Hebrew of old thought simple thoughts and used a medium of expression that was quite restricted. Hence, in his writings, he reduced abstractions to concrete terms, the invisible became visible, the lifeless lived again, the dull and obscure was graphic, theory an application, general truths particular examples. His writings can be followed easily by the average man. He is understood and appreciated. Holy Writ teaches the preacher to make all life, all history, serve its religious, its supernatural purpose. The Bible is theocentric and Christocentric; yet it never uses the terms. Human and living it is always divine. Reflecting life in a perfect mirror Sacred Scripture is never distracted by life. Deeply religious, altogether supernatural in every phase of life, the Bible is a living thing. It is religion alive, truths being lived, virtue going about in person, vicious men foolishing warring against the Anointed King ruling from Sion. And thus, though dealing with the realm of the spirit and the unseen, the Bible talks religion like all men are accustomed to talk about what happens to them day by day.

It would lead too far afield to recall the model preachers of the Old Testament, the seers who wrote nothing, and the literary

prophets; men burning with zeal, caring for nothing except the truth and the cause of God; all godly themselves, and filled with a divine message which clamored to be told; men who labored and suffered and were martyred if only they could voice the truth in the name of God. How actual their subjects! How insistent their demands! How direct their appeal! No human eloquence moves hearts like their speech, or has their power to convert or confound the sinner. In a recent work the following paragraph draws attention to success in failure of the prophet: "If applause be taken as the decisive criterion of the success of a speaker most of the Biblical orators were failures. Hisses may be a sign, however, that a speaker has forced a realignment of ideas in the minds of his hearers—which is sometimes a much better index of success than is applause. The Apostles and prophets did not usually sit down amid salvos of applause. After his Mount Carmel speech, Elijah had to run for his life; Amos was unceremoniously ordered to go back home and never again to show his face in Bethel; Isaiah's audience dwindled to a handful; Jeremiah was put into the stocks and later left to die in an abandoned cistern; Peter and Paul both suffered martyrdom. But the speeches of these men have been preserved to posterity, while the honied words of the popular orators of their day have long since been forgotten." (Culler, A. J., *Creative Religious Literature, A New Literary Study of the Bible*. New York, Macmillan. 1930. p. 312.)

The student who studies the prophets should also have his attention called to the prophetic methods of teaching divine truths, e. g. symbolic action.

Then there are the preachers of the New Testament. Saint Paul is a glorious model,* for his letters are constantly betraying the preacher who cannot be held back by the reserve of the writer. What successful teacher and preacher ever can allow himself to forget that it is his duty and sublime privilege to study thoroughly his great Exemplar? In this as in all else the man in the pulpit must ever remember that, "One is your Master," even Christ. Familiar instruction, exhortation, denunciation, apologetic, and polemic, in a word, there is scarcely a form of public utterance

*Cf. e. g., *Varga, Verbum Domini*, 9, 24-7; 30-42; 87-90.

which the priest will be called upon to employ, that does not find excellent exemplification in the Gospel story of the Divine Master. And do not forget the Redeemer Himself by His use of the Old Testament remands the student to the use of the Scriptures in preaching. As Benedict the XV writes:

“Who does not know or forgets that the Lord Jesus, in speaking to the people whether upon the mountain near Lake Genesareth, or in the synagogue at Nazareth, and in His city Capharnaum, took from the Sacred Volume, His topics and their proofs? In order to dispute with the Pharisees and Sadducees, did He not draw from the same source invincible weapons? For whether He was teaching or disputing, from every part of the Scriptures He brought forward words and examples, as that which must necessarily be believed. . . .” The Pontiff concludes by quoting the words of Saint Luke to show how Christ was accustomed to teach His disciples: “Then he opened their understanding, that they might understand the Scriptures. And He said to them: ‘Thus it is written, and thus it behoved Christ to suffer and to rise again from the dead the third day.’” (Lk. 24, 45-46. *Spiritus Paraclitus*. See *Enchiridion*, pp. 140-141.)*

If the professor of Sacred Scripture keeps in mind the place of the Bible in preaching he will never fail to exert great influence upon the future heralds of the Gospel. But how can he do this to the greatest advantage? This, it seems, is the main purpose of the present paper: To suggest some practical points for discussion in the hope that reflection and debate may bring to light what wiser and more experienced heads may know, and thus do something to pave the way for a proper coordination of the courses of Sacred Scripture and homiletics. If the following ideas are very simple and rather few, others will know how to supply for their deficiencies. It is to be hoped that what is read here, will provoke no adverse criticism of methods that centuries have tested and found true, but will serve to lay new emphasis upon whatever has permanent value.

*See the literature cited by Peters, N. “Unsere Bibel,” Paderborn, 1929, pp. 509-511. Cf. Hoh, *Verbum Domini*, 3, 143-6; 165-8; 302-4. Ancel, *ib.* 5, 137-146; 179-187; 243-250; 353-360; *ib.* 6, 6-15; 118-123; 160-9; 195-201; 273-280; 299-308. Da Fonseca *ib.* 7, 193-6.

Everybody knows how to run a seminary, except its faculty. Every one would like to tinker a little upon the courses of study it offers. He who least understands the work and purpose of the seminary, makes the most radical suggestions for revision. Every man who writes a book even remotely connected with a theological subject, expects the seminary to use it, not as incidental reading but as a regular textbook. The fallacy so widespread, the assumption so unwarranted, that the priest, because he is a priest, is able to criticize everything done in a seminary, provokes a certain amount of justifiable resentment on the part of those men whom the authorities of the Church have entrusted with the grave obligation to teach and train young men for the priesthood. Who should know better than men actually engaged in the work, how it must be done? Seminary professors must defend themselves and their courses against unintelligent attacks, and reject the notions of the faddist and the undue insistence of the specialist.

But within the seminary, is there no danger, that a seminary professor convinced of the value of the course he is conducting, and all eager to make his branch unusually important, will thoughtlessly spoil the course taught by a fellow professor? Is the professor of homiletics ever exposed to this temptation? If he understands his work—and it must be presupposed that he does—he values very highly the place which Sacred Scripture must take in the life of every priest who is called to teach and to preach. Of course the homiletic professor would never think of making his own classes consist of a study of the Inspired Word of the two Testaments. If he is reasonable he will not ask the Scripture professor to invade the field of homiletics; yet the two courses can be of mutual aid. To make it a very easy matter to coordinate the work of the two subjects, some seminaries charge the professor of Sacred Scripture with the responsibility for the courses of Sacred Eloquence. Occasionally, this may be workable. Certainly it is more expedient than to ask the teacher of homiletics to take over the Scripture course. But usually the professor of Biblical Science has as many hours as a subject so difficult will allow one man to teach. Nor does it always follow, that he who is successful in his own branch will do equally well with another. Gifts that are of unusual worth to him who would inspire and train the teacher and

preacher, are not always the treasured possession of the man who wrestles with ancient history, with archeology, comparative studies of religions, with hyper-criticism, and problems of Hebrew and Greek texts. Biblical studies cover subjects so varied and so vast, that the ideal way is to permit the professor of Sacred Scripture to cut himself off from all other work, in so far as this is at all possible. And there is no reason why two professors, of Scripture and homiletics, should not be able to coordinate their subjects and work together in complete harmony.

The Scripture man may have to modify his methods. Should he pursue research work with his students? Should he adopt university methods? Should he aim to prepare his students to teach Biblical sciences? That would be a fatal error, and the professor of homiletics could justly complain against such a course. Seminaries are schools which get men ready for the pastoral ministry, for the more immediate care of souls. The vast majority of our students are to be equipped to become zealous and capable parish priests. To lose sight of this aim, or to fail to direct efforts to attain it would be a serious blunder.

Should the Scripture course be immediately practical? Practical it should be. That point can hardly be disputed. But is the immediately practical, really practical? Youth thinks so, and the unthinking man affirms it without question. Perhaps the majority of seminary critics would cease to find fault, if they could be brought to realize how often the practical man fails in practice, and how often the man who knows his theory well, succeeds. There comes to mind a priest who proposed to a seminary professor a rather simple case in moral theology. The solution given, the priest exclaimed: "Why, we never had that case during our course in moral!" "But you should have studied the principles," the professor answered. The priest went away unconvinced of his impracticality, and if he forms a judgment at all, he probably will condemn the professor who helped him out of a practical difficulty, as a theorist. To be really practical, to exert the greatest and most lasting influence upon future teachers and preachers of the Gospel, the course of Holy Writ cannot be immediately practical. The study of the Written Word cannot consist of a presentation of sermon-matter from the Bible. Biblical study must ground the student in the

knowledge of Holy Writ. If it does this it will benefit the future preacher most. To cite Saint Augustine:

"A man speaks with more or less wisdom just as he has made more or less progress in the knowledge of the Holy Scriptures; I do not mean in reading them and committing them to memory, but in the thorough understanding and diligent investigation of their sense. For there are some who both read and neglect them—that is they read them with a view of learning them by heart, and yet they neglect to probe their meaning. Far better without doubt, are those who have a less accurate memory of the words while with the eyes of their heart they contemplate the heart of the Scriptures; but he is better than either who can both quote them when he wishes and who understands them as he ought." (*De Doctrina Christiana*, 4, 5.)

The professor of Sacred Scripture cannot benefit his students more than by conducting his classes in such a way that he expounds carefully the literal sense of the Inspired Writings. So important is this exposition of the literal sense that no persuasion, and no other consideration should ever prompt him to put this task into a secondary place. To know the literal sense is to know the Scriptures. The man of God cannot preach what he does not know.

It is not the purpose of this paper to show how exegesis is to be taught, much less can it be expected, that the steps be pointed out, which the student must take under the direction of his professor, before the tyro can apply himself successfully to the study of the literal sense. But it might do no harm to state again, that the subjects comprised under General Introduction are theoretical subjects with immense practical bearing. Over and over again, experience teaches the woes and extra labors, the failures and half failures of men who neglected to study, or were satisfied with a careless and superficial grasp of general principles and facts in their relation to the Bible. Experience proves too, that a difficult subject like Inspiration, for example, if properly presented, will arouse the student to an interest in and an appreciation of the Written Word of God, which will insure his study and zealous preaching of it. Under the heading of General Introduction, the professor of Sacred Scripture might well devote several lectures to

the supreme literary value of the Bible. True Holy Writ is a book of spiritual values which must never be depressed, but it is a mistake to neglect its worth as great literature. Young minds will be moved to study, to imitate, and use what they know to be of surpassing greatness as literature. Yes, the literary character of the Bible ought to be taught in high school and college, but to the everlasting disgrace of many of these institutions, the Bible is neglected. What then can be done except to stimulate a little interest in the literary features of Holy Writ by a lecture or two on the subject, and to suggest books—there are many in English—for further reading?

Granted that the literal sense merits the first consideration of the Scripture professor; granted that the shoemaker must stick to his last, and the professor of Scripture to his own work, does this mean that there is nothing to be learned from critics? Shall the professor not even learn from them to criticize his own teaching, in the light of what he should be accomplishing? Priests remember professors who spent months upon the Wellhausen Hypothesis, weeks upon an exposition of the synchronism of Third and Fourth Kings, and at least many days keeping the Seleucid and the Herodian families in order, whilst the practical lessons intended by the text were dismissed with scant if any notice. What fun these professors were having all by themselves! How their students cursed such methods when they gathered in some corner to reform the seminary in its head and his helpers! No less ridiculous are these professors, than the liturgist who occupied six hours of his students' precious time, relating the history of the biretta. A due sense of realities, a proper sense of proportion, and a judicious selection of subject-matter, will aid the student to preach the Word of God. It will be superfluous to map out a course of Scripture study for a seminary. Pope Pius X proposed a very satisfactory *ratio studiorum* in his *motu proprio*. *Quoniam in re biblica*. (*Enchiridion*, pp. 59-62.) Yet even the practical wisdom of the Pope must be supported by the professor's good judgment; for example, in the choice of the Psalms to be studied, he must select the important and characteristic examples of these inspired songs. What possibilities the preacher finds, in the fundamental lessons so beautifully expressed in Psalm 8! During Passiontide, how helpful a passion

psalm like the Twenty-first! The glorious feast of Christ the King will really teach its lessons, sorely needed today, if the priest has entered more fully into the spirit of the Kingship Psalms.

There is no reason why the professor of homiletics should not assign the book of Sacred Scripture that has just been taught in exegesis, as the source of subjects for sermons and homilies. In this way he will be exploiting the work of his fellow professor.

Lest the work done in Scripture classes be nullified by the use of trashy sermon books, the Scripture man must second the efforts of his colleague of the homiletic course to render these sermon books less harmful. To burn such works or to suppress them entirely is impossible. Catholic publishers multiply even poorly written sermon books, because priests buy them more readily than any other class of works intended for the priestly library. Perhaps such sermon books can be displaced in part. And by what? The homilies and sermons of the Fathers! That, some one will answer is almost an empty dream. How few students can read Greek, and how few will read Latin! Yes we need the Fathers in a handy English translation done by Catholic scholars. Can we not ask for it? Would our college and university professors be unwilling to collaborate with a professor of patrology in order to give American students a ready and inviting library of the Fathers? A rather complete Catholic edition of the Fathers in English would be a tremendous contribution to our Catholic literature and life. Perhaps one or several of our religious orders would be willing to consider such a monumental work. Meanwhile, some of Saint Ephraem's writings, a number of the homilies of that inimitable preacher of Holy Writ, Saint John Chrysostom, and practically all of Saint Augustine's works are available in English, even though in a rather less satisfactory form. The students ought to be encouraged to read these.

A seminary professor of Scripture may be able to attract his students to better things by suggesting the reading of sermon books which do make correct use of the Inspired Word. Father Fonck, S. J., did this quite profitably for German readers in his works on the Parables and Miracles of Our Lord. Father Ryan's "Gospels of the Sundays and Festivals" ought to be recommended by the professors of both Sacred Scripture and homiletics. Some

model sermons are of real value. Think of the help the reader of Segneri obtains by observing what thorough, apt, and convincing use this preacher of preachers makes of Biblical illustrations. "Nothing is so striking as an example taken from the Sacred Scriptures," writes Saint Jerome (M. L. 25, 1488). The sermons of Berthold of Ratisbon are classic examples of popular use of the Gospels (Cf. *Jungmann, Theorie der geistlichen Beredsamkeit*. Freiburg, Herder 1908, pp. 133-134).

The professor of Sacred Scripture will make the moral and ascetical reflections suggested by the Sacred Text, after he has expounded the bare meaning of the words and sentences themselves. He is admonished to do this by Pius X who writes: "He will, therefore, in the course of his instruction explain to his students the best way of preaching the Gospel, and will stimulate them, as occasion may offer, to observe diligently the commands of the Lord Jesus Christ and the Apostles." (*Quoniam in re biblica*, 9, *Enchiridion*. p. 60.) The practical reflections or the exposition of the "moral sense" which need not be given for every verse exegeted, should not be passed over entirely. Here the older, but still valuable works (e. g. those of Cornelius a Lapide) afford splendid material and models. And why should a professor of Sacred Scripture in America not be able to do for American readers what Father Haggeney, S.J.—a spiritual director—did for students and priests whose vernacular is the German language? Genesis begs for such treatment, or Tobias or Samuel, not to mention the Gospels, Acts, and Epistles. Students and priests, among the latter, spiritual directors and professors of homiletics, could use and recommend such works unto the greatest spiritual profit of all.

Whatever the professor of Scripture will be able to do in the hours allotted to him will be insufficient unless his labors are supplemented by the students' own private study. Future priests must acquire the habit of reading and searching the Scriptures, or else after the future has become the present they will neither read Holy Writ nor make good use of it in their preaching. Permit still another citation from Pius X: "Students should endeavor to make up by private study what the schools fail to supply in this branch of sacred learning. As lack of time will render it impossible for the professor to go over the whole Scripture in detail, they will by

themselves devote a certain portion of time every day to a careful perusal of the Old and New Testaments—and in this they will be greatly helped by the use of some brief commentary to throw light on obscure passages and explain the more difficult ones.” (*Quoniam in re biblica*, 14, *Enchiridion*. p. 61.) Daily reading of the Bible will give the student that familiarity with the content of the Scriptures, will make its thoughts his own, will color his speech with its coloring, will season his words with its seasoning (cf. St. Jerome to Nepotian, Ep. 52, 8), will enliven and simplify his style as no other means can do. Better sermons will be preached if seminary authorities everywhere will set aside a sufficient period of time each day, will take the most suitable period of the day, for private reading by the student of the Bible, will urge professors of Scripture and homiletics as well as the spiritual director to stress the value of this reading and will insist that nothing be allowed to infringe upon the time allotted to a work of such outstanding importance.

Today the Bible is not read in Catholic homes. Bible History is given, if any, only a cramped place in schools and colleges. What wonder if students of theology can be found who are unable to keep Job and Tobias apart, or distinguish between the deeds of Judith and Esther? The professor of Scripture must try to remedy this neglect. His influence should be exerted to restore the Bible to its proper place in the school and home. The Society of Saint Jerome recommended by Pope Benedict XV which promotes reading and meditation upon the Gospels and Acts might well be put under the supervision of the professor of Sacred Scripture.

How will students springing from a world so little acquainted with the Sacred Writings, appreciate the Biblical message? How will they be able to use words of Holy Writ to advantage? Some few will make use of a textual concordance to find texts for Sunday sermons, or even to sprinkle their discourse with Holy Writ. Here there comes to mind a priest who goes from parish to parish preaching a sermon he prepared as a seminarian—a concordance sermon made up of a string of quotations from the Bible, with only a word of explanation thrown in here and there. Valuable as a concordance may be, it is a tool to be used intelligently only by him who knows the Bible itself. The Bible cannot be known except by him

who thumbs it daily. Bible reading is not synonymous with salvation; yet Bible reading will help save our Catholic congregations from many of the placid banalities, the insipid generalities, or even the vacant rantings which at times pass as sermons. (Cf. too, O'Dowd, W. B., *Preaching*. London and New York, Longmans, 1919, pp. 130-132.)

Scripture reading should begin in the preparatory seminary. There the student can make the New Testament his possession. Profitably he could be required to memorize a few verses of the Gospels daily.

Interest can be stimulated in intelligent Bible reading and at the same time in its practical application by assigning one of the great characters of the Old or New Testament to a student to study and to write up in the form of a popular biography. Similar good results can be obtained by demanding illustrations of the manner in which a hagiographer attains his dogmatic or moral purpose in a single book or a given chapter of Holy Writ. A further expedient that may well be adopted by the professor either of Scripture or homiletics is to demand each week of each student that he submit in writing the practical dogmatic, moral, or ascetical lessons taught by that part of the Scriptures which happens to be the subject of the lectures in Sacred Scripture.

In season and out of season the seminary—not the professor alone of Sacred Scripture—must address the student in words like Saint Jerome wrote to Paulinus: "I beg of you, my dear brother, to live among these books, to meditate upon them, to know nothing else, to seek nothing else." (Ep. 53, 10.) Then and only then can we expect the priest to be a preacher of the Word, to have his very speech "seasoned" with the words of the Holy Ghost—those words all powerful to teach and to move Christian mind and heart, because they are not "persuasive words of (human) wisdom," but because united as they are with the Grace of the same Holy Spirit, priest and people recognize them as the very "power of God." (See 1 Cor. 2, 4-5.)

APOLOGETICS FOR NON-CATHOLICS

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RULES FOR THE INQUIRY CLASS

- (1) The most convincing argument is a thorough understanding of the doctrines of the Catholic religion.
- (2) The ideal is a class for general instruction with private lessons and personal attention in addition.
- (3) Be prepared to instruct each individual from one to two years; seldom, if ever, less than three months.
- (4) Answer difficulties and objections which they raise both in class and privately. This removes obstacles otherwise insurmountable, wins confidence, and encourages further investigation.
- (5) Induce them to read pamphlets, if possible, and even books in case they are good readers.
- (6) Do not insist on memory work. See that they understand. Some stop coming under the impression that they are asked to do the impossible—learn the answers word for word.
- (7) After the explanation of the Mass encourage them to attend with some well-instructed Catholic.
- (8) If possible, get them acquainted with other priests and other practical Catholics. This is an immense benefit to them.
- (9) Be glad to see them. Make it evident that you are very interested in them personally.
- (10) Get acquainted with them. Think over what they say and explain further the next time something they have asked. This practice makes each interview more personal, interesting, and fruitful.
- (11) Teach gently; not too much at one time. Every falsehood uprooted, each true teaching implanted is a severe soul-shock. Experience will call your attention to symptoms of

this shock. They get nervous, uneasy, and restless. They sometimes miss appointments and class on this account.

- (12) Be persuasive; not controversial. Do not attack false statements directly. Explain some points bordering on the difficulty and let them draw the conclusion.
- (13) Never ask or expect any admissions. Make the point clear and pass on. Take it for granted in the next step. If they bring up the difficulty again, explain it from another point of view.
- (14) Never be offended by any statement or act of theirs. An offensive assertion is the natural reaction to unpleasant enlightenment. Be more careful, tactful, and considerate than ever.
- (15) Most of the prospective converts, after being under instruction for some time, appreciate little gifts, such as a nice rosary, crucifix, or prayerbook, or even a statue of the Blessed Virgin.
- (16) In case they stop coming, send them a short note or call them by phone. Cards should be kept with their name, address, phone, religion, and possible baptism; name of Catholic companion, with his address, etc.
- (17) Cards and leaflets explaining the Inquiry Class, giving the exact date and hour are necessary. Regularity in the class meetings is absolutely indispensable.
- (18) Explain profession of Faith.
- (19) Explain Ten Commandments with a view to confession.

METHOD OF CONDUCTING THE INQUIRY CLASS

TEACHING YOUTH TO SPREAD THE FAITH FROM "THOUGHT"

SEPTEMBER, 1930

"At St. Francis Xavier's College in Cincinnati, a scheme is developing which might spread to other schools in the larger centers. At the Fontbonne, Father Warren Lilly, S.J., has organized an "Inquiry Class." Public lectures are given twice a week for men and women, Catholic and non-Catholic. The plan is to have the Catholics induce as many non-Catholics as possible to attend.

Catholics receive leaflets explaining to them the obligation to aid in spreading the Faith. Other leaflets explain the subjects of the meeting. A question box and open forum are maintained. At each, assembling talks are first given for twenty minutes. Then questions intervene. Then another talk for twenty minutes, and questions. Visitors may write on a questionnaire any difficulties they have and what they wish treated.

Our main interest in the Saint Xavier arrangement is that a few of the college students participate. There are five priests taking part in the work, one lay professor from the high-school department, and four college students. There are mimeographed rules for the speakers to follow and a guide on how to handle those seeking information. After each meeting private instructions are given and this is where the students aid in hearing lessons, and teaching privately. A number of young women university students have also volunteered to give their time to hearing the lessons of the women converts. Recently a class of seventy converts was received. The experience gained by these young people should prove an incentive to them to continue the work after their college days. They will have learned the practical technique of approaching the non-Catholic mind."

SUGGESTIONS FOR LAY CONVERT WORKERS

First meeting explain the Church Chart and give them one; also the Baltimore Catechism.

Explain the first lesson.

Next time explain the Bible Chart.

Show them the confessional. Learn the text and where it is in St. John C. 20-vv. 21-23.

Explain other things in the chapel.

Second time ask Catechism lesson. Make it easy. Ask leading questions. Teach by question and answer method. Don't make it an embarrassing examination.

Always explain the next lesson. Review often.

Teach them the sign of the cross. No memory required except the prayers. Show them the prayers in the book. Insist on the Act of Contrition.

Answer their difficulties. Think them over later. Bring them up on the next occasion for further explanation. This shows you are interested in them personally, you respect their intelligence, and you appreciate their point of view.

Learn to get acquainted quickly. Don't be too formal or dignified. Learn their names. Greet them when they come in. Be glad to see them and show it.

Don't keep them too long. Let them go as soon as they show signs of restlessness or when they have some other appointment.

If they have some special difficulty, get a pamphlet on the subject. Ask them to take it and read it. Don't allow them to pay for it. One pamphlet is enough at a time.

Public questions should be helpful to them; not too deep and unusual.

THE USE OF TRADITION IN DOGMATIC THEOLOGY

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The doctrine of the Church on Tradition has been twice explicitly defined: First, by the Council of Trent, when that assembly declared what is to be accepted as Canonical, and, therefore, inspired Scripture; and secondly, by the Vatican Council, which repeated in a slightly modified form the decree of the Tridentine Fathers in the Constitution *Dei Filius*. The definition of the Vatican Council on Tradition is as follows:

“For this supernatural revelation, according to the belief of the universal church, defined by the Synod of Trent, is contained in Holy Scripture and in the unwritten traditions which, having been received by the Apostles from the lips of Christ, or conveyed as if from hand to hand by the Apostles at the dictation of the Holy Spirit, have come down to us.”

According to this definition, divine revelation is the deposit of faith committed by Christ to the Apostles and handed down by them to succeeding generations under the guidance of the Holy Spirit. This transmission of Christ's doctrine is effected in two ways: First, by means of Holy Scripture, and secondly, by Tradition.

There are two sources, therefore, of divine revelation: Scripture and Tradition. It is our purpose to discuss formally the meaning and function of the latter.

When the two Councils tell us that revelation reaches us by Tradition, it would seem that the Councils may be justly accused of tautology: to our question, viz., “How does revelation come down to us,” the Councils reply, “By Tradition,” in other words, *Traditur per traditionem*. This accusation would be just were we to accept the word “tradition” in its bare etymological sense. We must remember, however, that the word “tradition” has certain definite implications in Catholic theology. Tradition may be con-

sidered either in an active or in a passive sense. Tradition in the active sense is nothing other than the Apostles' and the Church's divinely instituted infallible magisterium; in other words, the Church's authority committed to it by Christ to teach what is necessary for salvation with the divine assurance that its teaching will be preserved from error. Tradition then accepted in this sense is identical with the Church's infallible magisterium. Whatever means, therefore, that the Church has used or uses to impart its doctrine is an instrument or organ of Tradition.

Tradition in the passive, or objective, sense may be defined as the actual doctrines taught by the Church from apostolic times under the guidance of the Holy Spirit.

Tradition may again be divided into divine and ecclesiastical: Tradition is divine when its source is supernatural revelation from God; it is ecclesiastical when it is of merely the Church's institution, e. g., some baptismal ceremonies, feast and fast days, etc. The subject of this discussion is, of course, divine tradition.

Accepted in the stricter sense, divine Tradition may be thus defined: "The revealed doctrine not explicitly or formally contained in Holy Scripture, yet infallibly handed down from generation to generation by the Church's legitimate pastors." But one part of this definition may need explanation, viz., the words, "not contained in Holy Scripture." The relation of Tradition to Holy Scripture may be a double one. Tradition is called declarative, when it explains the sense in which the Church wishes Scripture to be interpreted. In this case Scripture may not contain a particular doctrine explicitly, but that doctrine may be implied by it. An example of this would be the simultaneous creation of each soul at the time of conception; a doctrine not contained formally in Scripture. Other doctrines propounded by the Church are not contained formally or implicitly in Scripture and yet are proposed by the Church for our belief, e. g., the virginity of Our Lady *post partum*; even though in the New Testament mention is made of the brethren of the Lord, the Church has never accepted this in the sense that they were sons of Mary.

The primary function of dogmatic tradition has been and is to establish in the minds of men the true meaning of the teaching of Christ and the Holy Ghost. The doctrine of Christ is guaranteed

by the dogmatic tradition of the Church; dogmatic tradition has been preserved through the Holy Spirit by hierarchial tradition, the apostolic succession; this fact is proved and made evident by the historic tradition, the testimonies of Sacred Scripture, accepted as purely human evidence, and the testimonies of these ancient Christian writers whose works have come down to us.

Our primary investigation in this matter is to learn what was Christ's will with respect to the promulgation of His Gospel and the distribution among men of the fruits of the Redemption. This is plainly evidenced by His command to His Apostles: *Euntes in mundum universum praedicate Evangelium omni creaturae. Qui crediderit et baptizatus fuerit, salvus erit; qui vero non crediderit, condemnabitur.* And in St. Matthew: *Data est mihi omnis potestas in coelo et in terra. Euntes ergo docete omnes gentes baptizantes eos in nomine Patris et Filii et Spiritus Sancti; decetis eos servare omnia quaecunque mandavi vobis; et ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi.* (Matt. XXVIII, 18-20.) From these texts it is evident that Christ endowed the Apostles with the authority to teach His doctrine and that He imposed on their hearers the obligation of believing their teaching and of obeying their commands. That this authority was not the special prerogative of the Apostles but was to be the endowment of those whom they designed as their successors is a point that need not be stressed here, yet the fact of Christ's promise to abide with them "unto the consummation" indicated Christ's intention of preserving and guiding His Church for all time.

How the Apostles understood the command of Christ and how they fulfilled their mission may be found by a study of the "Acts," and the Pauline Epistles. It may be of value to remind ourselves in this connection of a few passages in Saint Paul; in his Epistle to the Romans (X, 13-15) he writes: *Omnis enim quicumque invocaverit nomen Domini, salvus erit. Quomodo ergo invocabunt in quem non crediderunt? Aut quomodo credent ei quem non audierunt? Quomodo autem audient sine praedicante? Quomodo vero praedicabunt nisi mittantur. . . . Ergo fides ex auditu, auditus autem per verbum Christi.* Therefore the "word" or doctrine of Christ coming to the faithful through the medium of apostolic preaching is what empowers the faithful to invoke meritoriously

the Name of Christ which is the guarantee of salvation. In the first epistle to the Thessalonians (11, 12) Saint Paul thanks God that they have received his preaching not as the word of man but as the word of God, "as it truly is," adds the Apostle. And the praise that Saint Paul confers on his hearers reminds us of the words that Christ spoke to the Twelve: "Who hears you, hears me and who despises you, despises me." (Luke, X, 16.)

That the infallible teaching authority of the Apostles did not perish with them, but was handed on, not indeed to individual bishops, but to the Universal Church in communion with the Church of Rome is a truth which it is not our purpose to prove at this point. Historic tradition plainly shows how the early Fathers (of the Church) appealed to the Church as the infallible custodian of the divine Tradition to confute unwarranted opinions and strange doctrines. From the earliest times in the Church's history in combatting heresy, the Fathers of the Church rarely endeavored to refute directly the fantasies of the Gnostics, for example, but on the contrary based their refutation of their erroneous opinions not only on Sacred Scripture, but also on what had been taught orally by the Apostles and preserved in the tradition of the Church as a whole and particularly of the Church of Rome, which they regarded as the chief witness in matters of faith and discipline, and from whose decision no appeal could be made. This whole matter is admirably summed up by Saint Irenaeus, Bishop of Lyons, in the second century: "Any one who wishes," says this venerable father, "to discern the truth may see in every Church in the whole world the Apostolic Tradition clear and manifest. We can enumerate those who were appointed as bishops in the Churches by the Apostles and their successors to our own day, who never knew and never taught anything resembling their (L. F. Valentinus, Marcion, Cerinthus, Basilides, and other Gnostics) doctrine. Had the Apostles known any secret mysteries which they taught privately and secretly to the perfect (Gnostics), they (the Apostles) would surely have entrusted this teaching to the men in whose charge they placed the Churches. For they wished to be without blame and reproach those to whom they handed over their position of authority. But as it would be very long in a book of this kind to enumerate the episcopal lists

in all the Churches, by pointing out the apostolic tradition and creed, which has been brought down to us by a succession of bishops, in the greatest, most ancient, and well-known Church founded by the two most glorious Apostles, Peter and Paul, at Rome, we can confute all those who in any other way, either for their own pleasure or vainglory, or blindness or badness, hold unauthorized meetings. For with this Church (of Rome), on account of its more authoritative leadership (among the Churches) it is necessary that every Church—that is the faithful everywhere—should agree, for in it has been preserved by the faithful on all sides the Apostolic Tradition.” (Irenaeus, *Contra Haereses*, III, 3, 1.) The Episcopate, the Apostolic Succession in communion and agreement with the Church of Rome, was from the earliest times the living voice of authority that decided what was the doctrine given by Christ to the Apostles. So strong in fact was the conviction in the early Church that the authentic doctrine of Christ was handed down by tradition that the earliest heretics did not hesitate, when confronted with arguments from Scripture and the apostolic writings, to appeal from Scripture to tradition. “But when,” says Irenaeus, “they are refuted by Scriptures, they attack the Scripture, declaring that they are wrong and have no authority, and are inconsistent, and that the truth cannot be discovered in them by those who are ignorant of tradition. For the truth was not handed down in writing, but by the living voice, they say.” To this objection the saint replies by declaring that only such tradition is authentic as is guaranteed by that living voice of which the divinely appointed organ is the Church and her legitimate pastors.

The doctrine that the faithful in matters not only of discipline but of faith also should submit to their bishops, is by no means original with Irenaeus, but is found to be the doctrine of Clement of Rome, a follower of Saint Paul, and particularly of Ignatius of Antioch, the successor of Saint Peter in that See. In his letter to the Ephesians, Saint Ignatius writes: “But since love does not suffer me to be silent concerning you, therefore do I take it on myself to exhort you that you run in harmony with the mind of God; for Jesus Christ also, our inseparable life, is the mind of the Father, even as the bishops that are settled in the farthest parts

of the earth are in the mind of Jesus Christ." "So then it becometh you to run in harmony with the mind of the bishop, which thing also you do." (Eph., III, 2; IV, 1.) Unity of faith demands, according to Ignatius, that the faithful accept the doctrine of the bishops with the same submission that one accords to God Himself.

According to these ancient witnesses dogmatic truth is found in the Church which explains it by her teaching and this teaching comes from the Apostles through an uninterrupted succession of pastors and this teaching is guaranteed by a divine endowment (charisma) of truth. To quote Saint Irenaeus again: "Seeing that we have so many proofs, there is no need to seek among others for the truth we can so easily obtain from the Church. For the Apostles have brought fully and completely all the truth to her, depositing it with her as with a rich bank, so that any one who wishes may draw from her the draught of life."

To this evidence innumerable other testimonies might be added, taken from every period of Church History to prove that the Church is the living witness and authentic expounder of divine truth. She is, therefore, the guarantee of both Holy Scripture and Divine Tradition; her voice is not merely an echo of the dead past, but the living and life-giving herald of the living and life-giving God.

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THE THEOLOGY OF THE EASTERN CHURCHES IN OUR SEMINARY COURSE

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On the eighth day of September, 1928, Pope Pius XI dispatched to all the bishops of the Catholic world an encyclical letter entitled *Rerum Orientalium Studiis* (*Acta Ap. Sedis*, Vol. XX, p. 277). The dominant theme of this papal pronouncement is an earnest exhortation to the members of the hierarchy to promote among the clergy of the Latin Church a more profound and a more extensive study of the theological sciences of that vast body of Christians who constitute what are known as the Eastern Churches. The practical purposes of such a study are, according to the Sovereign Pontiff: First, to foster a more intimate union between the Latin Catholics and the Eastern Uniate Christians; secondly, to engender in our clerical students a deeper knowledge of Catholic theology and of Latin discipline as well as a more ardent love for the Church whose beauty is enhanced by the wide variety of rites she shelters in her bosom without detriment to her unity; thirdly, to render our clergy more competent to contribute toward that great desideratum, the restoration to Catholic unity of the separated Churches of the East.

Pius XI makes no claim to be the prime mover in the promotion of the study of Oriental theological sciences among the Latin clergy with a view to repairing the long-standing rent in the seamless vesture of the Saviour. Indeed, much of the encyclical *Rerum Orientalium Studiis* is devoted to relating the efforts made by the Sovereign Pontiffs of the past ten centuries to reconcile the Eastern Churches by encouraging the scholars of the West to familiarize themselves with the languages and with the sacred sciences of the Orient. However, that our present Holy Father is second to none of his predecessors in zeal for the cultivation of Oriental studies is evidenced by the flourishing Oriental Institute in Rome, the establishment of which has been one of the outstanding accom-

plishments of the pontificate of Pius XI. In the encyclical of which we are now speaking the Pope describes the twofold work that is being conducted by this justly famed Institute—first, the education of clerics in the Oriental languages and sciences; secondly, the publication of works on Eastern theology, history, archaeology, etc. The Holy Father also expresses the wish that, as far as it may be possible, the ordinaries throughout the world shall send clerics who show a special aptitude for Oriental studies to take a course of advanced instruction in the Oriental Institute. Finally, what is of prime interest to the educators of clerical students, the Pope manifests his explicit wish that in every seminary instructions be given in the Oriental theological sciences.

Almost a year after the publication of *Rerum Orientalium Studiis*, on August 28, 1929, the Sacred Congregation of Seminaries and Universities issued an instruction for the bishops in which the wishes of the Holy Father regarding the cultivation of Oriental studies in seminaries and the sending of clerics to the Oriental Institute were repeated, and also detailed suggestions were made with reference to the subjects that are to be emphasized in imparting the theological sciences of the Eastern Churches to seminarians. (*Acta Ap. Sedis*, Vol XXII, p. 146.)

In view of these authoritative pronouncements it is clear that earnest efforts must be made, especially in major seminaries, but in some measure also in preparatory seminaries, that the students acquire a knowledge of Oriental theology and of its affiliated branches, particularly liturgy and history. However, it was not the intention of the Pope or of the Sacred Congregation that distinct courses in these subjects should be added to our already crowded curriculum; nor is it expected that all of the students shall become specialists in the field of the Oriental sacred sciences. In fact, the papal encyclical states that it will be satisfactory if the students are taught *nonnulla de rebus orientalibus, saltem elementa*; and the instruction of the Congregation supposes that the regular professors of theology, history, and liturgy interweave this Oriental lore into their ordinary class-matter. The practical problems for our consideration therefore are: With what subjects especially should our Oriental course deal? What method of imparting this instruction is likely to be most beneficial?

As to the former question, the instruction recommends that special attention be given to the refutation of the objections most frequently adduced by the separated Orientals against the primacy and the infallibility of the Roman Pontiff; also, to their difficulties regarding the procession of the Holy Ghost and the addition of the *Filioque* to the Creed, as likewise those regarding the doctrines of the Immaculate Conception and of Purgatory. In sacramental theology those points are to be more fully discussed on which the Orientals are inclined to disagree with us; as for example, the validity of Baptism by infusion, and the question of the Eucharistic *epiclesis*. In liturgy, the great diversity of the rites prevailing in the Catholic Church is to be explained with exactness and reverence, so that the students may perceive the impartial consideration of Catholicism in this matter. In history, stress is to be laid on the events and the decrees of the first seven oecumenical Councils (which are the only ones admitted as authoritative by the separated Orientals), and also on the efforts toward the healing of the Eastern schism made by the Councils of Lyons and of Florence, as well as by subsequent Sovereign Pontiffs.

The instruction adds, however, that these subjects are proposed merely as examples, and not as a complete catalogue of the matter to constitute the curriculum of Oriental studies. A careful and conscientious perusal of one or other work on the theology of the Eastern Churches—for example, *Theologia Dogmatica Christianorum Orientalium Dissidentium*, by Father Jugie, A.A.—will reveal many other questions of a similar nature that can be treated with profit and interest.

A more important problem, however, is that which deals with the method best adapted to impart to our seminarians the requisite instruction in the theological sciences of the Eastern Churches. We can accept as an indisputable premise that the time devoted to this instruction must be relatively brief. Our present crowded curriculum can admit of very little expansion. I would suggest, therefore, that instead of devoting much time or attention to particular points, we rather emphasize and apply on apposite occasions in the course of our regular class instruction, a few general propositions, which, if properly understood, cannot fail to provide the students with a satisfactory, even though only generic, knowledge of

the state of the Christian Churches of the East, and of their faith and worship. Certainly, if our seminarians are rendered familiar with the more important of such general points, we shall satisfy the moderate request of our Holy Father, that the clerical students be taught *elementa saltem de rebus orientalibus*. Now, as the most salient of such general headings of instruction in the matter of the theological sciences of the Eastern Churches, I would suggest the following:

First, the students must be taught to perceive clearly the status of the different Eastern Churches, especially that of the so-called "Orthodox" Church, with relation to the Catholic Church. The principal general division of the Churches of the Orient is into those that are Uniate and those that are separated from Catholicism. The members of the former are Catholics in the fullest sense; they accept the same doctrines that we believe, they acknowledge with us the supremacy and the infallibility of the Roman Pontiff. Accordingly, the fact that their liturgical languages and rites are dissimilar to ours in no wise renders their Catholicity inferior to that of the members of the Latin Church.

It would be a great mistake, however, to classify in a single group all those Oriental Christians that are separated from Catholic unity. For, though these dissenting Churches are one in maintaining their disjunction from Rome, yet the diversity of grounds that furnish the basis for their separation necessitates a subdivision of these communions into heretical and schismatic Churches. The former are those that have departed from Catholic unity for doctrinal reasons, such as the Coptic Church of Egypt and the Jacobite Church of Mesopotamia. In the eyes of the Catholic Church, these denominations possess the same status as the many heretical sects of the Western world. But the greater portion of the separated Eastern Christians—the Orthodox, as they are called—are schismatical—that is, the primary motive and first reason historically of their separation from Catholic unity was their refusal to submit to the authority of the Sovereign Pontiff, and not adherence to any heretical tenet. It is true, in the course of time, these Churches have adopted certain heretical doctrines; yet their disagreement with us in these matters of faith is but an adventitious motive for their separation from Catholic unity. On this account,

these schismatical Churches—which number more than 100,000,000 members—are much nearer to Catholicism than is any heretical denomination. In a paper read at the 1928 Pax Romana Congress at Cambridge, England, A. Christitch thus summarizes the position of these separated Churches: “The Orthodox Christians are spiritually very near to us. They have retained a real priesthood and the seven Sacraments; they have the right conception of a Church established by the Divine Founder as a visible unity. . . . The Orthodox have to be shown the way to Peter; there is little else that we have to teach a believing Orthodox Christian.” (*Tablet*, 29 Sept., 1928.) The same writer in a more recent article (*Tablet*, 11 April, 1931) informs us that it is not uncommon in Yugoslavia for Catholic bishops, when making the visitation of their dioceses to visit the local Orthodox Church, where they are conducted to the episcopal throne and given an address of welcome. Similarly, in the course of the past year, a formal visit was made by the Serbian Orthodox Patriarch to a Catholic Church. Now, I do not wish to discuss the question (which doubtless some moralists would raise) whether there be not in such practices a tinge of *communicatio in sacris* or a modicum of scandal. The point I wish to emphasize is that Catholics who are familiar with the Orthodox Church recognize that its status is very different from that of an heretical body. Accordingly, a prime requisite to an understanding of Eastern Christianity is the ability to distinguish clearly between the various Churches, and especially to grasp precisely the status possessed by the members of the Orthodox Church.

Secondly, the students should be impressed with the vast difference that exists between Catholicism and the Latinism of the Western Catholic Church. Unfortunately, these two elements are frequently confounded; for example, how often do we hear it asserted that Latin is the official language of the Catholic Church—with the result that the use of the Eastern liturgical languages and rites is regarded as something merely tolerated by the Church! The truth of the matter is that the Latin language and the Roman rite are proper to the patriarchate of the West, which happens to be the major portion of the Church; but they have no greater claim to be designated as exclusively Catholic than have the Greek lan-

guage and liturgy, or the Syrian or the Ruthenian, or the several other tongues and rites approved by the supreme authority of Christ's Church. Similarly, the scope of Catholic worship is not circumscribed by Latin devotional practices. I suppose most priests would regard it as little short of heresy to assert that there are portions of the Catholic Church where the Benediction of the Blessed Sacrament and the recitation of the Rosary are unsuitable devotions; yet the author of a recent article in the *Dublin Review* (Jan., 1929), who manifests a sympathetic understanding of the Christians of the Orient, declares that these two devotions are essentially Western products, and goes on to say that Latin devotions grafted on Oriental rites are as unsuitable as Oriental dress in a London street. Plainly, therefore, one who cannot distinguish between the Catholicism and the Latinism of our Church is incompetent to pass a fair judgment regarding the Christianity of the Eastern Churches.

Even in the field of doctrine this distinction between Catholicism and Latinism has its place. Of course, there can be no contradictory doctrines within the pale of Christ's Church; nevertheless, since there can be many aspects to one and the same doctrine, there is a possibility of a wide divergence in the viewpoint of faith, according as different phases of the same truth predominate in different minds. Now, from the very beginning, there has been a great difference between the religious mentality of the East and that of the West. Thus, the Latin Catholic has always emphasized the juridical aspect of the Church; and this tendency has been accentuated by the numerous conflicts that Western Catholicity has been forced to wage in defense of the external organization of Christ's earthly kingdom. Accordingly, to Latin Catholics the Church is primarily and principally—and almost exclusively—a society of human beings, possessing a clearly defined constitution, rendered strong in its world-wide unity by the primatial authority of its visible head, the successor of Saint Peter. The Oriental Christian, however, whether separated or Uniate, focuses his attention on the inner life of the Church, and on its union with the Invisible Head, the Divine Redeemer, by the mystic bond of supernatural grace. These two aspects of the Church are not mutually exclusive; for the Church is both visible and invisible, both

a society of human beings and the mystic Body of Christ. Yet, the stressing of one aspect and the corresponding minimizing of the other has resulted in a considerable divergence of concept of the Church between Western and Eastern Christians. Again, a dissimilarity appears in the conception of the Holy Eucharist, which to the Oriental Christian is first and foremost a sacrifice, while to the Latin Catholic this mystery is primarily a sacrament. In consequence, the cult of the reserved Presence is a prominent feature in the life of the Latin Church; whereas in the Eastern Churches, little or no devotion centers around the tabernacle after the Sacred Liturgy is terminated.

It is, therefore, vitally important that the vision of our clerical students be extended beyond what is merely Latin in our religion to what is truly Catholic. Thus they will come to realize that many points which are apparently contradictory between East and West are in reality only difference of aspects of the same doctrine; they will comprehend the depth and the breadth of true Catholicism; above all, they will be preserved from the absurd notion that the Orientals are to be induced to embrace the Latinism of the Church—and if there is anything that is keeping the Eastern Orthodox Christians outside the one fold of Christ, it is the fear that submission to the Roman Pontiff will necessitate the exchange of the treasures of Oriental spirituality and mysticism which they have ever associated with Christianity for devotional and liturgical concepts that are proper to the Western mind.

Thirdly, the differences between the Catholic Church and the separated Eastern bodies must be viewed by the student from the standpoint of the Orientals. This is indeed only a general principle of all controversial discussion; yet it is peculiarly applicable to the present matter, because there is much misrepresentation—or, at least, inadequate presentation—of Oriental doctrines in our ordinary textbooks. For example, in treatises on the Holy Trinity it is often stated without any further explanation that the Orthodox Greeks from the time of Photius have denied that the Holy Ghost proceeds from the Son as well as from the Father; and the student naturally believes that the rupture of the East from Rome originated in the denial of this doctrinal tenet. The real facts are that the quarrel first centered about the addition of the word *Filioque*

to the Nicene Symbol—an addition to which the Greeks objected on the grounds that this Symbol was sacrosanctly immutable. The denial of the doctrine itself was only a later consequence of this liturgical controversy. Again, it is often asserted that the Greek Orthodox Christians hold that a simple priest is the ordinary minister of Confirmation, thus setting themselves in direct opposition to the doctrine defined by Trent, that only bishops are the ordinary ministers of this Sacrament. Now, a more careful examination of the Oriental point of view will show that the Orthodox theologians, while contending that all priests can confirm, admit that they do so by virtue of a special delegation given them by the bishop on the occasion of their ordination, and that consequently they are the extraordinary, even though usual, ministers of this Sacrament. (*Jugie, Theologia Dogm. Ecclesiarum Orientalium Dissidentium*, Vol. III, p. 168) Again, the common charge that the Orthodox Christians deny the doctrine of Purgatory is unjust; for what they impugn is not so much the existence of a purgatorial state after death, but rather the opinion—which is commonly held in the Latin Church but has never been defined by Pope or Council—that there is material fire in Purgatory (*Fortescue, The Orthodox Eastern Church*, p. 389). Therefore, a general principle to be impressed on our seminarians is the supreme necessity of finding out what the Eastern separated Churches really teach, before attempting to convince them of error.

Fourthly and lastly, one who would grasp the theology of the separated Eastern Churches, especially the Russian Orthodox, must realize that while the doctrinal life of the Latin Church has been progressive, that of the Schismatic Church has been static. This stagnation of dogmatic growth is due not only to the natural inertia of the East, but especially to the principle, adopted by the Orthodox Church in self-justification, that since the seventh oecumenical Council no development of doctrine has taken place. It is this refusal of the Orthodox Churches to acknowledge the doctrinal progress of the past ten centuries that accounts for many of their differences from us in points of dogma. Thus, they reject the doctrine of Mary's Immaculate Conception, not because they wish to disparage Our Lady's exalted dignity—for they are the descendants of those who hailed her as the Theotokos at Ephesus,

and they have retained their love for her unimpaired through centuries of separation from Catholicism—but because the Immaculate Conception was not taught explicitly during the period of the first seven Councils. Indeed, the Orthodox Christians attribute to Mary a degree of sanctity that logically implies immunity from original sin. Similarly, Orthodox theologians object to the Catholic doctrine of Transubstantiation, not because of any erroneous notion implied in this doctrine, but simply because they do not think it becoming to exchange the simple idea of the eucharistic change taught by the early Fathers for the complicated metaphysical distinctions that developed in connection with the Holy Eucharist during the twelfth and thirteenth centuries.

Students who are familiarized with these general points concerning the Eastern Churches and their beliefs and religious practices will, I believe, acquire a far more profound and more extensive knowledge of these matters than can be attained by the study of a conglomeration of unrelated facts about the theology, the liturgy, and the history of the Oriental Christians. And the necessity of an adequate knowledge of the Oriental sciences at the present day by Catholic priests cannot be overemphasized. Apart from the explicit command of Christ's Vicar that our clerical students shall receive instruction in these subjects, we have the testimony of those who are familiar with conditions in the East, informing us that if ever, now is the opportune time for a general return of the separated Eastern Churches to the fold of Christ. That the hearts of these people offer fertile soil for the seeds of Catholicism is evidenced by the fact that every Oriental priest, and especially every bishop, that rejoins the Church brings with him hundreds, even thousands, of the laity.

But of what practical value is the study of Oriental theology for seminarians who are destined to exercise their priestly ministry in the United States? In the first place, there are about 600,000 Uniate Orientals in our country, and although they have their own priests, yet occasions may arise when Latin priests will be called on to minister to them. Accordingly, some knowledge of the religious spirit and customs of these Catholics and of their status in the eyes of the Church is a decided asset for a priest, and

will prevent him from endangering their spiritual welfare by treating them as an inferior grade of Catholics. Secondly, there are in the United States almost 300,000 separated Orientals; and every Catholic priest is liable to come into contact with members of either the clergy or of the laity of this large Christian body. Now, one who has a sympathetic understanding of their faith, their history, their worship can do much to remove from these persons that inherent notion, which forms the chief barrier to their conversion, that to be a Catholic one must embrace the distinctively Latin features of the Church. Certainly, the priest who possesses a correct knowledge of the Orthodox Churches—separated from us by a barrier of ten centuries, yet nearer to us than any heretical sect of the West—and who can explain to the members of these churches the true Catholic appreciation of the spiritual vigor and of the sacred cult that still prevail among them, will do much toward persuading these descendants of the devout Christians who listened to Chrysostom and Basil and Cyril and Methodius to return with all that is good and true in their faith and worship to the fold of the Shepherd of Rome.

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THE SEMINARIANS' INTEREST IN CHURCH HISTORY

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An examination of the work of the Major Seminary Department, as manifested in the twenty-seven annual reports of the National Catholic Educational Association, shows that Church History has been treated in one or the other form on only four occasions: In 1906, a paper was presented by the Reverend D. J. Kennedy, O.P., of the Dominican House of Studies, Washington, D. C., "Importance of History in the Study of Dogma"; in 1914, the Reverend Thomas Dolan, St. Mary's Seminary, Baltimore, Md., discussed "The Study of Church History in our Seminaries"; in 1918, at San Francisco, Calif., the Very Reverend Patrick J. Healy, The Catholic University of America, Washington, D. C., read a paper on "Church History in the Seminary"; and in 1928, the Reverend Peter L. Johnson, St. Francis Seminary, Milwaukee, Wis., gave the convention an instructive and enlightening paper on "A Method of Presentation of Church History."* This rather meager consideration of an important phase of the seminary curriculum prompted the present writer to accept the invitation of our Reverend Chairman to address the Seminary Department on "The Seminarians' Interest in Church History." Our Reverend Chairman was so kind as to suggest that a report on the publication of *St. Meinrad Historical Essays* and on the interest this work quite spontaneously called forth among the seminarians at St. Meinrad, might be helpful to others.

Before proceeding to the consideration of the theme proper of this paper, it is opportune to note that History has been given some consideration in the College Department. In 1909, 1910, and 1911, this Department conducted a "History Section" in which two papers were presented each year. In 1909, "The Teaching of History" and "Church History—Its Importance in a College Course";

*C. E. A. Report, III, 248-258; XI, 392-400; XIV, 621-625; XXV, 584-592.

in 1910, "The Central Figure and the Study of History" and "The Sources of History"; in 1911, "History and the Social Sciences" and "The Influence of Irish Culture on Anglo-Saxon Culture."* In 1916 and 1917, History was again given considerable prominence in the College Department.

That History has not been given a large place in the deliberations and the program of the National Catholic Educational Association in recent years may find an explanation in the fact that the historians and those interested in the historical field, find ampler opportunities for exchange of views and presentation of ideas in the ever-increasing meetings of historical groups, national or limited in scope. Praiseworthy as these gatherings are and deserving of every encouragement, they are not without their disadvantages from our point of view, for the seminary curriculum forms a complete unit in which Church History must ever occupy a decidedly important post.

In every consideration of one or the other phase of our seminary program, the entire curriculum must be taken into consideration, and in the present paper there is no intention to over-emphasize the place Church History should occupy in that course, or to depreciate the importance of any other portion of the general curriculum as planned for us by the Holy See or accepted as the result of long experience by the venerable institutions which time and the direction of Divine Providence have given to the Church in this country. If a very special plea is made for the study of Church History and for greater interest in this particular phase of seminary work, this is done with the firm conviction that Church History offers opportunities, educational and cultural, not so easily attained by other courses. Especially will the interest in Church History, if properly fostered in our seminaries, go with the seminarians into their priestly life, where zeal "for the one study which the priest of God ought to love most, the study of the life and trials of Mother Church, to whose service we are consecrated," will serve as a mighty safeguard in providing wholesome and instructive reading for the leisure moments of the busiest of our priests and as an incentive to furthering among our clergy the spirit of study.

*C. E. A. Report, VI, 212-242; VII, 201-219; VIII, 247-274

The importance and value of Church History for the priest-to-be is no longer a matter of discussion. Micheletti in *Constitutiones Seminariorum Clericorum* briefly states the mind of Holy Mother Church on this point: *Quum fere nihil historia ecclesiastica felicius Sanctae Ecclesiae causam ac jura promoveat, in sacris Seminariis haec summis tradenda est curis.* To this we need but add the oft-quoted words of the famous theologian of Trent, Melchoir Canus: "That a theologian should be well versed in history is shown by the fate of those who, through ignorance of history, have fallen into error. . . . Whenever we theologians preach, argue, or explain Holy Scripture, we enter the domain of history." In this the sixteenth-century master but repeats the thought of the *Doctor Maximus* of the fourth and fifth century. *Multi labuntur errore propter ignorantiam historiae.* The temptation is great to expatiate on this phase of our topic, but it does not expressly fall within the scope of the present paper.

To stimulate our seminarians to a love for Church History it is of supreme moment that they should be given a clear concept of the sublime object round which this important branch of their seminary curriculum centers. They must be made to realize that Church History deals with a living present, not with a dead past. It must be ever kept before them that the object of this science is not an organization, but a living organism whose deepest roots go back to the origin of mankind, that the Church is the Mystical Body of Christ, that Christ, consequently, continues His life here on earth in His Church, that love of the Church is tantamount to the love of Christ which should be the mainspring of their zeal and motive power of their daily spiritual life.

Let us pause for a brief consideration of these assertions. Our theologians tell us with complete unanimity that the Church is a living organism; it is a living thing founded by Christ. This finds expression in their definition, based on the description of Saint Paul, when they tell us: *Ecclesia est genus humanum ad realem cum Christo unionem assumptum, affirmatum in organismum vivum.* This identification of Christ with his Church, His Mystical Body, is emphatically stressed by Saint Paul, especially in his letter to the Ephesians. Saint Augustine draws from this bountiful source and repeatedly assures us that we cannot have a full conception

of Christ considered apart from the Church: *Totus Christus caput et corpus ejus; caput Unigenitus Dei Filius, et corpus ejus Ecclesia*. With holy exaltation the great Doctor exclaims: "Let us congratulate ourselves; let us break forth into thanksgiving; we are become not Christians, but Christ: *Christus facti sumus; si enim caput ille, nos membra; totus homo, ille et nos*. The Saint continues: "This would be a pretension of foolish pride, if Christ Himself had not deigned to promise us this glory when, by the mouth of His Apostle Paul, He said: "You are the body of Christ and His members."

This concept of the Church, it would seem, should give the young seminarian the proper background for his study of Church History. A deep-seated personal love of Christ, the Head of the Church, should tend to engender a great and all-embracing love for the Church, and as a natural consequence, zeal and enthusiasm for the study of Church History. The seminarian's interest in the history of the Church of Christ—His Spouse—will be a barometer of his love of Christ.

At this point a favorite passage in Frederick von Schlegel's *Philosophie des Lebens* bids for expression, as it makes Church History somewhat akin to inspired Scriptures—a species of revelation:

Together with the two great witnesses of the glory of the Creator, Scripture and nature, the voice of conscience is an inward revelation of God—the first index of those other two greater and more general sources of revealed truths; while History, by laying before our eyes the march of Divine Providence—a Providence whose loving agency is apparent as well in the lives of individuals as in the social career of nations—History, I say, constitutes the fourth revelation of God.

If it be true that general history "constitutes a fourth revelation," certainly the history of the Church may with greater right lay claim to that prerogative.

We need but remind our seminarians that the Old Testament leads us from the Proto-Evangelium in Genesis to the culminating point in all history, the Incarnation of Jesus Christ, and that the New Testament gives us, in part, the story of His life and of the

foundation of the new theocracy, the Messianic kingdom, and they are ready to see in the authentic account of the Church's history a continuation, with proper limitations, of the sacred and inspired narrative. As an ever-present eye-witness, the Church, a living organism, is able to give us that authentic account of the progress and triumph, the obstacles and vicissitudes of her onward march through the long centuries since she sprang from the open wound of the Saviour's side on the heights of Calvary. Schlegel again expresses my thought:

I regard the Catholic Church as the greatest Historical authority on earth. From her seat on the seven hills she has watched the development of the history of the past nineteen centuries; she has seen the rise and fall of nations and has lived as an eye-witness to record their deeds. Rome alone understands their history and writes their epitaph, herself ever young.

From this point of view and guided by the truthful testimony of an eye-witness, the Catholic historian is in a position, if he so will, to impart this authentic account to an interesting and interested group of seminarians.

Their interest grows when this history is imparted in accordance with the wise guidance of Holy Mother Church—when the seminarians are led to see the directing hand of Divine Providence in the record of the events of God's Kingdom on earth. Our American historian, Bancroft, recognized this when he wrote: "It is when the hour of conflict is over that history comes to a right understanding of the strife and is ready to exclaim; Lo! God is here and we knew it not." And Cromwell is quoted as saying: "What are all histories but God manifesting Himself shaking down and trampling under foot whatever he has not planted."

More emphatically does the Sacred Consistorial Congregation in a letter on the Seminaries of Italy insist on this view of history. Under date of July 16, 1912, the Sacred Congregation directs that:

In Church History care will be taken that in the oral instructions and in the text, the supernatural element be not omitted, for this is indeed the essential, the indispensable element in the history of the Church, without which the Church itself would be quite incomprehensible; care

is likewise to be taken that the narration of facts be not separated from those profound and philosophical considerations of which Saint Augustine, Dante, and Bossuet were masters, in which are brought to light the justice and the providence of God in the direction of human affairs and the continual assistance of the Lord given to His Church.

In this matter Holy Scripture again comes to our aid. Throughout the Old Testament the guiding hand of Providence is everywhere in evidence. Can we expect it to be less evident under the Messianic reign? There occurs to me now the forceful passage in the Prophet-Evangelist, Isaias, a passage which may rightly be regarded as the Isaian philosophy of history, Jewish, Gentile, and Christian—Chapter 10, verses five to thirty-four. God uses the Assyrians as a rod of chastisement for the correction of Juda and for the salvation of the remnant. In the words of the prophet: "In those days the Lord shaved with a razor that is hired" (Isa. 7:20). The Assyrian is permitted to approach the very thresholds of Jerusalem—"He shall pass through Juda, overflowing, and going over shall reach even to the neck" (Isa. 8:8), and then the Lord, the God of hosts announces: "O my people that dwellest in Sion, be not afraid of the Assyrian when he shall strike thee with his rod and when he shall lift up his staff over thee in the way of Egypt, for a little and a very little while, and my indignation shall cease, and my wrath shall be upon their wickedness" (Isa. 10:24-25). How often has not this method of correction been applied in Messianic times? DeMaistre applies the same philosophy to all times when he asserts: "The universe is full of penalties inflicted on guilty men by executioners who are guiltier still."

It is not difficult to illustrate our history, from the decree of Caesar Augustus that the whole world should be enrolled to the great war and the restoration of papal sovereignty with manifestations of Divine Providence. Given an approach to this type—stressing, as is meet, the supernatural and providential—it should not require great effort to interest our seminarians in the history of the Church. We take it for granted that the professor is interested and interesting, and that he is not afraid of hard work, a man of whom each of his students can say, *do ut des*.

There are, however, not a few obstacles to this interest and we have all met with them and still have them to combat. I would mention in passing the lack of a suitable and serviceable textbook and the difficulties inherent in a lecture system, the crowded seminary schedule which often minimizes the time allotted to the *ancillae fidei*, the extensive field to be covered in any attempt to bring out the continuity of history, and the serious problem of preserving due proportion in the selection and presentation of the matter. The initiative of individual professors will find means to overcome these obstacles.

In order to elicit criticism and profitable suggestions which will be of general benefit, the writer feels that it is permissible to give a brief statement of what has been attempted at St. Meinrad Seminary to overcome these difficulties and to arouse a more general interest in the study of Church History.

We have at St. Meinrad a three-year course in Church History, with three fifty-minute periods each week. The course is carried by the second class in philosophy and the first and second classes in theology. For a number of years each member of the class has been writing a session paper—a carefully written essay of 2500 to 3000 words on a topic assigned at one of the first class periods in the session. Detailed instructions are given to beginners in the course as to proper procedure. Within ten days each seminarian submits a bibliography, listing all references which he finds available in the Seminary Library. This bibliography is supplemented by the professor. The seminarian is expected to cover these references as thoroughly as time will permit. Within a month a tentative analysis of the paper-to-be is submitted. This is checked and revised by the professor. The papers must be finished within eight or ten weeks after the beginning of the session. Some of these papers are read in class, supplementing the text or the lectures.

The careful and more detailed study of single topics and the more extensive reading of reference-matter has been a real incentive to greater interest in Church History. Discrepancies among the various authors tend to develop a sense of criticism, and the effort to condense the matter on a rather broad topic within the limits specified for the session paper necessitates a somewhat thorough assimilation.

lation of the matter and the application of considerable thought and care to the composition.

The session paper has made the study of Church History less mechanical for our seminarians and has gone a long way toward arousing interest in historical reading and fostering discussion among the members of the class.

Soon a desire for further development manifested itself, especially on the part of the more gifted students. A promise to satisfy that desire called forth very special effort in the preparation of a series of eighty or eighty-five papers on various phases of American Church History to which we devoted the first session of 1927-28. A dozen or more of these papers were exceptionally well done and it was found advisable to publish eight of these under the broad title, *Historical Essays*, a sixty-four page pamphlet, which appeared in May, 1928. Favorable comment on this initial publication from many sources served as an encouragement to persevering and greater effort. The second issue, with added features of Seminary Chronicle, Alumni Notes, and Necrology, appeared in April, 1929, and since that time it has not been difficult to find ample material for the semi-annual publication of *St. Meinrad Historical Essays*.

These Essays naturally are not the last word in critical historical composition, nor do they represent the perfection of historical research, but they certainly have their place in the work of the seminary. They are our answer to a plea made by the Very Reverend Thomas Plassmann at the 1927 Convention when discussing a paper on "The Seminary and the Gifted Student":

By all means let us cultivate in our seminarians the ancient and venerable *ars scribendi*. Many seminarians have introduced in recent years regular student publications. If they are dignified and scientific they will bear good fruit in due season. There is no danger that such enterprises will crush the spirit, for apart from the fact that they will consume, if necessary, that precious time and energy which otherwise our gifted students would be apt to waste, there is the certain hope that at some future day these initial efforts will produce a respectable group of scholars in the Catholic priesthood.*

*C. E. A. Report, XXIV (1927), p. 650.

St. Meinrad Historical Essays has been fruitful in tangible results. The interest and wholehearted cooperation of the seminarians in the work of publication have deprived the "printers' devils" of many an hour's profitable employment, thus permitting us to realize a meager profit from our humble Essays. The first five issues enabled us to add 250 volumes to the historical section of the Seminary Library and within the next few months we shall be able to make a further addition of thirty to forty volumes. This increased facility for historical reading has, I am safe in stating, stimulated interest in Church History among our seminarians in a marked degree and has aroused an enthusiasm which helps them over many of the difficulties.

Just a passing mention can be made of the Round-Table studies of the Catholic Students Mission Crusade. Ninety per cent of the seminarians participate in these discussions and in their seminary course succeed in covering the entire mission field—home and foreign. Diocesan groups are especially interested in the history of the Church in their own state. In answer to a questionnaire, one of the seminarians replied: "Since the Kentucky Historical Round Table started, I have read every book I could find that treated of the Church in Kentucky." Such interest in the history of the Church will not terminate with the history course in the seminary.

It is possible, then, to increase the seminarians' interest in Church History. The lasting results of such interest will be well worth the effort necessary to attain that end. We can, notwithstanding the human element in the Church, so treat the supernatural, the divine, that this study will produce a love for Holy Mother Church and her history. In her regard the words of the Royal Psalmist have been verified: *Gloriosa dicta sunt de te, civitas Dei* (Ps. 86:3) and they find a verification in every age and every country.

DEVELOPMENT OF DEVOTION TO THE HOLY EUCHARIST IN SEMINARIANS

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The subject assigned to me is a vast one. Needless to say I do not intend to consider every possible phase of the development of devotion to the Blessed Eucharist in seminarians.

In the very beginning how clearly it should be impressed on the seminarian's mind that as devotion to the Holy Eucharist is the first devotion of the priesthood it should be his first devotion also; that the Blessed Eucharist should mean more to him than any one else, except priests. His life is going to be entwined about It. In It he will receive his light, his nourishment, his strength, and the strong beauty of a Christ-like soul. How strongly he should realize that if deep veneration, reverence, and love for the Blessed Eucharist are his during his seminary days then he will go forth into the world as one of those priests who really are shining lights and burning fires, enkindling and enlightening souls.

He wishes to be a priest. How clearly it should be known by him that to be a priest is to be a Eucharistic priest, a brand of the fire which Christ came on earth to enkindle, a priest burning with zeal for Christ's glory; that a Eucharistic priest is one who not only offers up the Sacrifice of the Mass with fervent devotion but whose Heaven on earth is to be before the tabernacle and who hastens thither, especially in the quiet hours of the evening, to pay a visit to the eternal High Priest of the tabernacle! Such priests are the glory of Holy Church and the salvation of the world. If he is to be such a priest he must be a Eucharistic seminarian, one who loves, lives, and prays the Mass; one who finds his greatest joy in a quiet chapel where the little red flame bespeaks the presence of a Lover Who died for us and a love that cannot die.

How necessary it is then that the spark of Eucharistic love which the young man brings with him to the seminary should take flame

and continue to burn with increasing ardor down the years till his individual soul is merged in the eternal glow of the Divine Priesthood, until the Divine Companionship is eternalized in the joy of Heaven.

Then, as order is Heaven's first law, the seminarian's devotion to the Eucharist should develop according to true order—the order of Sacrifice, Sacrament and Abiding Presence. It will contribute greatly to his Eucharistic piety if he will strive to acquire a proper sense of the relation of these and a correct understanding of the three-fold aspect of the Eucharist. He will never stop at the minimum but he will be instructed to note the emphasis the Church's legislation places on the Mass. It is of obligation weekly, whereas Holy Communion is strictly obligatory only once a year, and the other Eucharistic practices are left to private devotion. It is permitted to say Mass every day; Benediction is allowed only on certain fixed and clearly indicated days. Communion should be received during Mass, after the Communion of the celebrant—this is the preferred and more fitting time; then in the stringent rules about Exposition—Mass *coram exposito*—and in many other ways the Church's legislation will help him adjust his devotion, cautiously and reverently, in the sequence of Holy Mass, Holy Communion, Eucharistic Adoration.

Church history will teach him that a thousand years passed by before the Abiding Presence assumed a prominent place in the consciousness of the faithful, but during that time the Church did not neglect the Holy Eucharist but devoted that millenium to emphasize the Holy Sacrifice of the Mass—to develop a consciousness of the supreme place that the Eucharistic Sacrifice occupies in the realm of divine worship.

More recent history will tell him that Pius X wished for a more active participation of all the faithful in the Mass, a better realization of the Holy Sacrifice as the united prayer of the mystical body of Christ, and a more frequent reception of Holy Communion. Much has been accomplished as regards frequent Communion but there still is a tendency on the part of the laity to fall into the habit of regarding the Mass as secondary, as a mere means to a higher end. But the seminarian, better instructed, will always realize that the more fully conscious he is of the Mass as th e

August Sacrifice that is offered to God alone, the more fervent his Holy Communion will be and the more intense will be his adoration of the Real Presence.

Conscious then of the infinite value of this Sacrifice whose mystic fires ever ascend to Heaven, the seminarian's personal assistance at Mass will be the great work of his day. There he will be absorbed with the sublime grandeur of the Mass. He will harken to the mystical message of the Mass when his day is glorified with the sunrise of sacrifice shining on the host with the paten. At the Offertory, with the altar bread will be laid his vocation, his hours of study, his conformity to rule, his crosses, and his trials. In the morning of life he thus will gather strength for the great day when he himself will ascend the mystic Calvary to offer up the tremendous Sacrifice to the Eternal God. Every day we may say he will receive Holy Communion. . . . Jansenism has gone its way. . . . for it is only by frequent and daily Communion that the youths of our time can preserve themselves from the allurements of pleasure, that with pure, unsullied hands they may one day handle the spotless, immolated Lamb upon the altar.

The seminarian's devotion to the Mass is different from that of the layman. It is different from that of the priest. It is a devotion in which he must join to the living present the thought of the glorious future. But it is not different from the devotion of any one in this that the Mass understood is the Mass loved. The better the Mass is understood the more his devotion will develop and the greater will his Eucharistic piety be. The Mass contains the accumulated wisdom of ages. The inspiration of the Mass is inexhaustible. The seminarian should be stimulated to acquire all the knowledge he can possibly absorb about the Mass.

Recently I was in a parish where the custom has been established of having an instruction on the Mass every Tuesday evening, year in and year out. I think in the seminary there should be a special class in which, from the time of philosophy until the day of ordination, something should be taught about the Mass. In addition to the dogma and moral, law and liturgy classes another special class should be instituted. Here is not a question of a class to solve a problem, but of the problems that arise because there is no such class.

The purpose of this class would be to destroy any attitude which may be expressed in these words: "I have learned all about the Mass, I have passed my examination." It would foster this attitude: "I have learned a great deal but I realize there is a lot more to learn." This is true of all knowledge but such a spirit is most wholesome when it is directed toward the Mass, the greatest theme that can occupy the mind of man. Were there no Mass there would be no seminary. What is the seminary for but to serve Mass.

The purpose of this class will be constantly to remind the seminarian of what he has already learned. For who will not admit that the details of the Church's doctrine very easily slip from the mind and how true this is of the tract *De Eucharistia*. This class will combine knowledge and piety in a special way, not sacrificing science to devotion, nor stifling the spirit with learning. If the seminarian is to live the Mass as well as love it the Mass should be continually presented to his intelligent piety.

We might call this class a Eucharistic Congress, held every week. What is the purpose of a Eucharistic Congress except to remind us of what we already know, to help us gather new information, and to keep aflame the spirit of piety? Priests and Prelates gather from afar—and with some difficulty. In the seminary the flower of our American youth is already in Congress. How easily the priests and Prelates of tomorrow could form a Eucharistic Congress every week. The papers and the devotional addresses from EMMANUEL alone, or Gihl's soul-stirring volume, would supply abundant matter. It could be conducted under mature guidance or by the seminarians themselves. The result of such Congresses would certainly be a greater knowledge of the Mass and an inevitable increase of piety and devotion.

Again, the seminarian should be diligently instructed to make a remote preparation for Mass. The brutal truth about retiring at a reasonable hour will be no concern of his. His remote preparation might be to read something about the Mass the night before. A parish priest of my acquaintance has read Chaignon's "The Holy Mass Worthily Celebrated" every night for over twenty years. The seminarian might read the New Testament. In the whole universe there is nothing greater than Jesus Christ and in Jesus

Christ there is nothing greater than His Sacrifice. The New Testament is the story of how Jesus lived unto the day of His Sacrifice. But the suggestion I make here is that the seminarian be instructed in the practice of St. Joseph Calasanctius, and that is, to read the Mass formula the night before—for every Mass formula is a work of art, filled with sublime ideas, sacred sentiments, Scripture texts. Its component parts may be separated by thousands of years. Perhaps it is the work of five or six authors, yet each part fits into the other as if the whole had been cast in a single mold.

By reading the Mass formula I mean that the seminarian is literally to translate the Mass formula. If he is to do this—to select one phase—how thoroughly he should understand the Psalms! How often the Introit, the Gradual, the Offertory, the Communion are taken from the Psalms! How generously the seminarian should expend his energy in becoming completely familiar with the richly pregnant letter of his daily Mass! One of the best young priests I know recently exclaimed: "Isn't the Proper of the Mass for Corpus Christi beautiful? Isn't it too bad they do not teach us more about it in the seminary?" In the preparatory Seminary how much time is given to Cicero and Ovid, and how often the young seminarian is worked into a frenzy about the peculiar Latin style of Tacitus and Pliny, but wouldn't it be better if the peculiar Latin style of the Vulgate Psalter were the object of his endeavor—with its verbs used as adverbs, and its nouns used as verbs and so on? There are not 2,700 words in the Vulgate Psalter and the seminarian ought to learn them all. . . . the vocabulary in a large measure of the two books he is going to use, maybe for fifty years—the Missal and the Breviary. If he were taught to break down the barrier of the literal translation of the Mass formula—fifteen minutes every night during his seminary course would accomplish this—then he could heed Augustine telling him: "When you pray to God in psalms let your heart feel what your voice utters." There was a time when one could plead lack of helps in this matter but now we have a wealth of existing literature on the psalms. Many dictionaries are placed in the seminarian's hands during his course but no dictionary will help him in this phase of his Mass knowledge and ultimately to twenty, thirty, or forty

years of Mass piety more than a dictionary of the Psalter placed in his hands as a seminarian. This, well used, will make him as solicitous about the literal sense of the Mass formula as he is about the cleanliness of the altar linen or the gold that lines the chalice.

Besides this study of the Mass formula, I suggest that the *Preces ante Missam* be recited in common and aloud. Here is one habit he will find helpful in his priestly life. These prayers are filled with acts of faith, desire, humility, and confidence. These prayers are like the solemn notes of an organ introducing the Sacrifice. They conduct him to the vestibule of the Holy of Holies. The seminarian may think that he will have a greater devotion in his own way, but he should be instructed that these prayers, inspired by the Holy Ghost, are better than any private prayer.

Again the *Benedicite* after Mass and the *Preces post Missam* should be recited aloud and by all. If the beauty and meaning of the psalms, and their application to the Mass were explained in a series of well-prepared conferences this would develop his love for these prayers and would help him afterwards in the fulfillment of his *jure divino* obligation of thanksgiving after Mass.

The seminarian, of course, will be faithful to meditation. The importance of meditation cannot be exaggerated. There are many things upon which the seminarian may meditate, but would any meditation be more profitable than on the Mass? Oftentimes the Introit alone affords matter for a whole meditation. The Collect is a mine of spiritual thought that is all too little known and exploited. It contains the object of the day's feast. Then the Petition. Lastly the grand finale—*per Dominum nostrum Jesum Christum*. Much meditation is necessary to realize the sense of that finale alone. Again the Gospels of the Lenten Masses, and the Gospels of the Advent Masses, will afford matter for most fruitful meditation. The seminarian could meditate with profit on the Mass all his seminary days—all his life for that matter—but certainly one whole year of the Seminary meditations should be given to the Mass.

The bulk of the seminarian's spiritual reading should be about the Mass, for in this way he will find another means to stimulate him to a greater love for the Eucharistic Sacrifice. Then Eucharistic retreats—liturgical retreats—could be held. The Eucharistic

League is ever an inspiration and every seminarian in Major Orders should be enrolled in the Priests' Eucharistic League.

As is the practice generally the seminarian should make use of the Missal as he prays the Mass. The Church has been thinking about the Sacrifice of the Mass for nigh on two thousand years. The result of that meditation is the Missal. The expression of that thought is the Book of the Mass, the most perfect and most beautiful book of prayer in the world. . . . a masterpiece of psychology that adjusts itself to our varying moods and states of mind. For we are never exactly the same. At times we rejoice with the Lord about some good, or are sorrowful because of some evil. At other times we are filled with wholesome desire or fear. The seminarian, as well as any one else, needs prayers adaptable to the varying dispositions of different days. He will find these in the Missal.

The seminarian especially should use the Missal because he is to be placed at the head of the faithful in celebrating the liturgy. He should be deeply conscious of the majesty of this liturgy which has its germ in the Sacramental words, its root in the deepest tradition of Christian ages, its consecration in the authority of the Church, and in every word of which he may perceive the assistance of that Spirit *qui scientiam habet vocis*.

The laity are now using the Missal and beginning to realize that they are co-offerers in the Holy Sacrifice, that they are members of a kingly priesthood. The ever-increasing knowledge of the laity will serve as an added motive for the seminarian to know the Missal well. For he must be "steeped" in the wisdom of the liturgy if he wishes to communicate it to others. As a priest he will have to contribute his share to keep burning in the hearts of the faithful a grateful love for the work of Redemption and for the perennial beauty of the undying Sacrifice of the New Law.

I further suggest that in the Seminary the seminarian acquire a sincere love for High Mass. The Mass originally was and by its nature is a High Mass. The proper parts should be sung; the different offices exercised. And if the most beautiful thing on earth is a Pontifical High Mass in an age-old Cathedral, accompanied by the soul-stirring melodies of Gregorian chant, near it in beauty is a Pontifical High Mass in the Seminary with the future priests surrounding their spiritual Father in Christ, their young hearts throb-

bing with spiritual energy and lifted from the world of sense to the world of spirit.

Again I suggest in regard the seminarian's Holy Communion that he make It. . . . what It is in truth—the full participation of the Mass. He should be taught that the prayers of the Mass are his best preparation for Communion. These prayers, that have withstood the test of ages, contain in a wonderfully rich manner the best sentiments of piety for disposing his soul for a more intimate sacramental union with Christ. Down the centuries these prayers of the Mass have served the legions of the priesthood in preparation for the Sacrificial Banquet, and surely they will be of profit to the seminarian. The time after Holy Communion is the most precious part of his life and is the fittest for negotiating with God and for inflaming his soul with Divine love. The loss of a moment of this time is a great loss. Thanksgiving should last all his life and the best thanksgiving is when he becomes more Christ-like in all his thoughts and words and actions.

I wish now to say a few words about the seminarian's devotion to the Real Presence. Surely the Eucharistic faith of the future priest should go far beyond all that Christ Jesus expects from the people. He surely should live out every article of the Eucharistic creed he is going to preach. His frequent visits should give evidence of the honesty of his faith that the Real Presence is the very soul of Catholic belief and worship, that the Church has no greater treasure than Christ's Real Presence in the Most Holy Eucharist.

In the seminary many maintain that the best method for the seminarians to follow in making their visits is to have them all go in a body to the chapel after the spiritual reading. Now this method certainly has the favor of tradition and practice but I wonder if it is well to train the seminarian in group psychology when afterwards, as a priest, he must live alone? I think every one will agree the best method for the seminarian to make his visit to the Blessed Sacrament is the way that will best arouse his individual conscience and his personal sense of piety so that indifference would not exist in the conscience of him who is afterwards to be the keeper of the consciences of men. If the visits were scattered throughout the day so that there would be two or three seminarians continually in the chapel perhaps in this way the seminar-

ian's personal piety would be raised to a high degree. Would not this method better promote the unbroken sense of God's all prevailing Presence and make the chapel more consciously the heart of the house? There are a great many difficulties to overcome in such a practice but if it would promote a greater personal Eucharistic piety it certainly should be adopted.

Occasional nocturnal adoration, visits before and after meals, recreation and class, before leaving the house and upon returning, if well made, will strengthen the sense of companionship with Christ. The seminarian should pledge himself never to enter a chapel or church without an explicit recognition of the Real Presence. At Benediction, during the Exposition and the solemnly conducted Holy Hour, gathered together as gallant warriors of God, the seminarians should have frequent opportunity to give public tribute of homage to the Real Presence of Jesus Christ in the most adorable Sacrament of the altar.

As a reflection concerning the long Litany of the Saints during the Forty Hours Devotion, I have often thought that were there a Eucharistic Litany, approved for public devotion, it would help us to concentrate on the Real Presence. But what is more to the point here I think the use of the Eucharistic Litanies that are would help considerably to increase the seminarian's devotion to the Real Presence. Besides, the seminarian should be diligently instructed in the practice of spiritual communion, which embraces an act of faith in the Real Presence, a recollection of the benefits Christ obtained for us by His Passion, love for Christ and desire of receiving Him in the Holy Eucharist were it possible at the moment. This act which can be made at any time or in any place should be made especially during the time of the visit.

Then the seminarian should be instructed to pray to Jesus in the Blessed Sacrament for the physical requirements that will enable him to perform the arduous duties of the ministry; and again how earnestly he should be instructed that he should look, not to books, but to Jesus in the Blessed Sacrament as his true source of knowledge, that the ideal intellect is the mind of Christ. If he talks over class matters and scholastic difficulties with fellow seminarians, how frequently he should speak about these matters with his Friend of friends. How mindful he should be of St. James' advice:

"If any man seek after wisdom let him ask it of God." Vianney, the border-line student, and Thomas, the bright youth, acquired the knowledge which is the goal of all, the knowledge of how to fasten souls securely in the love of Jesus Christ. But above all, in his own quest of knowledge, the seminarian should never put the intellectual above the spiritual. The intellectual life is a life of aridity. It concentrates the powers of the mind on the lofty and noble, but it does not lead the soul to love. The seminarian exposed to the severe discipline of an intellectual life should not permit himself to be too much absorbed by it but strive the more earnestly after a life of devotion to Jesus Christ in the Holy Eucharist. One day his soul is to be the soul of a priest; devotion to the Blessed Eucharist will fill his soul with virtues of royal magnificence.

COLLATERAL READING IN DOGMATIC THEOLOGY

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BALTIMORE, MD.

(A) The subject proposed for consideration in this paper is collateral or supplementary reading in the study of dogmatic theology. The end in view will be best attained if we consider at the outset what purpose such reading is intended to subserve. Dogmatic theology is the systematic study of the dogmas of Faith. The student is not satisfied with mere positive information about the Christian mysteries, perhaps of a vague, loose, and incoherent character, such as the catechism supplies. He wants an accurate, precise, and personal understanding of the individual dogmas in themselves and in their relations to one another. For Christian doctrines stand not in grand isolation, but are intimately connected, logically coherent, and constitute a magnificent unity ranging from the Eternal Trinity and Creation, through the Incarnate Word and Redemption, to the Ministry of the Holy Ghost in the Church, in the Sacraments, and in the souls of men, and the consummation of all things in the final vision of God. The student must not be satisfied even with a clear, intellectual grasp of the doctrine, though this is of primary importance. He must aim at a spiritual appreciation of its reality and import—for knowledge that goes no farther than the head, and does not reach the heart and awaken some emotion, is cold and scientific and lacks power to vivify. For surely the objective of the student of dogmatic theology is not mere theoretic apprehension of truths, even if they are revealed truths, but to equip himself to impart through knowledge divine life to the souls of men. He should also learn the art of giving popular expression to his knowledge. For technical terms of scientific theology, if not broken up into simple and familiar language, may serve to conceal rather than reveal the true sense of the doctrine. One at the mercy of scientific terminology will be much handicapped in his later priestly work of instructing the people in the truths of their religion.

The intimate intelligence and the lucid and simple exposition of doctrine is not the complete concern of the dogmatic theologian. He must vindicate his beliefs by adequate proofs. He must marshal up those proofs and present them in a way to satisfy the demands of reasonable and critical minds. Of course, dogmas of faith rest not on mere grounds of reason, but issue from revealed evidence and credible authority. They are attested by the Church of Christ (the divinely appointed custodian and teacher of all revealed doctrine), proven by the revealed word of God contained in the sacred Scriptures and Tradition, and illustrated and defended by enlightened reason. The student should learn to appraise the value and do justice to the force of these various arguments. This involves an acquaintance with the Church's official teaching on the particular doctrine, and the power to discriminate between definitive and ordinary authoritative pronouncements; a sense of perspective as regards the development of doctrine and some realization of the causes and occasions that contributed to the development and clarification of the doctrine. He must also evaluate the proof from Sacred Scripture by critical exegesis—establishing his doctrine by the collective sense of Sacred Scripture rather than by a routine quotation of a proof text without the analysis necessary to unfold its inner sense and to show the identity of this sense with the doctrine or thesis to be proved. The traditional argument as used in the elementary course of theology is necessarily inadequate, as particular texts adduced from a series of Fathers may be matched by a clever apologist for heresy by a series of seemingly contradictory texts. Only a special and thorough study of the doctrine of any Father, or a special study of the successive Fathers in regard to a particular doctrine, such as is done in treatises of historical theology or the history of dogma, would satisfy. This the student should be given to understand, and his interest may be whetted to make in due time a thorough study of some Father in regard to a certain dogma now of Catholic belief.

The theologian has not finished his work when he has proven his doctrine by the authority of the Church, and by the evidence of Sacred Scripture and Tradition. His work as an apologist of the Faith remains to be done. He must recommend his doctrine to the man of reason by natural analogies and congruous consider-

ations. While these do not demonstrate the dogma (which as a truth of faith necessarily rests on the revealed word of God), they make it seem plausible and help to win to its acceptance well-disposed minds. They further help to disarm the constant rationalistic charge that Christian mysteries like the Trinity, Creation, Incarnation, Redemption, the Real Presence, etc., are intrinsically impossible and repugnant to reason. Here the apologist will be most effective in repelling attacks on dogmas of faith if he is well informed on current views—too often erroneous—of philosophers and scientists and other leaders of contemporary thought who color the minds of the rising generation. He best defends who is aware of the line of attack, and he best puts to rout who is acquainted with the weakness of the enemies' defense.

(B) It might be asked how the foregoing remarks bear on the topic of this paper, "Collateral Reading in Dogmatic Theology." Very directly, as we proceed to show. We have indicated the ideal in the study. We shall consider how this ideal may best be pursued and at least partially realized. For taking students as we find them in our seminaries, with their various degrees of talent and of industry and of limited time available for any one subject in view of the multiplicity of their studies, we feel sure that the great majority will far from reach the ideal of the dogmatic theologian. Our aim, then, is to suggest a practical method to secure the best results in the circumstances.

The textbook is the primary and indispensable source of the knowledge of dogmatic theology. The student who ignores his textbook, and who does not apply himself conscientiously and continuously to the mastery of its contents will seldom attain to a clear, consistent, and systematic knowledge of the subject. A well-chosen textbook has all the essentials of a complete course. The *Summa Theologica* of St. Thomas, so much admired and extolled as an ideal, was composed as a compendium of theology. If one could master and assimilate the contents of such manuals he would possess a solid and satisfactory knowledge of this divine science. He would know what the author of the manual knew—and he is assumed to be a specialist in this discipline. The textbook is necessarily condensed. The student left to himself will not grasp its full content and meaning. It needs exposition and elucidation.

This is the function of the professor and the chief purpose of collateral reading. But the direct service of the professor is to enable the student to grasp and appreciate the doctrine and proofs set forth in the text. The work of the professor is to make the textbook *une chose vivant*, as the illustrious Archbishop Ireland once expressed it. The solid foundation of all further knowledge must be laid in the study of the text. Systematic and thorough understanding comes only from the continuous and consecutive study of the textbook. Here organized knowledge begins. How far afield it proceeds depends on the ability, ambition, and application of the student. As an eminent professor* of long experience in preparing young men for the priesthood has well said, the amateur in any art or science must begin with faith and docility. By faith in his textbook and docile attention to his professor he grasps the essential elements of his study. As yet he is unequal to original thought and independent judgment. Later on he can make a more personal study of the matter, and within the limits of orthodoxy make up his own mind, and promote progress in the science of theology. The great majority of students do exceedingly well if they grasp clearly the simple elements of theology as set before them in the textbook and by the professor. Thus their minds gradually expand, grow clear, and become enriched with the personal appreciation of divine doctrine. Unfortunately, in many cases this result is far from achieved. The despair of the professor of dogma is to discover in time of examinations how vague, obscure, confused, how lacking in precision and rational system, are the minds of many, despite the fact that he had treated the matter in class as clearly and exactly as words would permit. 'Tis a case of the sower and the seed. Much depends on the quality of the soil. *Quidquid recipitur, secundum modum recipientis recipitur*. He is comforted, of course, by the clear, concise, and wholly satisfactory results shown by the best students. That assures him his labor has not been in vain, and that the defect does not necessarily derive from the incompetency of the professor. But he is solicitous for the success of the weak as well as the bright students.

*Rev. Francis P. Havey, S.S., S.T.D., The Sulpician Seminary, Washington, D. C.

He wants them to be at least equipped with the *scientia competens* requisite for the ministry of the word of life.

Reflecting on what might best be done to meet the situation, and as a result of growing experience, he comes to the conclusion that he had best eschew learned disquisitions and scholarly digressions and subtle disputations, and confine himself and his class to a mastery of the elements—of the essentials as condensed in his compendious manual. He does well if he makes the doctrine clear and meaningful to the minds of his students, if he can give a few simple proofs, and add a few analogies and reasons in defense of the mystery. To load the students' minds with excessive erudition and many memorized proofs, is to leave a great many in a state of confusion, and mentally helpless to handle the subject in a simple, intelligible manner. Better a few clear ideas than a head full of vague, confused impressions. Paschal it was who said that most men are ruled by words; how few penetrate into the realities beneath. A recent pronouncement by Doctor Hibben of Princeton University appeals to me as emphasizing a vital need in modern education: "We have placed too much emphasis on memory," he said. "Instead we should try to teach students to be able to discriminate between essential and non-essential, the relevant and the irrelevant."

(C) Do I mean then by what I have said that the student should concentrate on his textbook and confine his reading to its pages? By no means. Though in the multitude of classes and in the pressure of time available for any study, some good students get excellent results by giving their best attention to the textbook lesson and the professor's exposition. No amount of extraneous reading will make amends for the neglect of this two-fold source of systematic study. But wisely guided collateral reading within the limits of time and place permitted by the curriculum will be of great aid to illumine the subject-matter as condensed by the author and expounded by the professor. The professor will direct this reading by indicating a good and select bibliography and current essays in books and magazines that bear on the questions under immediate consideration. If the student has time and talent then and there to consult these sources he will find in them much stimulation and a deeper and more lively interest in the subject.

If the articles and treatises are scholarly and up-to-date they will whet his intellectual interest and reveal to him the present practical bearing and value of a study that might otherwise seem purely theoretic and antiquated. Even if he should lack time for extra reading, he is informed upon the literature of the subject, and as a real student who is interested in his subject he is eager to learn more, and resolves that when time allows he will pursue further his studies in the future. Then will he be urged on by the new incentive of defending and expounding Christian doctrine to edify the faithful, to win the well-disposed outsider, and to repel the attacks of the hostile gain-sayers. The compendium he composes out of his textbook, the class lectures and incidental reading, will keep a record of these references for future guidance. By the way, the composition of a compendium I regard as one of the greatest aids to the student's understanding and assimilation of his subject. "Writing maketh the exact man," says Bacon. The knowledge that comes through the eyes and ears is seldom fully assimilated. Only when the student seeks to express ideas in his own words in writing does he learn the limits and obscurities of his knowledge. Thus is entailed the active cooperation of his mind; he strives to clarify his ideas, he is stimulated to further inquiry, and when recorded in his own words the ideas become his own, and he knows what he knows and what he does not know. This is the acme of wisdom. Thus, too, he acquires the gift of simple and easy expression, and his ideas are not frozen credits, sealed up in half-understood technical terminology. How valuable will they be in his priestly work of instructing and preaching, as well as in his power to defend the faith!

Thus far I have dwelt on general principles. I may come closer to the subject of my paper if I now give a few definite and concrete suggestions to exemplify the lines of supplementary reading a student of dogmatic theology may pursue.

(a) The "Catholic Encyclopedia" is a source of reading the student of dogma will find very helpful. Because familiar and easily accessible, it is likely to be overlooked; yet it contains brief and solid treatises by able scholars—articles perhaps superior to those in current Catholic publications. The student has here a mine of lucid learning on dogmatic theology. Before he enters on detailed

study of his Latin textbook he would profit much by reading over the article on the tract to be studied. This general survey will enable him to assimilate the detailed treatment.

(b) As dogmas of faith find their primary proof in the canons and decrees of the Church, the student would benefit by being introduced to the excellent and well-ordered compilation of official Catholic teaching—"Denzinger's Enchiridion." Here he reads not the speculations of private theologians, but the authoritative voice of the Church, set in its historical sequence. It holds for the student of dogma a place analogous to the Bible for the student of Scripture. If the student wishes to appreciate what these formulas of faith cost the best minds of the Catholic ages he could do no better than peruse that lucid and readable work "The Vatican Council," by Dom Butler.

(c) Besides his regular textbook the student would do well to have a supplementary textbook in Latin or English that he might consult on points left obscure for him in his class manual. Suppose Father Tanquerey's *Synopsis Theologiae Dogmaticae* is his regular textbook, then he might have at his elbow Father Otten's *Institutiones Theologicae*, or the course of dogmatic theology by Pohle-Preuss. Father Otten excels in clarifying the concepts of the thesis or dogma to be proved—a valuable aid to the student's intelligence and exposition of Catholic doctrine. I take for granted that the student is made acquainted with the classic theologians from Saint Thomas to our own time.

(d) As Sacred Scripture is an invaluable and indispensable source of proof for most dogmas, the student should not be wholly satisfied with detached texts as quoted by his manual. These texts have added life and meaning when seen and studied in the contexts. The modern student is exceedingly favored in having at his disposal two excellent studies in Biblical theology—the "Theology of St. Paul," by Father Prat,* and "Jesus Christ," by Father Grandmaison. With these critical sources the student should be familiar and turn to them for the better intelligence of the objective sense of the Scripture texts used in proof of dogmas of faith. The closer theology keeps to its sources, the more vivid,

*(as well as "The Master-Idea of St. Paul" by Doctor Bandas)

real, and vital it remains—else it may drift off into abstract theorizing and refining, as happened in the days of the decline of Scholasticism.

(e) To give more significance to the argument from Tradition, and to appraise its value and force, the student should know more than the names of Fathers and a congeries of isolated texts or quotations. He should have a realization of the place and importance of these names in history, and of the burden they bore as defenders of the Faith. An acquaintance with a volume of Patrology like that of Bardenhewer-Shahan, and a History of Dogma like that of Tixeront or Otten, and with special treatises on historical theology like Pourrat's "Theology of the Sacraments," Riviere "On Atonement," or Gihl "On the Mass" would be very illuminating.

(f) Of course, there are special studies bearing on separate dogmatic tracts to be brought to the student's attention; for example, Father Finlay's "Divine Faith" in connection with *De Fide*, Windle's "The Church and Science," or Guibert-Bast "Whence the Universe" in connection with *De Creatione*, etc., etc. Here attention might be called to the series of brief, lucid, and scholarly publications of the Catholic Summer School of Cambridge, England, edited by Father Lattey. They comprise volumes entitled "The Papacy," "The Incarnation," "The Atonement," "The Eucharist," etc. Each volume contains a series of papers by experts on various aspects of the one doctrine. A similar though more popular series is the "Treasury of the Faith," and the set of simple, yet solid books of Father Martin J. Scott on Apologetics and Christian Doctrine. Worthy of mention are "Faith of Our Fathers" and the "Question Box."

(g) We said at the outset that the professor should not rest satisfied to impart to his students a coldly intellectual perception, a merely scientific grasp of the dogmas of faith, as though they were abstract theoretic truths. He should seek to awaken a spiritual realization of their momentous character. They are the revelation of the Infinite God, the outpouring of His might, His light, and His love. They are the fountains of living water springing up into life eternal, the principal sources of man's salvation. "Creation," "Incarnation," "Salvation" may sound like abstractions, but "God," "Man," "Christ," "Calvary," "the Pope," "Heaven"

are exceedingly concrete. The student should be given a "real" not notional, knowledge of these supreme facts. How can this be done? The vivid faith and personal piety inspired by the sublime mysteries give a vigor and warmth to the professor's exposition which impresses the students. He can suggest readings apropos of each tract that evoke a spiritual unction. The writings of Saint Francis de Sales, of Cardinal Newman, of Bishop Hedley, of Dom Marmion,* to mention only a few. In them intelligence and unction beautifully blend. The head is illumined and the heart is warmed. This is the spiritual insight into dogmas that supplies material and incentive to the ministry of the word in his pastoral labors. Such collateral reading in the vernacular will aid the young priest very materially in his gift of expression and exposition of Catholic doctrine, a thing all the more needed if his study of theology is pursued through the medium of Latin as prescribed by the Congregation on Seminaries. In this connection I urge my students to read the Gospels and some good life of Christ at the same time as they are occupied with the theological study of the Incarnation and Redemption. The latter gives them the principles, the intellectual skeleton as it were of the Incarnate Word; the former brings them into intimate contact with the real, living, loving Divine Saviour. And when studying the tract on Faith, its nature and principles, they are urged to read auto-biographies of eminent converts to see how the principles work out in actual practice.

(h) Besides, the professor keeps *au courant* with the latest developments on the subject he teaches. He is aware of good articles published in contemporary magazines, be they Catholic or non-Catholic, and brings them to the notice of his students and works the results into his class expositions. He must do the sifting and guiding, as much of what is published today in English makes little or no scholastic contribution to the progress of theological science. The textbook and class exposition are the best sources of a student's systematic study and exact understanding of the subject. Much magazine reading of an indiscriminating kind may only confuse. The student should have some knowledge of the trend of thought on religious questions in the world outside the

*"The Spiritual Life"—A treatise on ascetical and Mystical Theology. By F. Tanquerey S.S. and translated by F. Branderis, S.S.

Catholic Church; what is the *Zeitgeist*, the current viewpoint. Modernism, naturalism, evolutionism are the popular philosophic principles that undermine the supernatural, the Christian religion for most non-Catholic scholars. Reading the deluge of impressions that issues from the press along these lines is not permitted to the student, and would be a waste of time, if not actually harmful. The professor in his class treatment can briefly inform his students of the rival and counter ideas that prevail in the world. Thus he will bring the study of theology up to date and arouse an interest in the live problems to be met with by the priest in his defense of the Faith and in his labor for the salvation of souls menaced by error or seeking the light of truth. Every age has its peculiar brand of "gnosis," false philosophy, and pseudo-science which cannot be ignored by a dogmatic religion whose primary appeal is to the intellect. And each age makes some new advance in real knowledge. The glory of the Christian religion, of the Catholic Faith, is its ability to assimilate whatever is true, good, and beautiful, while detecting and rejecting what is false and pernicious. As a living science, then, theology cannot ignore passing currents of thought, no matter how extravagant and charged with error they seem. The professors do the sifting and pass on to the students what they deem helpful to prepare them for their priestly labors in the Lord's vineyard.

(i) The pamphlet is a fruitful and inexpensive vehicle to spread Catholic doctrine for the instruction of the faithful as well as for the information of outsiders. The study of these brief and simple and popular expositions of Catholic truth is not beneath the dignity of budding theologians, and can aid them to clarify their ideas and to acquire the art of expressing in popular form the deep mysteries of the Faith. For of what value is profound theological lore if one is unable to impart it to the people in an easily intelligible form? When Archbishop Curley of Baltimore was a student in Rome, he provided himself with C. T. S. pamphlets that bore on his class studies; whence, perhaps, his facile and vigorous power of expression in the exposition and defense of Catholic doctrines and principles. Whether in imitation of this good example or through some other source of inspiration, a small committee of the Students' Mission Crusade in St. Mary's are active in procuring pamphlets

that issue from the various Catholic presses (C.T.S., Paulist, America, Queen's Work, etc., etc.), and that bear on the subjects dealt with in the various classes. They push the sale of these to their fellow students and incidentally make a small profit for the Missions. Being good business men, they believe in the maxim "Many a little makes a mickle."

(j) Other measures we adopt in St. Mary's to encourage specialized and collateral reading are: The students are assigned a theme on which to write an essay each session. A concursus prize essay is assigned each year, and the best students compete. Students of high standing who have their A.B. are encouraged to compose a dissertation of theological import for the A.M. degree. This involves considerable reading, under the eye of a professor. Catholic periodicals are placed at their disposal in their reading room. A select number of students are assigned to library work, who in turn initiate their fellows into the intricacies of library lore; they, as it were, pilot them in the dense forest of books and magazines. At the professors' request, books bearing on the tracts discussed in class are culled out and placed on the library table for the perusal of the students. A final and perhaps the most valuable aid to develop an interest in good, solid reading is the Seminary book-store. One of the Fathers (Father Bruneau), who keeps in constant touch with the latest worthwhile Catholic publications, orders these books for the store, keeps them on attractive display in the show-window, and sells them to students at lowest possible cost. The store is in charge of a few amiable and live-wire students whose success is measured by their turn-over in sale of books. Any student who has an elementary taste for good books and a few dollars in his pocket cannot resist the lure. Thus he becomes the owner of real good books and lays the foundation of his priestly library. The taste thus engendered is likely to abide. Thus, it is hoped, will students develop a love of books and an interest in serious reading which will follow them into the priesthood and will be of scholarly and salutary benefit to them throughout the years of their ministry.

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DISCUSSION

VERY REV. JOSEPH J. McANDREW, A.M., LL D.: In Latin we say, *Timeo virum unius libri*, also *Timeo viro unius libri*. Both contain a truth. The former refers to the difficulty of discussion with a man who knows well what his book contains. He is a master, an expert, on some particular question. His knowledge is intensive, not extensive.

The latter refers to the wide range of knowledge with lack of the grasp of any particular topic.

We fear one man and we fear for the other who is lazy, like a photo out of focus showing many things but not any one with satisfactory definition. A good student should study everything about some one thing and should know something about all others.

Collateral study gives us the relationship of one thing to others without which we can hardly be said to know it as an expert should. A narrow gage railroad works well within its own sphere, but the standard gage reaches the world.

Dr Cremin, in his splendid paper, points out not only how dogma should be studied, but clearly shows how our knowledge of dogmatic truth is to be increased and preserved, and personal sanctification developed.

"To expound the compressed pages of his textbook and to acquire a fuller, richer, and more satisfying conception of the fundamental truths which occupy men's minds and influence their lives, the student must be acquainted with the best sources of information." He should be instructed, therefore, to take as his guide the best Catholic authors, such as Newman, Manning, Wiseman, Carl Adam, etc., leading Catholic reviews, etc., where he might find patristic study difficult or uninviting. It might be well for the professor to read passages from patrology with comments to the students from time to time; seeing the forceful manner with which the early teachers presented truth in a practical way, the student thus is often inspired to do some research work of his own.

The Bible should be read as collateral reading as well as studied. The student frequently knows a good deal about the Bible but he does not know the Bible. To speak with authority and to point out the way, the truth, and the life, the student ought to have more than a scientific knowledge of this book. He should be able to quote it aptly and correctly. *Eloquia Dei, eloquia Casta*.

"The Bible gives to religion all the charm of a personal communication. It presents dogma in animated epistles, sets forth a rule of life in concrete examples, harmonizes prayer to the lyre of David."

Pope Leo XIII says: "With what eagerness ought we to have recourse to this treasury of truth and love, with what love and constancy ought we to pore over the pages."

How often has the student read the Bible through during his course in the seminary? Is it possible that a young priest may go forth from the seminary

without having read the Bible through at least once? Sometimes he may not have even a reading knowledge of the New Testament.

In addition to revealed truth, "Providence" says, Pope Leo XIII, "requires us to make use of human science for the salvation of the nations, and thus to imitate the most illustrious Fathers of the Church, who assigned to reason the task of engendering nourishing thought and defending the deposit of faith."

Philosophy, therefore, must be considered collateral reading with Dogma.

The student by reading sound treatises and up-to-date works, based on traditional Catholic philosophy, familiarizes himself with leading aspects concerning man's origin, his nature, his dignity, and his end, his social rights and duties. Having a clear understanding of scholastic principles the student is better prepared to show that what is apparent conflict between revealed truth and science is only confused thinking; collateral reading must enable the student to see more clearly, and to be able to explain more simply what the textbook outlines. The student, likewise, should be able to read intelligently, articles, etc., dealing with those sciences, closely related to or correlated with philosophy. He thus prepares himself to realize in a manner, "The antagonism of the modern mind to whatever cannot be verified, to whatever cannot be tested by the standard of utility "

Knowing the false principles of Kant, Spinoza, Mills, etc , "he is better equipped to refute false systems of thought and present the aspects of the Catholic system which best fits in with the intellectual, moral, and social needs of those with whom he will have to deal.

"He takes note of the conclusions of leading aspects in the different branches of science never fearing collision with true faith, but rather he is in possession of the common ground upon which reason, experience, and Christianity meet "

Reading ascetical works, such as Monsignor Bellord's "Meditations on Christian Dogma," helps the student to a clearer understanding of the spiritual content of dogma, thus enabling him to present more sincerely what he inwardly feels. On the other hand, unless the student reads well he is more likely, "to assert or deny in the name of Catholic teaching, what in reality does not belong to it."

MINOR-SEMINARY SECTION

PROCEEDINGS

FIRST SESSION

TUESDAY, JUNE 23, 1931, 2:30 P.M.

The meeting was opened with prayer by the Chairman, the Right Reverend Lambert Burton, O.S.B. About twenty delegates were present.

Upon motion, the minutes of the preceding Convention were unanimously adopted as printed in the Annual Bulletin.

The Chairman announced the appointment of the following committees:

On Nominations: Very Rev. Boniface Fielding, C.P., Chairman; Very Rev. Floribert Blank, O.F.M., Rev. Anselm Schaaf, O.S.B.

On Resolutions: Rev. Thomas W. McFadden, C.M., Chairman; Very Rev. Michael J. Early, C.S.C., Rev. Daniel J. Downing, Ph.D.

Representatives were present from the following ecclesiastical institutions: Cathedral College, New York, N. Y.; Holy Cross Seminary, Notre Dame, Ind.; Holy Ghost Apostolic College, Cornwells Heights, Pa.; Passionist Preparatory Seminary, Normandy, Mo.; St. Bonaventure Minor Seminary, Sturtevant, Wis.; St. Francis College, Staten Island, N. Y.; St. Francis Seraphic Preparatory Seminary, Cincinnati, Ohio; St. Joseph's College, Princeton, N. J.; St. Joseph's Seraphic Seminary, Callicoon, N. Y.; St. Lawrence College, Mt. Calvary, Wis.; St. Louis Preparatory Seminary, St. Louis, Mo.; St. Martin's College, Lacey, Wash.; St. Mary's Manor and Apostolic School, South Langhorne, Pa.; St. Meinrad Eccl. Seminary, St. Meinrad, Ind.; St. Procopius College, Lisle, Ill.; Salvatorian Seminary, St. Nazianz, Wis.

The first paper, "A Survey of the Latin Course in Our Preparatory Seminaries," prepared by the Reverend Bernard C. Loehrer,

A.B., Sacred Heart Seminary, Detroit, Mich., was read in his absence by the Secretary. The paper was most interesting and commanded the attention of the delegates. Numerous helpful suggestions, drawn from experience as a teacher, were embodied in the context, and a systematic course for teaching Latin in our minor seminaries was outlined by the author. The Right Reverend Chairman commented on the painstaking toil and the scholarliness of Father Loehner in preparing the paper, and said that this Section owed a vote of thanks to the author for his contribution to a subject that was of vital interest to all. Much discussion followed.

In the midst of the discussion we were honored with the presence of the Right Reverend Francis W. Howard, D.D., and the Right Reverend John B. Peterson, D.D. They both praised the work of this special Section of the great organization and agreed that the work is most vital and most important. The preparatory seminary has for its work the moulding of the young man's character; it is the middle stage between the home and the seminary life of later days. This should be of great consolation and incentive to those engaged in such work.

A list of topics for round-table discussion was distributed by the Chairman. These dealt with problems submitted by various minor seminaries throughout the country.

The meeting adjourned at 4:30 P.M.

SECOND SESSION

WEDNESDAY, JUNE 24, 1931, 9:30 A.M.

The meeting was opened with prayer by the Chairman. The Reverend Roland Gross, O.M.C., read the paper entitled "Higher Academic Requirements for Entrance Into the Preparatory Colleges," which had been prepared by the Reverend John Kaiser, C.S.S.R., St. Joseph's Preparatory College, Kirkwood, Mo. The importance of Father Kaiser's paper was manifested by the discussion and the exchange of viewpoints on the part of the delegates. All agreed that the problem was foremost today.

Father Downing brought forth the fact that there was a tremen-

dous leakage in the first two years of high school. This is a result either of more than superior standards of the secondary school or else there must be lack of good grade-school training.

Reverend Father McIntyre, O.M.C., stated that either the system in our grammar schools is not efficient, or the fault lies in the marking of the students.

Very Rev. Boniface Fielding, C.P., said that some seemed to be unwilling to recognize that Latin and English grammar can be taught in conjunction with each other. He asked whether there was need for revision of the work in the minor seminary or in the grammar-school system of education.

The Right Rev. Chairman suggested that boys come to the seminary from an entirely different world. They do not know how to study. An introductory course in English grammar would be advisable for students preparing to enter upon the study of Latin.

Rev. Thomas McFadden, C.M., agreed with the author of the paper that the seminary should have requirements higher than those of a mere high school.

The second paper, "The Study and Practice of Liturgical Chant in the Minor Seminary," had been prepared and was read by the Reverend John M. Petter, S.T.B., St. Bernard's Seminary, Rochester, N. Y. In a very instructive and entertaining paper, Father Petter set forth the difficulties that arise in the seminary in regard to Liturgical Chant, the means to be used in overcoming them, and a practical application of a well-formed and appreciative course of training.

There then followed a round-table discussion of topics dealing with "The Preparation of a Book for Preparatory Seminarians," "The Religious Character of the Educator," "Uniformity of Curriculum in all Minor Seminaries."

A motion was made by Father McFadden, C.M., and seconded by Father Hehir, C.S.Sp., that the Minor-Seminary Section seek to have a representative on the Executive Board. It was passed unanimously.

The meeting adjourned at 11:30 A.M.

THIRD SESSION

WEDNESDAY, JUNE 24, 1931, 2:30 P.M.

This was a joint session of the Major Seminary Department and the Minor-Seminary Section. The report of this session will be found in the proceedings of the Major Seminary Department.

FOURTH SESSION

THURSDAY, JUNE 25, 1931, 9:30 A.M.

After the opening prayer by the Chairman, the paper of this session was read by the Reverend Michael J. Early, C.S.C., Holy Cross Seminary, Notre Dame, Ind. Father Early stated that he had taken the liberty to change the suggested title of "The Necessity of Vacation Rules for Seminarians" to "The Vacation Problem." Father Early in his very helpful paper set forth that the spiritual and moral care of the young man who comes to the seminary for ten months of the year does not cease for the other two months. Seminary directors have a grave obligation of using whatever means are available and prudent for the preservation of vocations in their students. He presented several ways and means of dealing with the problem.

Father Quinn, S.M., explained the Marist form of vacation rules. He brought up the problem of seminarians working during the summer.

Father Boniface, C.P., stated that the vacation period was a real test of the boy's vocation.

A letter was read from the head of a secondary school in regard to the credits of students who transfer from the preparatory seminary to outside schools. Difficulty in accrediting the work of the students had been encountered because of the fact that the seminary curriculum was not in accord with present-day standards.

Father Boniface, C.P., said that there was need of a standardized curriculum in the minor seminary to obviate any difficulty that might arise when students transfer to other schools.

Father Early, C.S.C., expressed the possibility of the minor seminaries forming their own standardizing agency, and of such

efficiency that any school would accept any student from any seminary.

A round-table discussion of presented topics followed.

The Chairman of the Committee on Resolutions submitted the following resolutions, which were unanimously adopted:

RESOLUTIONS

Be it resolved, That to ensure greater cooperation and mutual assistance, this Section work for a readjustment of the Seminary Department. This readjustment would take the form of the creation of a Seminary Department with Officers and Executive Committee, and be made up of a Major and a Minor-Seminary Section, each with its own Chairman, Vice-Chairman, and Secretary. The joint session to be under the control of the Officers and the Executive Committee.

Be it further resolved, That a copy of this resolution be forwarded to the Secretary of the Major Seminary Department.

Be it resolved, That in order to prepare our students better for the appreciation of the best in classical literature and for the study of philosophy, Greek be taught for at least four years in the minor seminary.

The report of the Committee on Nominations was read by the Chairman and the following officers were nominated for the coming year: Chairman, Very Reverend Michael J. Early, C.S.C., Notre Dame, Ind.; Vice-Chairman, Reverend Daniel J. Downing, Ph.D., New York, N. Y.; Secretary, Reverend Richard B. Sherlock, C.M., St. Louis, Mo.

The officers were elected as nominated.

The retiring Chairman thanked the members of the Section for their cooperation and expressed his appreciation for all of their efforts.

Very Reverend Michael J. Early, C.S.C., then took the chair and the meeting unanimously expressed a vote of thanks to the Right Reverend Lambert Burton, O.S.B., for his untiring labors in furthering the work of the Minor-Seminary Section.

There being no further business, the meeting closed with prayer at 11:30 A.M.

RICHARD B. SHERLOCK, C.M.,
Secretary.

PAPERS

A SURVEY OF THE LATIN COURSE IN OUR PRE- PARATORY SEMINARIES

REVEREND BERNARD C. LOEHER, A.B., SACRED HEART SEMINARY,
DETROIT, MICH.

(This survey has been prepared at the suggestion of the Chairman of the Seminary Department of the National Catholic Educational Association, and originated at Sacred Heart Seminary, Detroit, Michigan.)

PART I

STATEMENT OF FACTS

- (1) Number of replies received to questionnaire 42.
- (2) Extent of Latin course. (Philosophy or Novitiate excluded.)
 - Six years 30—Number of hours of course ranges from 764 hrs. to 1964 hrs. (assuming 36 weeks to year).
 - Five years 11—Number of hours of course ranges from 992 hrs. to 1332 hrs.
 - Four years 1—Number of hours of course ranges from 000 hrs. to 720 hrs.
 - Total number of hours of the courses ranges from 764 hrs. to 1964 hrs.
- (3) Time devoted to ELEMENTARY Latin. (Until first reader or author.)
 - Three years 2—Number of hours ranges from 612 hrs. to 720 hrs.
 - Two years 23—Number of hours ranges from 288 hrs. to 720 hrs.
 - One year 17—Number of hours ranges from 160 hrs. to 360 hrs.

Total number of hours devoted to
ELEMENTARY Latin ranges from
160 hrs. to 720 hrs.

- (4) Program of MATTER OF FIRST YEAR comprises:

- (A) ALL Latin Forms in 18 schools.

Ten	hours	a	week	2	Schools	Number of hrs.
Nine	"	"	"	1	"	devoted to all
Eight	"	"	"	3	"	the forms ranges
Seven	"	"	"	5	"	from 144 hrs. to
Six	"	"	"	3	"	360 hrs.
Five	"	"	"	4	"	

- (B) REGULAR Forms ONLY (declensions of nouns, adjectives, pronouns; conjugations including "io"; all moods and tenses, active and passive): 24 schools.

Ten	hours	a	week	2	Schools	Number of hrs.
Nine	"	"	"	1	"	devoted to
Eight	"	"	"	5	"	R E G U L A R
Seven	"	"	"	4	"	F o r m s o n l y
Six	"	"	"	8	"	ranges from 180
Five	"	"	"	4	"	hrs. to 396 hrs.

- (5) Are you affiliated with a University, North Central Association, or any other accrediting agency?
Yes 14, No 23, Question waived 5.
- (6) Do you demand an entrance examination of all students?
Yes 13, No 28, Question waived 1.
- (7) Are your promotions and failures determined by an absolute objective standard of scholarship?
Yes 20, No 14, Question waived 8.
- (8) Do you promote a pupil if his one and only failure of the year is Latin?
Yes 13, No 18, Question waived 11.
- (9) Has your Seminary ever used the Direct method of teaching Latin?
Yes 5, No 28, Question waived 9.
- (10) Kindly name *Grammars* and "*Beginner's Book*" you are using.

<i>Year</i>	<i>1st</i>	<i>2nd</i>	<i>3rd</i>	<i>4th</i>	<i>5th</i>	<i>6th</i>	<i>Schools</i>
Allen-Greenough.....		3	5	5	6	4	"
Bennett—1st Year L.....	9	1	.....	.....	.....	.....	"
Bennett's Grammar.....	3	12	14	14	9	6	"
D'Ooge.....	3	1	.....	.....	.....	.....	"
Elmer.....	.....	.....	1	1	1	1	"
Englemann.....	4	4	6	6	6	5	"
Ford.....	1	.....	.....	.....	.....	.....	"
Gray-Jenkins.....	1	.....	.....	.....	.....	.....	"
Petitmagin.....	1	1	1	1	1	.....	"
Pearson-Lawrence.....	1	1	.....	.....	.....	.....	"
Place.....	1	1	.....	.....	.....	.....	"
Ritchie.....	1	1	.....	.....	.....	.....	"
Schuette.....	2	2	.....	.....	.....	.....	"
Schultz.....	9	10	10	8	7	2	"
Scott.....	.....	.....	1	.....	.....	.....	"
Sonnenschein.....	1	1	1	1	1	.....	"
Smith.....	2	.....	.....	.....	.....	.....	"
Ullman-Henry.....	3	3	.....	.....	.....	.....	"
Yenni.....	.....	.....	.....	1	1	.....	"

(11) Kindly name *Composition* or *Exercise* books you are using.

<i>Year</i>	<i>1st</i>	<i>2nd</i>	<i>3rd</i>	<i>4th</i>	<i>5th</i>	<i>6th</i>	<i>Schools</i>
Allen: L. Prose.....	2	.....	"
Arnold: L. Prose.....	3	8	10	5	"
Bennett: New L. Comp.	5	6	5	1	.....	"
Bradley: L. Prose.....	1	.....	.....	"
D'Ooge: L. Comp.....	1	.....	.....	.....	"
Engelmann: L. Exerc ...	1	1	3	3	3	.....	"
Kleist: L. Prose Comp..	1	2	"
Nunn: Intr. Eccl. L.	1	1	"
O'Neil: Vocabul.....	2	1	.....	.....	"
Pearson: L. Prose.....	1	.....	.....	"
Ritchie: L. Prose C.....	1	1	1	1	.....	"
Rockliff: L. Exerc	3	5	5	3	"
Schultz: L. Exerc.....	5	7	7	1	.....	.....	"
Wilby: How to Speak L.	1	1	.....	"

(12) Kindly name *Readers* and *Authors* you are using.

<i>Year</i>	<i>1st</i>	<i>2nd</i>	<i>3rd</i>	<i>4th</i>	<i>5th</i>	<i>6th</i>	<i>Schools</i>
Missale Romanum.....	1	.....	.....	1	"
Breviarium Romanum.....	1	1	2	7	8	"
Catech. Conc. Trid.....	1	3	"
Patres Latini.....	4	6	"

Caesar	1	16	13	1	.....	.....	“
Cicero .....	.....	1	18	16	22	12	“
Horace .....	.....	.....	.....	1	20	16	“
Lactantius .....	.....	.....	1	.....	.....	.....	“
Livy .....	.....	.....	.....	1	3	6	“
Nepos .....	.....	6	.....	.....	.....	.....	“
Ovid .....	.....	.....	10	11	2	.....	“
Phaedrus .....	.....	2	.....	.....	.....	.....	“
Plautus .....	.....	.....	.....	.....	1	2	“
Pliny .....	.....	.....	.....	1	.....	.....	“
Sallust .....	.....	1	1	2	1	.....	“
Seneca .....	.....	.....	.....	.....	1	1	“
Tacitus .....	.....	.....	.....	1	2	11	“
Terence .....	.....	.....	.....	.....	.....	1	“
Virgil .....	.....	.....	5	22	14	2	“
<hr/>							
Gradatim .....	.....	1	.....	.....	.....	.....	“
Historia Sacra	4	3	.....	.....	.....	.....	“
Narrationes Biblicae ..	1	.....	.....	.....	.....	.....	“
Ora Maritima	2	.....	.....	.....	.....	.....	“
Viri Romae .....	.....	3	1	.....	.....	.....	“
<hr/>							
Avellanus; Fab. Tus. ..	.....	.....	.....	1	.....	.....	“
Sandford-Scott .....	.....	2	.....	.....	.....	.....	“
Schudder	1	1	.....	.....	.....	.....	“
Stuart .....	.....	.....	.....	.....	.....	.....	“

PART II

OBSERVATIONS AND RECOMMENDATIONS SUBMITTED

- (1) It has been said that the graduates of our preparatory seminaries have no working knowledge of Latin. Do you think this complaint is well founded?
Yes 29, No 2, Question waived 11.
- (2) Which of the following points are, in your opinion, largely responsible for the deficiency in Latin?
- | | |
|---|----|
| (a) Entrance examination too easy | 11 |
| (b) Entrance examination has no sanction .. | 7 |
| (c) Beginners have no knowledge of English Grammar | 36 |
| (d) State affiliation. (Affiliation means quantity rather than quality) | 12 |

(e) Not enough time given to Elementary Latin.....	21
(f) Program of FIRST YEAR is too extensive.....	12
(g) Program of entire course is too extensive.....	8
(h) Too much cramming.....	9
(i) Method of system of teaching.....	19
(j) No suitable textbook for beginners.....	6
(k) Importance of Classics is exaggerated..	1
(l) Not enough attention given to "Church Latin".....	9
(m) Inefficient teachers.....	16

- (3) It has been suggested that a minimum knowledge of English Grammar (v. g. of definitions with examples of:—parts of speech, gender, number, case, tense, mood, voice, person, comparison, kinds of sentences according to use and form, subject and predicate, difference between a phrase and a clause) should be insisted upon as an absolute condition for admission into first-year Latin. Do you favor this suggestion?

Yes 31, No 3, Question waived 8.

- (4) Would you advocate the system, already followed in a few schools, of devoting three years to Elementary Latin as follows:?

1st year	All Regular forms only.....	(with drill exercises)
2nd year	All Irregular forms.....	(with drill exercises)
3rd year	All Syntax only.....	(with drill exercises)

Yes 21, No 14, Question waived 7.

- (5) Do you think that a special textbook for beginners emphasizing a vocabulary based, not on Caesar or Cicero, but, on the official books of the Church, would be a great help in the solution of a practical Latin problem?

Yes 12 No 20, Question waived 10.

- (6) Do you favor an extended trial of the Direct Method of teaching Latin in our preparatory seminaries?

Yes 17, No 9, Question waived 16.

- (7) What, in your opinion, ought to be the main objective of the Latin course in the preparatory seminary? (check only one.)

(a) Translation of the Classics.....	17
(b) Translation of the Fathers.....	11
(c) Latin composition.....	10
(d) Latin conversation.....	10
(e) Accurate reading knowledge of Latin texts:—Philosophy, Dogma, Moral, Liturgy, etc.....	24

- (8) Do you consider graduate study necessary in the teacher of Latin?

Yes 11, No 20, Question waived 11.

- (9) How many failures, Latin included, do you think should involve the loss of the year?

Three failures.....	4
Two failures.....	7
Latin only.....	14
Question waived.....	17

- (10) What would be your suggestion in the case of a pupil who has failed in Latin only?

(a) That he be promoted conditionally.....	15
(b) That he repeat the year (all subjects)..	3
(c) That he repeat the year (Latin only)	19
(d) That he be promoted unconditionally	1
Question waived.....	4

PART III

Explanations and Other Observations Made by the Various Schools in Addition to the Questions Submitted

(1) NUMBER OF PREPARATORY SEMINARIES

The Official Catholic Year Book of 1928, under the heading of "Preparatory Seminaries," gives a list of 88 schools. To each of these institutions our questionnaire was sent. The returns showed, however, that many of these schools are not, strictly speaking,

preparatory seminaries. Some of them have no elementary Latin course; others reported "no graded high school"; others again said that they had only a novitiate. According to a list compiled from the returns of a questionnaire sent out in 1928 to 105 schools, by St. Martin's College, Lacey, Washington, there are approximately 43 "exclusively minor seminaries" in this country. According to a survey pertaining also to preparatory seminaries, printed in the National Catholic Educational Association Bulletin of 1929 (page 771), there are approximately 38 preparatory seminaries. The Bulletin of the year 1921 (page 591), informs us that the number of preparatory seminaries strictly so called is 29. This number, however, is also based upon a questionnaire, and it is, therefore, too low.

Those who have tried to compile a complete list of preparatory seminaries say that the task is an impossible one, and probably will be so for some time. Nevertheless, we did our best to put a copy of our questionnaire into the hands of the rector of every preparatory seminary. We used for our mailing list the Official Catholic Year Book of 1928, together with two other lists compiled by different persons, who also had occasion to get in touch with all preparatory seminaries. Carefully trying to avoid duplication, we sent out questionnaires to 97 schools. To encourage a large number of returns, we promised to mail a report of our findings to all seminaries who requested a copy and who filed returns. We think the plan worked well. And we kept our promise. The number of replies received was 54. Of this number 12 had to be eliminated, because they were not preparatory seminaries in our sense of the term. We think it is safe to say that the number of preparatory seminaries strictly so called is certainly not over 50. The combined results of the different and independent attempts previously made to reach these schools bears out, we think, this estimate.

We have given the above details because the importance or usefulness of any survey depends largely upon the number of returns received. *And this report represents the status, observations, and recommendations of 42 out of a probable 50 preparatory seminaries strictly so called.* The percentage of replies is certainly large.

(2) THE AVERAGE STUDENT ACQUIRES NO WORKING KNOWLEDGE OF LATIN—WHY?

One outstanding fact revealed by the returns is the great interest manifested in the subject. In 35 cases foot-notes were added to the already formidable presentation of the questions. In 12 cases a special letter was attached, giving observations and recommendations in addition to the questionnaire. It seems to be generally conceded that the average student is really deficient in his Latin. In only 2 cases was this denied. (see Part II-1) Besides the various reasons listed in Part II—2, as being, at least partly, responsible for this deficiency, many schools gave additional reasons of their own—for which we are very grateful—in explanation of the cause of the trouble. These observations, coming as they do from different sections of the country, are not only interesting but also valuable. We shall quote substantially the most important of them here.

On the Part of the Program of Matter:

- (1) We have no suitable textbook for high-school Latin.
- (2) Modern grammars are built upon the recommendations of the Report of the Classical Investigation. They emphasize objectives which we consider secondary. For example, they emphasize the study of Latin for the sake of English.
- (3) Lack of drill-work in fundamentals.
- (4) The present system obliges teachers to hurry. There is no time for repetition.
- (5) There is not enough syntax taught.
- (6) There is too great a gap between the Grammar and the first Latin Author.
- (7) We are trying to teach our pupils Classical Latin, before they know any Colloquial Latin. Who would give a foreigner, who is trying to learn English, a copy of Shakespeare or Macaulay to read, after he has been in this country only ten months? That is just what we are doing in Latin.

On the Part of the Students:

- (8) The boys of today have no spirit of study.
- (9) The boys we accept are not mentally fit for the study of Latin. We look to the applicants' moral qualifications and make too many allowances with reference to knowledge and mental equipment.
- (10) Latin requires more study than the modern high-school boy will devote to it.

On the Part of the Preparatory Seminaries:

- (11) There is not enough friendly cooperation between the different preparatory seminaries.
- (12) There are too many distractions in preparatory seminaries. Institutions, like modern mothers, are spoiling the students.
- (13) We look to applicants' moral qualifications and make too many allowances with regard to their knowledge and mental equipment.
- (14) We pretend to train "seminarians"; but in reality we are more interested in filling our colleges.
- (15) We are too eager to pass students who are weak in Latin.
- (16) There is too much instability in the personnel of the faculty of our seminaries. In the province of.....
60 per cent of the priests are ex-professors.

On the Part of the Major Seminaries:

- (17) The major seminaries do not follow up the work done in the minor seminaries. They have no Latin course, no Latin expression.
- (18) The major seminaries do not insist upon a knowledge of Latin. As a result the students who return to visit their Preparatory Seminary bring the good news: "You won't need to know much Latin." (Several schools made similar statements.)

PART IV

CONCLUSIONS AND RECOMMENDATIONS BASED UPON THIS SURVEY:

It is impossible to review and to discuss the details publicly of the findings of this survey, in the length of time allotted to us here. We can only touch upon the most important points, and leave the rest, especially the figures, to your own careful and patient examination and consideration. Part I and II of this paper represent the objective and impersonal part of this survey.

A cursory reading of the "Statement of Facts," (Part I), reveals the fact that our Latin course is anything but standardized. There is no uniform Program of Matter, no uniform Method of Teaching. On the other hand, the "Observations" of Part II, gives us the impression that the preparatory seminaries themselves realize: (1) That their Latin course is, from certain viewpoints, unsatisfactory, and (2) that most of the institutions are really willing to act on any constructive suggestion, provided it be practical and very definite. Again, it is evident, and this must be mentioned here, that the crux of the question is certainly to be found in high school, and especially in Elementary Latin. For this reason it seems to us that it would be more to the purpose if we would emphasize the Elementary part of our Latin course in these conclusions.

On the Part of the Preparatory Seminaries: It is impossible to introduce any radical changes under the present system. We must take things as they are and make the best of them. The legislator and supreme teacher is, of course, the Right Reverend Bishop in his diocese. But the seminaries, too, must accept their share of the responsibility. The Latin teacher must be interested, capable, and above all, willing to do hard work. I think it is quite possible for an instructor to be a comparatively ignorant man and at the same time a very good teacher in his own sphere. Theoretically, at least, the teacher is above the textbook. Uniformity is desirable, but it is only a means to an end. And in all cases, where the teacher achieves a certain definite and tangible result, even if it be only a minimum, he should be allowed the greatest latitude in his Program of Matter and Methods of Teaching.

On the Part of the Major Seminaries: Although several schools

were of the opinion that the major seminaries are to blame for existing conditions, because they do not insist more upon Latin, nevertheless, it is not so evident that the fault lies there. The major seminaries will probably tell us: "Give us students who can understand Latin, and we will gladly conduct the lectures in Latin." I heard these very same words addressed to our class in September, 1919, when I was attending the major seminary. Furthermore, I believe, that the greater number of us think that the major seminaries cannot be expected to have a formal Latin course of their own. Six years of Latin in a preparatory seminary ought to be sufficient to give the average student a working knowledge of Latin.

On the Part of the Students: The seminary exists for the students. And the student is more important than the subject. Now, we have all heard the arguments in favor of a classical education. We admit the disciplinary value in the study of Latin. We are also cognizant of its literary and cultural objectives. We believe that there is such a thing as the Latin spirit. But, I believe that the average American priest gives us his honest opinion when he tells us that he failed to catch that spirit. The objectives mentioned are good in themselves, but they are ideals. I am firmly convinced that they are not, and cannot be, attained by the average pupil in our American preparatory seminaries today under the present system, say what you will. If we succeed in inculcating a working knowledge of Latin, if our graduates know the vocabulary and the syntax of the Latin texts of the Liturgical books and of the Sacred Sciences, we will have reasons to feel satisfied. We will have done our duty, at least for the present. The retort "if the student knows "real Latin" he will, *a fortiori*, know Church Latin" is true enough as it stands. But let this major proposition be followed by the minor, "but the average student today does not learn 'real Latin,' and it does not follow by any kind of valid reasoning, that "therefore he will know Church Latin." The classical ideal is too high. It is an objective that cannot be counted on. This is borne out by this survey, as it is also acknowledged by the average priest of today. If we loose sight of this fact, we are running the risk that our Latin course will continue to be, what it has been for some time, for all practical purposes, a colossal waste

of valuable time. In Latin we are accomplishing nothing really worthwhile. And we devote six years to such a Latin course! Think of it. The situation is rather a serious joke. And let us not cajole ourselves into believing that this is an exaggeration because a few of our graduates are getting along quite well, some even making a successful course abroad. Some of us have very probably been told by one or the other of these students that he has learned his Latin after he left the preparatory seminary. He learned Latin in spite of his early seminary course, and no doubt, because his talents were, very probably, a little above the average. We must remember that we are not so much concerned here with the exceptional students. About one-fourth of the number of boys in first-year high school, and perhaps one-third of the number who have reached first year college, are learning, and can earn, Latin by any method. Our plea is for the average student. Is it not generally conceded that the average student is better qualified to become a "real priest" than the extraordinarily bright boy? As a matter of fact, under the present circumstances, the average student not only receives no profit from the Classics as they are taught today, but, because of the tenacity with which we cling to the traditional classical ideal, we are actually compelling him, when he has reached his goal, to stumble through his Breviary, his Missal, and his Ritual. Why not, in the name of common sense, at least, adopt a middle course? *Let us change our program of matter just enough to meet the needs of the average student and the average priest.* Where a compromise is necessary, this course could be followed: When the student has finished high school, let the teacher choose the more capable students, and prepare them to read and study the Classics, as far as the time permits.

While we are speaking of the student, we might touch upon another important point. According to Part I—6 of this survey, 13 schools reported having an entrance examination. In Part II-2-a, we notice that in 7 of these same schools the opinion prevails that the entrance examination does not count. Here, too, there is reason for fault-finding. However, let us keep the entrance examination, at least nominally. It serves the purpose of getting a list of the prospective new students at a specified and convenient time. But I wonder if it would not be better to replace the

examination itself, I mean the sanction, by a probation period of eight or ten weeks? I can see the following advantages: (1) The teacher will have a good opportunity to estimate the real ability of the applicant; (2) if the applicant knows he is on probation, he will begin at once to cultivate a spirit of study; (3) it will be easier to tell the boy and all concerned that "he is not yet sufficiently prepared to take up the study of Latin." Under the entrance-examination system we formally approve a boy and invite him to come, and after a short time, we just as formally tell him to leave. Or, what is still worse, we politely refrain from hurting the boy's or his relatives' feelings and keep him until the psychological moment has arrived, which generally means indefinitely, and always to the detriment of the class in general and of the Latin course in particular. Under the probation system, the boy is merely told that he can "come and try it for a while." This recommendation was explained and emphasized in the foot-notes of the returns received. I think it is an excellent suggestion, although I do not know if it is actually carried out anywhere at this time.

On the Part of the Program of Matter: The Program of Matter and of Method is, of course, of the utmost importance. All the grammars or beginners' books at present available can be divided into two groups: First, the old standard scientific Grammars, prepared for the classical public, and filled with boundless erudition; and secondly, the modern beginners' books, which are based on the recommendations of the "Report of the Classical Investigation," and which are written with the assumption "that the chief value of Latin for most pupils is in the increased knowledge of English which it affords." Now, neither group serves the purpose of such a distinctive type of school as a preparatory seminary. Books of the former group are much too difficult; and the latter group, also having an eye on Caesar, places emphasis that is not in accord with our own objectives; and they are, therefore, unsuitable. There seems to be sufficient indication that a special Beginners' Book for seminaries would be welcome. (See Part II-5.) Several schools favored a revised and simplified edition of Schultz's Latin Grammar and Exercise Book.

A Program of Elementary and High-School Latin that would

probably meet the approval of many schools, could easily be worked out along the following lines: Let the teacher do without any textbook. He can present his matter from his own loose-leaf notebook, properly coordinated and divided into four parts, as: (1) Paradigms, (2) Vocabulary, (3) Observations, (4) Exercises. The notebook (about 200 pages) which the class is expected to keep, is likewise divided into these four major parts, each part in turn, being subdivided into "Nouns," "Adjectives," "Pronouns," etc., as the matter advances. The teacher can deliver the matter by means of dictation or distribute it by means of a duplicator.

During the first year, the teacher will complete, in their usual order all the REGULAR FORMS ONLY; during the second year, all the IRREGULAR FORMS, together with a thorough and systematic review of the work of the first year. The vocabulary will consist of the paradigms, together with about 10 words of each declension and conjugation for drill-exercise-purposes, in order to reenforce the knowledge of the Forms. The total number of words in connection with the regular Forms will thus be limited to approximately 200 words. There will be an additional number of about 35 words in connection with the Irregular Forms, including about four deponent verbs from each conjugation. Making allowances for an additional number of carefully chosen words to meet the requirements of the individual teacher, the grand total of the number of words constituting the complete vocabulary in connection with the study of Latin Forms will range between 250 and 260 words. And the *vocabulary must be limited* to that number. The pupil will not be worried about the vocabulary and will be able to concentrate upon a thorough mastering of the Forms. The "Observations" will consist of (1) an explanation of English Grammar in relation to the Latin; (2) a brief explanation of the rules of syntax whenever they occur; and (3) an outline of parsing. To learn the Forms as isolated units would be quite impossible. It would be an unnecessary burden upon the memory. The best way to master the Forms is to use them. For this reason, exercises will have to be written introducing the pupil to the use of all the Forms. Each new paradigm must have its accompanying exercises of about 20 sentences each. The use or application of the Forms in sentences implies, of course, some knowledge of syntax from the

very beginning. But note well, only *enough syntax must be introduced to enable the pupil to use all the Forms he has learned*—no more and certainly no less. The syntax chosen should be of the most elementary. It is not a question of the Latin idiom. Constructions like the Ablative Absolute, for example, must not be introduced while the pupil is learning Forms. In this connection I may add that it is possible to use or apply the whole category of Latin Forms in sentence-exercises by means of only 35 rules of syntax. (I have worked out my own Program of Matter along these lines, and I find that it works out in practice.) Now, this Program of Matter as outlined, namely Latin Forms and its limited number of rules of syntax, is what we understand here by Latin Fundamentals or Elementary Latin. The teacher who would attempt a Program of Matter and Method as described will need, as already suggested, two years to complete it, depending, of course, upon the ability of the pupils themselves.

After the completion of the Forms, the teacher will do well to prepare a series of “intermediate exercises” based upon an additional but limited vocabulary, designed to prepare the pupil for irregularities of meaning as well as of form. The choice of these words should depend upon their importance and usefulness. There should be a principle of division and of unity. A good plan according to which these additional words and “intermediate exercises” might be classified is the following:

- (1) Prepositions and particles—(in, ad, et, sed).
- (2) Simple adverbs—(cur, quando, etc.).
- (3) Nouns used only in the plural—(tenebrae, etc.).
- (4) Nouns having one meaning in the singular and another in the plural—(copia, copiae, etc.).
- (5) Nouns having irregular case-endings—(filiabus, etc.).
- (6) The compounds of-sum, -fero, eo.
- (7) Some defective verbs—(memini, etc.).
- (8) Some impersonal verbs—(paenitet, etc.).
- (9) Formation of Latin numerals from twelve to one thousand; cardinals, ordinals.
- (10) Important Proper and Christian names.

May I emphasize it again? This Program of Matter, as outlined, ought not to be completed in less than two years, in the case of a class of pupils of only average ability.

Here I would like to repeat a recommendation that has been made in previous papers in connection with the study of Latin: Give the teacher of first-year Latin ten hours a week; or, have the same teacher conduct both the classes of Latin and English Grammar, and leave it entirely to his discretion how to use the English periods in continually preparing the ground for the Latin.

At the beginning of third year, the pupil can begin to translate the Latin New Testament, or the New Latin Catechism of Cardinal Gasparri. Each chapter of the New Testament, or logical division of the Catechism, must be preceded by a formal study of both the new vocabulary and those rules of syntax which have application in the chapter or division immediately following. The student will keep a list of all new words as they occur, and will carefully coordinate all rules of syntax under their proper headings for purposes of reference and review.

Judging from our survey (Part II-4), it would seem that the majority of seminaries are in sympathy with the details of a Program of Elementary and High-School Latin as has been suggested above. (Compare also Part I-3 with Part II-4.) Let us bear in mind that our candidates come to us with practically no knowledge of even the rudiments of English Grammar. It does not seem fair to speak of thoroughness to a teacher who has to cover all the matter that was formally assigned to first year. We must be thorough rather than ambitious. If a Program of Matter, like the one outlined, which emphasizes our own objectives, goes contrary to the requirements of certain standardizing or accrediting agencies, like the North Central Association, there is only one thing to do, and that is, drop the affiliation.

Because of the abundance of information obtained by means of the questionnaires, I have been asked to state my own recommendations. To do so would be inadvisable. I may be permitted to say, however, that I have had the opportunity and the advantage of having taught Elementary Latin. For the past four years I have taught first-year Latin exclusively, and during the last two years, I taught the least talented of the four divisions of our first-

year Latin classes, the division having been made on the basis of an intelligence test. I am of the opinion that our Latin problem is to be found in high school, and that the solution of the problem lies in a useful and wisely chosen Program of Matter. Furthermore, I would like to say here, that this survey is wholly objective. Nowhere does it include or reflect the status or recommendations of our own seminary. It seems to me that this policy serves the interests of our Latin course in our own seminary better, and I hope it will give this survey a greater appeal to a greater number of preparatory seminaries.

A summary of the most important conclusions of this survey would read as follows:

In General—

- (1) Nothing should be allowed to interfere with the thorough study of Latin.
- (2) Make the entrance examination a real test of ability, or introduce a probation period of eight or ten weeks.
- (3) Either send the pupil home or give him Latin he can do.
- (4) The highest practical objective of our Latin course that can be counted on, according to the present system and indirect method of teaching, is to give our students an accurate reading and understanding knowledge of the Latin texts of the Liturgical books, and of the Sacred Sciences.

In Particular—

- (5) *Two years* should be devoted to the mastering of the *Latin Forms*.
- (6) During the first year, ten hours a week should be the absolute minimum number of class-periods for Latin, and for the necessary correlated English Grammar.
- (7) The formal study of *Syntax* should be based on the *Latin New Testament* and go hand in hand with it.

- (8) Take the Classics out of high school, and leave them for the brighter students in college.
- (9) The pupil who has failed in Latin must not be promoted, not even conditionally. He should be required to repeat the year of Latin.

One word in conclusion. I know that these recommendations may be subject to criticism. I realize that the Program of Matter suggested goes contrary to all traditions. Several experienced professors of Latin, with whom I have discussed this paper and the contents of this survey, said that this should not be read, neither should it be allowed to find its way into print. However, I have also consulted others, who have made post-graduate studies in Latin, and who are themselves teaching Elementary Latin at this time, and they have suggested that I leave everything in this paper as it stands. With all possible deference, and with all due respect to our great leaders in the field of Catholic and Classical education, it is our joint and humble conviction, which is sufficiently substantiated by this survey, that, while the traditional Program of Matter has served its purpose in the interests of a Classical education years ago, it does not serve that same traditional purpose in our preparatory seminaries today. The spirit of the age has, no doubt, made itself felt in the field of education. "The graduates of our preparatory seminaries have no working knowledge of Latin." We have admitted this fact. The question is: "Is there anything we can do about it?" The answer is "Yes." We can modify our objectives. We can insist more upon the necessary and useful. We can become a little more practical. We can, at least, prepare our students to read, to understand, and to appreciate the Latin texts of our Liturgical Books and the Sacred Sciences. We can adopt a Program of Matter that the average student can master, and which is, at the same time, useful, practical, and necessary. And, may I repeat it? Our appeal is in behalf of the average student and in behalf of a practical Program of Matter. Present conditions demand a compromise. Let us look to our objectives; let us look to our candidates; let us look to the material we have to work with. If we do this we can find satis-

faction and consolation in this one thing, at least: When the graduate of our preparatory seminary has, at length reached his goal, he can feel at home with the official books and with the official prayers of his sacred ministry. Knowing them in their original, he can love them. He will know "his Latin," and he can be a better priest.

HIGHER ACADEMIC REQUIREMENTS FOR ENTRANCE INTO THE PREPARATORY COLLEGES

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To those who have had some experience in the work performed in our preparatory colleges—and that experience need not be extensive—a problem is annually presented. And I am afraid that—Ostrich like—we have generally hid our heads in the sand, and temporized with the difficulty. I refer to the question of academic requirements for admission into our preparatory colleges.

Allow me to state my proposition: We can and should demand a higher academic standard than has hitherto been required of candidates whom we are going to accept into our colleges.

The vast majority of the boys who come to us are grade-school graduates. Students who have taken a high-school course, in whole or in part, do not enter into the present consideration. The meaning of my proposition is that a passing grade of seventy-five or seventy, or its equivalent, as the case may be, in those branches which are considered important, should not in itself be sufficient to entitle a boy to entrance into a preparatory college. Unless there are special circumstances entering into the case, every candidate who cannot produce an average of eighty—I might even say eighty-five—should not be admitted.

And now let me set forth the reasons for taking this standpoint. In the first place, a student who has merely a satisfactory grade from the school he has attended, is, generally speaking, unable to make a corresponding satisfactory grade in our colleges. In fact, it happens that boys even above the average grade do not succeed. And why? Because in reality our standard is higher. We are accustomed to look for better and more conscientious work, so that the same type of work which would receive a passing grade at high school does not make the passing grade at our colleges. I base my contention on the fact that frequently a student coming

with even a fair grade falls far short of what we require. I have, moreover, remarked time and time again the comments made by the boys themselves. Invariably they will say the work and requirements are considerably, I might even say a great deal harder, than the requirements at the public school. I suspect that high-school students "get by" as the saying is, frequently not on merit alone. On the other hand, I do not think that connivance at any real deficiency occurs at our colleges. That such a disparity of standards exists is only natural and is as it should be, for considering the difference in the vocation, the end sought after, and the means necessary to that end, it is entirely right that more should be expected.

That we have been too lenient in this matter may be argued from the opinion and pronouncements, both official and unofficial, of ecclesiastical authority regarding the intellectual ability of aspirants to the sacred ministry. Let me quote a few lines from the late Cardinal Gibbons, whose wise and temperate views will be recognized as carrying weight and worthy of careful consideration. "The priesthood is preeminently one of the learned professions. If the wellbeing of society demands that the physician should be thoroughly acquainted with the causes and remedies of diseases; that the judge be well versed in jurisprudence; that the legal practitioner should master the principles and facts bearing on the client's case; that the merchant should study the fluctuations of the market; that the general be instructed in the science of military tactics; that the statesman be familiar with statecraft; that the journalist be conversant with the topics of the day—surely the interests of the Christian Commonwealth require that the minister of Christ be thoroughly grounded in the divine law which is the art of arts." Again he says: "Piety in a priest, though indispensable, can never be an adequate substitute for learning." (Ambassador of Christ, pp. 169 and 171.)

The Third Plenary Council of Baltimore enjoins: *Nemini pateat aditus, quin studiorum Curriculum pro seminariis minoribus praescriptum, integre ac cum sufficienti successu absolverit.* We might ask what the "sufficient success" here signifies. Perhaps it is impossible to state with certainty, but I do not think I am far wrong by taking it to mean that a student in the prepara-

tory college must be able to master the branches so well as to merit, at least, a passing grade without the benefit of any concession, favor, or exception being made, and a mere passing grade in the public school does not, in my estimation, give enough indication that he will attain the sufficient success required.

Let me call your attention to the condition which has existed for a good number of years at our Preparatory College. I am admitting frankly that I do not think we have concerned ourselves as we should have done, nor shall I accuse others as having been as remiss as we. But since the problem is one which does not easily bear solution I suppose other similar colleges may well improve conditions also and I know positively that some others have not as yet found the proper remedy.

Looking through the records I find that on an average twelve per cent of those who enter annually did not come up to the academic requirements and had eventually to be left out. And what has been the result of this condition? Certainly an unhealthy one from every viewpoint. Only those instructors who have gone through a year or more with half-a-dozen impossible pupils can adequately count the cost. "Love's Labor Lost," he must ruefully admit. He does not need to be a seer or a prophet to know that for the most part his efforts in their regard have been wasted. Further, with such backward members of a class, even though they be few, the others are slowed up in a material way. Energy and ambition wane in the hearts and minds of those who are capable when the same material has to be rehearsed and reviewed, and when identical mistakes have to be corrected repeatedly. True it is that in the case of a few on the borderline additional help and coaching will effect the desired results but when such help fails, then certainly both the class and the instructors are losing time, and injury is being done to the common good. And with this condition of affairs who will not recognize that in reality an injustice, or at least injury is being done to the very person of whom we are speaking; namely, the poorly talented student and to those who are responsible for him. For obviously, in coming to the college he has missed his vocation as his mental deficiency will cause his withdrawal later on. Going through the necessary preparation for coming to college means no little labor and expense

which entails a serious and at the same time, useless burden upon the parents or guardians. And finally, when the time comes when the student in question must perforce close his college career we need not stretch our imagination far to realize the chagrin and disappointment to which he is subjected. How much better far for all concerned had that student been denied admittance from the start.

Some one will, no doubt, object at least in part to what I have said. Will not so strict a condition deny entrance to some worthy candidates? No, I do not think so. Of course, it would cut off those who are unable to reach our standard, and that is precisely what is intended. There would be also those doubtful candidates who under this prescription would not be received. But, I believe, in cases of this kind it would be better to fail by being too strict than by being too lenient.

Certainly, in dealing with mental abilities where the yardstick and measuring tape are not always the proper instruments, no hard and fast rule may invariably be applied. Circumstances may be such that a prospective student with a percentage of seventy-five would be quite satisfactory, if, for example, we could get proofs of extraordinary character, where diligence and determination and religious spirit will serve to make up for his academic weakness.

And finally, what may be done to carry out these requirements and apply a remedy for a situation which stands in need of some adjustment? The great difficulty is, of course, to discover such a lack of mental ability in the boy who makes his application. I don't suppose that any adequate solution can be applied in every case, and also each case that is doubtful has its own peculiar merits.

In the first place, the director of the college must establish communications with some competent person on whom he may rely for information. As I see it, everything depends upon securing this definite knowledge if we wish to spare ourselves much useless worry and exertion. In order to gain this information, let us not allow the person with whom we communicate to be under any false illusions. We must state clearly and emphatically what the standard of our requirements is; that this standard must be reached and that if the pupil in question does not have the mental endow-

ments looked for, he will find his way back even though he does attempt to take up our course of studies. If this point is insisted upon, such persons interested will be induced not to push forward those who otherwise seem to have the necessary qualifications.

Whether the person I here speak of is the pastor or his assistant, the school principal or the teacher is a matter which might bear discussion. I prefer to think that the priest in charge of the school whether it be the pastor or the assistant should be the proper person.

Where a personal visit is possible, the situation can be handled most satisfactorily. If this is done I believe the cases of the impossible student will become rare provided our college heads insist upon proofs of that amount of ability we can in justice expect.

In closing, let me remind you that the question of moral and character requirements was purposely avoided. Of course, that must be inquired into first of all. But I wish to dispel the somewhat common idea that every good and pious lad may be called to study for the priesthood. There are many other vocations in life that call for a goodly fund of virtue and piety. I do not think that the average parent realizes and reflects upon the fact that the priesthood demands a higher degree of intellectuality than do other professions and perhaps pastors and teachers likewise fail to recognize it as they should: "Jimmy is such a willing lad," they may tell you. Yes, of course, he may become another Cure of Ars, but are we expected to try out a hundred or more in the hope of hitting upon a possible exception? No, I am inclined to think that heretofore we have taken our responsibility too seriously, and assumed one where in reality none existed.

If what I have said may be good theory only—something which does not admit of practical solution I suppose we shall have to continue much as has been done in the past, carrying a certain percentage of lumber and giving almost any one a chance who can furnish a passing grade and a testimonial of good character. If such be the case we can only bow to the inevitable. It should not, however, hinder us from taking what precautions we can and keeping out to the best of our endeavors those who are not fit, and so perhaps the most aggravated cases of the backward student may be hindered from entering the doors of our preparatory colleges.

THE STUDY AND PRACTICE OF LITURGICAL CHANT IN THE MINOR SEMINARY

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In Chapter XVIII of the XXIII session of the Council of Trent, under the heading *Forma erigendi seminarium clericorum praesertim tenuiorum*, we read: *Grammatices, cantus, computi ecclesiastici aliarumque bonarum artium disciplinam discent.*

The Second Council of Baltimore in Chapter VII of Titulus III, *De Personis Ecclesiasticis*, dealing with Little or Preparatory Seminaries, declares the seminarians *praeter linguam patriam, Latinam et Graecam. . . . addiscant etiam Cantum Gregorianum.*

And the Third Council of Baltimore, under Titulus V., Chapter I, *De Puerorum Seminariis* orders that the young seminarians *In Cantu Gregoriano insuper exerceantur per integrum curriculum,*" and adds: "*Artis musicae generatim commendetur cultus.*"

The decrees of the Councils I have quoted will suffice to show that, from the Church's standpoint, it is not indifferent whether the Minor Seminary afford its young students an opportunity to learn to sing. What the recent Popes have had to say on the subject is too eloquent to quote at this point alongside the cold, objective decrees of the Councils.

But why should the young Levite be given an opportunity to learn the Chant of the Church, and for that matter, the art of Church Music in general?

In the first place, he is to become a priest, and as a priest he will have to sing. What a humiliation, an unjustifiable humiliation, to the young priest, to have him turned out into the Sanctuary to become the object of ridicule not only of the grown-ups but of even the little ones, to have him croon and drone out the chants of the celebrant or his ministers in a manner that puts him in a position inferior to the average child of the fourth or fifth grade of the parochial school! False notes, abominable diction, raucous intonation, stuttering, stammering, childish rhythm!

In the second place, the young Levite will presumably be some day the pastor of a church. "Among the cares of the pastoral office," says Pope Pius X, "a leading one is without question that of maintaining and promoting the decorum of the House of God." How can a priest fulfill this obligation if he has learned nothing on the subject except that the Liturgy and Liturgical music, i. e., the official solemn functions of the Church are mere ancillary studies, beneath consideration as compared with the Pagan Classics (if they are taught), a smattering of the Natural Sciences and athletics? To the contrary, the same saintly Pius X says: "It is vain to hope that the blessing of Heaven will descend abundantly upon us, when our homage to the Most High, instead of ascending in the odour and sweetness, puts into the hand of the Lord the scourges wherewith of old the Divine Redeemer drove the unworthy profaners from the Temple." Hence our young aspirant to the priesthood must, in all fairness, be given an opportunity to learn to discriminate between what is right and wrong, between what is fit and unfit in the House of God, "so that," as Pope Pius X in his *Motu Proprio* says, "the clerics may not leave the seminary ignorant of all those subjects so necessary to a full ecclesiastical education."

Some may say or think "let the major seminary take care of these things." No—Pius XI maintains that the foundations, at least, must be laid earlier. "Whosoever," he writes, "desire to enter the priesthood, not only in seminaries but also in houses of Religious, should from childhood be trained in Gregorian chant and sacred music, because at that age they learn more easily those things which pertain to melody, modulations, and intervals, and they can more easily eradicate, or at least correct, faults of the voice, if they have them; from which later on, when more advanced in years, they cannot be fully cured. In the lowest classes (elementary grades) instruction in chant and music should be begun, and it should be continued in the higher schools and colleges. Thus, those who are to take holy orders, since they will have become gradually skilled in chant, will unconsciously, as it were, in the course of their theological studies, and truly without effort and difficulty be prepared for the training in that higher discipline which may quite justly be called the "esthetic" of Gregorian melody and

of the art of music, of polyphony and organ, and whatever else in music it is proper for the clergy to know."

That much for the necessity of teaching chant (and figured music) in the minor seminaries. There remain the questions by whom is the subject to be taught, and how?

"Sacred music," as Pius X says, "being a complementary (integral) part of the solemn liturgy," and being likewise an integral part of the seminary curriculum ought to be taught by a priest, who lives the life of the liturgy, and is a regular member of the seminary staff. To hand over this essentially ecclesiastical subject to a layman is, at best, a miserable makeshift.

I said the professor of church music in the seminary should be a priest; but he should also be a trained, professional, if you like, church musician. If, as Pope Pius X, speaking of ecclesiastical music schools, says that "it is of the utmost importance that the Church herself provide for the instruction of her choirmasters, organists, and singers, according to the true principles of sacred art," will it seem fit to any one that in the seminary the teaching of music should be handed over to one who has had no such training, whose knowledge of the subject is confined to a smattering of "plain chant" (how I loathe the name!), just enough to keep the musical end of the services from a break-down. That kind of music course in the seminaries has, to my mind, done more than anything else to disgust the future priests with church music and to force on them the determination that they will have none of it in their churches.

"And how?"—or what specifically is to be taught in minor seminaries is the remaining question. That double question is difficult to answer apodictically and in detail for various reasons (one of them being location), which make such seminaries very disparate in character. However, let me stipulate that in all of them the seminarians regularly participate on all Sundays and Holy Days of Obligation in the singing at High Mass and Vespers. No one will, I think, gainsay the eminent spiritual value of the liturgical services of the Church. No Meditation Book, no "Spiritual Exercises" as the name goes, can compare with the liturgy of Holy Mother Church especially as interpreted by the eloquent Gregorian Melodies.

Having these services to prepare for regularly will determine, in part at least, the program of the Church-Music course. Pope Pius XI says: "In seminaries and other houses of study, therefore, let there be, for the due training of both classes of the clergy (Regulars and diocesan clergy) brief but frequent and almost daily lectures and practice in Gregorian chant and sacred (figured) music." In conformity, therefore, with the actual practice of the best Major Seminaries, which at present are striving to make up for the neglect of the elementary schools and the colleges from which the bulk of their subjects have suffered, we suggest that, at least, one class per week be devoted: (a) to instruction on the proper use of the voice; (b) to intonation; (c) to time and elementary rhythm; (d) to decent pronunciation of the Latin; (e) to notation; (f) to phrasing, which in the last analysis is nothing but rhythm of a higher order. In regard to pronunciation of Latin we suppose, of course, that it will be the Italian pronunciation that is insisted on: Latin is not yet a dead but a still living language. In regard to notation the traditional Gregorian notation should obviously receive first consideration. It is far more expressive than a transcription into modern notes, as every one familiar with both will readily admit. But modern notation for modern music (which the Church not merely tolerates but expressly commands to be taught in the seminary) should, under no circumstances, be neglected. In addition to this weekly instruction there will be also a weekly class in which the musical program for the following Sunday is carefully prepared. A general rehearsal directly preceding the High Mass is highly desirable. Much of the charm, especially of the Gregorian melodies, will then be revealed to the singers whose attention at the practice class, held earlier in the week, was primarily centered on correctly sol-fa-ing the melodies and acquiring a rough idea of their rhythmic structure. But by all means, let none of the students be excluded from actually singing, not only during the class, but also at the services themselves. Singing is only learned by singing, and it is far more important that all learn to praise God in song than that the services be artistically faultless. Perhaps the objection of so-called "monotones" will come to the mind of some of us. Practically there is no such thing as incurable "monotones." Who makes

inflections in speech can make them in music. It is all a question of opportunity to try. What crimes have been committed against gifted students by teachers who, especially in the elementary schools, forced on them an inferiority complex by ruling them out as "monotones" who could not learn! That inferiority complex, I know, is hard to shake off later in life, but it is just that that makes the sin of the guilty teacher the greater. No—give the pupil a chance, encourage him; and by all means avoid hounding him with what is called "personal" public attention. That only mortifies him and increases his discouragement. Let him listen and try to imitate. All of us learned to sing just and only that way.

Before concluding, I beg leave to add a few remarks by way of foot-notes.

(a) It is said that Pope Benedict XV, who was notoriously a poor singer, on the occasion of an audience given to some seminarians, I believe, stated publicly that if his musical education had not been neglected by the seminary it would not happen then "whenever the Pope opens his mouth to sing, the world starts to laugh!"

(b) 1. Some years ago I had the privilege of reading a paper on the teaching of Church Music in Major Seminaries. A friend of mine, then rector of a large seminary, remarked the next day that Father Petter wanted to have nothing taught in the seminary but music. That was, of course, a misrepresentation inspired by a bad conscience. In the light of after events I can freely, though regretfully, say that had those under his guidance received the musical training prescribed by the Church the "Priests' Choir," graduates of that seminary would not now be singing such musical twaddle as *Miseremini mei* by Stoecklin, a composition for soprano, alto, tenor, and bass.

(b) 2. How noble is the Gregorian Introit for Easter Sunday! The risen Lord, God the Son, addresses His Father: *Resurrexi et adhuc tecum sum*. *Alleluja* in accents of sublime dignity, albeit with a tinge suggestive of the astonishment of the human element which the Lord brought forth with him from the tomb. Compare therewith the Introit for the same feast by J. Falkenstein. I am, for typographical reasons, not giving the melody which is manifestly inspired by the German *Kommersbuch*. Forte: *Resurrexi, resur-*

rexi. Fortissimo: *resurrexi, resurrexi*. Piano: *resurrexi*. Sforzato: *resurrexi*. Sforzato, once more: *resurrexi*. Then like in a real *Liedertafel* performance, Pianissimo: *et adhuc tecum sum*. In other words, the Risen Lord is given the role of a tragedian. "They thought I was dead—but I fooled them!" That is what the music means, if music have a meaning.

(b) 3. "Good night, sweet Jesus," as sung by So-and-So. What baby-stuff as compared with the noble Gregorian compositions of the liturgy!

All these numbers have been recently published for use at Catholic services. Their publication would have been simply impossible for financial reasons had the seminaries in the past done their duty as defined by Popes and Councils.

THE VACATION PROBLEM

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Since the subject of this paper was left to my determination, I now take the liberty of changing the title first submitted, namely, "The Necessity of Vacation Rules," to that of "The Vacation Problem." I do this, because in the development of the idea that certain set regulations are needful for the preservation of a seminarian's vocation during the summer vacation, the broader aspect of the question inevitably intruded itself. There is a vacation problem. It is a problem that all directors of seminaries have either consciously or unconsciously felt to exist. Not only does it exist, but it is constantly increasing in complexity. Where and how and with whom do our young seminarians spend the summer months when they are away from the jurisdiction of the seminary? I fear, that if most of us were to answer this question honestly, we would be able to give only a hazy and sketchy report at best. Whether this inability to express ourselves as to the way our seminarians spend their summers is creditable to us, helpful to our own seminary, or indicative of the proper future of our young priests, is for us to determine.

We must face several facts squarely. First of all, the spiritual and moral care of the young men who come under our direction for ten months of the year does not cease for the other two. We teach our boys that they are seminarians during the summer as well as during the rest of the year, but I wonder if we are as careful to convince ourselves that we are their spiritual fathers during those two months as well as during the other ten months. We cannot throw off our responsibility at the end of June and put it on again in September. A good father knows at all times what his son is doing; a good director of a seminary should know at all times what his spiritual sons are doing.

The second fact we must face is this: Times and conditions have changed tremendously. We cannot evade the truth that the cur-

rent atmosphere of the world is not a healthful place in which to nourish a soul that is called to God. In former years, when a boy went home for the vacation holidays, there was not much cause for worry. In the essential things of moral self-control and domestic discipline, supervision and the like, the Catholic home from which our vocations came was a sturdy ally of the seminary. Home ideals and the Catholic appreciation of the holiness and sanctity of life expected of a seminarian, helped protect the young vacationist from the lurking dangers of vacation time. Today things are vastly different. The trend of modernism, the freedom of the individual, lack of parental supervision, diversified amusements, lowering of moral ideals, un-Christian and pagan emphasis of sex, sophistication among mere children, has made vacation time a positive danger to priestly vocations. The old-fashioned family circle with its stern but kindly discipline; the recognition of the father as the center and ruler of the family; devotion to spiritual exercises such as the beads in common; family night prayer, assistance at Mass together; these are pretty much practices of the past. In their place we have oftentimes the narrow and limited family quarters of apartment or flat, the separation of family recreation due to changing hours of work, the absence from the home in visiting or attending clubs or parties, the lure of the automobile, of the movie, or of the theatre. These worldly encroachments upon the dignity of the family have destroyed the old intimate gathering and simple amusements and have replaced them with forms of recreation dangerous to finer and holier ideals.

Of course, such conditions as described above are not universal. They may not be even in the majority. Nevertheless, they are circumstances and conditions that did not exist twenty years ago, and they exist more complexly today than they did ten years ago. This forms the problem. They are a growing menace and it is our duty to do all that we can to eliminate contagion before effort on our part is useless.

Looking at the question purely from the viewpoint of undesirable consequences, I would divide the effects upon seminarians of vacation into three groups: First, those who lose their vocation— young men who have found something during the summer that has given the death blow to their desire for the priesthood. I will

grant that many of these were not true vocations; nevertheless, experience has proved to me that many with a true call from God have lost it in the contamination of the world. Now a vocation is a delicate thing. It can be cultivated and nourished in its proper atmosphere and will grow strong and vigorous in time so as to withstand temptation. It is a universal principle of life that all things have a period of weakness in their growth when an untoward circumstance will destroy or weaken life. We have it in the vegetable kingdom. We protect our growing plants from excessive cold or excessive heat. Later on they will be strong enough to stand changes in temperature. In the same way, the budding flower of a vocation may wilt and die through some experience during the summer. We do not always know the reason. Sometimes we find out. In every case it is a sorrowful eventuality. I need not go into the possible forms of destruction for a true vocation. I merely mean to state here that those possibilities exist, and I think that the experience of seminary directors will bear me out in this. Vocations have been lost during the summer holidays.

Secondly, loss of ideals: Where a vocation is not necessarily lost, there oftentimes occurs a change of ideals which is not for the best. A young man returns with a pronounced spirit of worldliness. He is more flighty, less able to adjust himself to discipline. He has lost much of his ability to concentrate or meditate. Ideals of study and scholarship are lessened. His vocation rapidly takes on the aspect of a profession, the priesthood means to him saying Mass for the benefit of the parish, administering the Sacraments in the interest of his people, and all the spiritual activities of the priest are concerned more with a humanitarian ideal of service. He has unconsciously eliminated from his life the primary responsibility of his own personal perfection. He fails to see that life is too short at best to form oneself to the ideals of Christ.

The third effect is a consequence of the second. Formation of unpriestly habits. Habits are formed, which though in themselves not sinful, still are not priestly. There is a taste for light and frivolous reading, sentimental novels, and trashy newspapers; there is an inclination to visiting, that social complex which in later years may develop into something disastrous. There is a desire for the companionship of those who have no place in the life of

one who has sworn to chastity. There is an inclination to visit the theatre habitually, to use the automobile for pleasure, to frequent the summer resorts. In other words, an unregulated vacation in the seminarian may postulate an unregulated manner of life in the priest.

Since those three possible effects follow upon vacation experiences, it behooves the director of the seminary to eliminate them altogether if possible, or if that be not possible, to combat them in such a way as to relegate them to the minimum. That a solution of this problem is necessary is evidenced by the practice of certain seminaries, religious and secular. The following steps have been taken in different institutions.

First, no vacation away from seminary supervision. This may be practicable in religious communities, and it may also be so for the more advanced seminaries; nevertheless, it is not practicable for all. I do not think it a helpful solution of the difficulty for the minor seminarian, for I feel that during the years of his high-school training he should have an opportunity of familiarizing himself with respectable home conditions, that he should be in touch for at least six weeks with the finer things that the Christian home can offer.

Second, the Villa System. Where dioceses are wealthy enough to establish a villa for the seminarians of its major seminary, the Villa System is a solution. A limited vacation is allowed at home and then the seminarian returns to spend the remaining weeks of the summer in the villa under the direction of seminary authorities. Very few secular seminaries, even in the major department, have sufficient means to undertake this extra expense. And even where the Villa System exists for the major seminarians, there is no provision made for the students of the minor seminary. It would not be practicable to establish this system for the minor seminary either religious or secular.

Third, this means might be called the supervision of pastors. Many zealous and far-seeing pastors, recognizing the dangers of vacation for the young seminarian of their parish, have so arranged it that the boy spends most of his time at the parish house. This is exceedingly helpful and more power to the pastor of this kind. In the absence of something better, I would urge upon all pastors

a practice of this kind. It has had extraordinarily good results, especially in the large cities.

Fourth, unrestricted freedom. The seminarian returns to his family bound by no sanctioned regulations whatsoever, or if there be rules and regulations, they are of a suggested or admonitory kind and have no guiding sanction.

Fifth, vacation guided by set rules, the violation of which forbids the young man's return to the seminary. Rules are stringent and their enforcement depends, not upon a system of fear due to possible espionage, but upon the seminarian's appreciation of his personal responsibility to his seminary and his vocation. This last, I think, is the only present possible solution of the problem.

Seminary directors have a grave obligation of using whatever means are available and prudent for the preservation of vocations in their students. If there is a possible means of bettering conditions, they are bound to study those means and adopt them if they think them helpful. The following vacation program is suggested and offered as a practical means of assisting our students during the summer and helping them avoid the pitfalls that the enemy of their vocation has dug for them. No reasonable boy with a true love for his vocation and inspired with the ideal of perfection and the sacredness of the priesthood will have any difficulty in adjusting himself to them. There is the decided advantage also that this system has worked and proved itself beyond the experimental stage.

First of all, the seminarian is prepared for vacation by a series of conferences setting forth his responsibility towards his vocation and towards the seminary, explaining the purpose of vacation, and, finally outlining the dangers. He is thoroughly impressed with the dignity of his position and the necessity of living a life during the summer different from the ordinary young man of the world. He realizes this is expected of him by those whom he meets outside as well as by the seminary authorities. He learns that the purpose of vacation is not so much that of mental relaxation, games, and good times—for these he can have at the seminary—but it means the reunion between his people and himself, a just pleasure to which both his people and himself are entitled. He is urged to spend most of his time with his people, endeavoring to

show them his appreciation by a great spirit of devotion and helpfulness. He is cautioned against permitting the affectations of the world to work their way with him and so must avoid the gaudiness of dress and the frivolity of action common to the high-school boy of the world, and also companionship which may be dangerous. He realizes that his response to the vacation regulations is a test of his character and love of vocation. The very fact that he is without supervision gives him a consciousness of his responsibility to God. As a consequence, these rules, conscientiously observed, result in real growth in the formation of true priestly character. The following rules are then set in force for the seminarians:

Spiritual Side:

- (1) They shall assist at Mass and receive Communion every morning unless circumstances prevent or an understanding is had otherwise with the director of the seminary.
- (2) They shall go to confession once a week.
- (3) They shall make a visit to the Blessed Sacrament at some time during the day, the time to be determined according to local conditions.
- (4) They shall make a regular examination of conscience and do some spiritual reading each day.
- (5) On arriving home, they shall at the first opportunity visit their pastor and inform him of their return to the parish. They shall repeat this visit before returning to the seminary.

The following prohibitions are set forth:

Moral Side:

- (1) They are forbidden to attend theatres or motion-picture houses, unless special permission be granted by the director of the seminary.
- (2) They are forbidden to go to parties or on excursions or automobile rides where there are young men and women together.
- (3) They shall not attend dances or keep company with girls.

Such things are so opposed to the ideal of the priesthood that a seminarian who would do those things should not return to the seminary.

- (4) They shall not give their time to indiscriminate reading of papers, magazines, or fiction. If they are in doubt about the quality of reading, they shall consult their confessor. In this regard a list of select reading is submitted that will be sufficient to last them throughout the summer, and credit will be given for this reading in their English classes.
- (5) They shall not frequent summer resorts unless in company with their parents, and shall never go to public bathing beaches.

In order to keep the seminarian in close contact with the seminary, he shall write the director, or one appointed by him, every two weeks.

At first blush these restrictions may seem overly severe, but when we consider that the chief enemy of vocation is the world, with its alluring enticements even of a legitimate kind, and of the vile attraction of the theatre and moving-picture house as well as magazine and newspaper literature, it can easily be seen that if we are to combat these evils we must make no compromise. Half-way measures are worse than none. The seminarian will soon learn that such things are for his own good. The strong boy will persevere without having contaminated himself; the weak boy will fall first through his inability to be the captain of his own soul and will withdraw from the ranks of the seminarians before he has actually done or experienced things that would unfit him for that association. I do not want to take up arms against those who may differ with me in regard to the proper way of training young men for the priesthood. It is the holy will of Mother Church that boys be set apart in their tender years, trained in the virtues of priestly character, and preserved from the contagion of the world. I do not think this can be done if we permit our seminarians, unadvised, unguided, and unregulated to venture forth into the world for two months without some precaution. The fine work of character-building is long and slow. Virtue comes gradually, but

vice is of a more tempestuous character and works more rapidly than virtue. A boy can lose in one week most of what it took him a year to gain. It is easier to go down hill than up.

I do not presume to offer an absolute assurance that this outlined system solves the whole difficulty. Even were it followed out conscientiously, some true vocations would be lost. But I feel that they will be fewer. The cooperation of pastors and their assistants is absolutely necessary. The good will of parents and relatives must be acquired. Where it is possible, there should be a uniformity of regulation on the part of all seminaries. And in the absence of the adoption of the entire system as outlined, I feel that it would be a step in the right direction were all seminaries to adopt, at least, the prohibition on theatres, parties, and public bathing places.

At all events, let us recognize the seriousness of the matter. We who are here today represent a portion of that body of priest educators to whom is entrusted the training of boys for the priesthood. We know that the world is fighting a fierce battle against our young men and it is up to us to help those young men in the fight. There is one best way: Let us search for it and then adopt it. If it serves for one, it will serve for all. Let us have, at least, a minimum uniformity in vacation regulations.

GREEK AS A BACKGROUND FOR PHILOSOPHY AND CULTURE

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The title of this paper has, I fear, more pretension to scholarly contribution than the contents may justify. However, mindful of the dictum of a certain French writer that "all generalities are false, including this one" and not forgetful of the fact that every musician in the band toots his own horn, I shall endeavor to offer some statements of individual expression tending to arouse in the minds of more experienced and erudite men a train of thought, with its attendant suggestions and recommendations, that may be productive of some method of improvement in the realm of Greek in our minor seminaries. The matter seems to be an overlooked chapter in the history of the assemblies, and the field of its discussion is rather large and varied. In past years, a few papers have dealt with it indirectly, and fewer still directly.

In the present day, the call has seemingly gone forth to the guardians of the educational arcana, "What of Greek?" Its status in the modern world seems to be that of an old foggy unable to keep pace with the demands of modern life. It is behind the times of light-lunch knowledge and quick-rich schemes of superficial lore. The recent announcement of one of our leading universities that Latin and Greek are no longer requirements for the attainment of a degree in the realm of Arts seems to give evidence that a hurrying, bustling world demands not scholarship of its subjects. Can the reason be that the modern generation has so far deteriorated that it is unable to cope with the difficulties of the classics as did its forefathers? Or has the maddening pursuit of things material surpassed entirely the quest for knowledge of a higher, broader, and more liberal type? The problem is one to arrest the attention of educators; and because it is a problem, it bespeaks a measure of interest that portends happy results. Problems are an evidence of progress. When they arise they bespeak

thought; they suggest that means and methods must be sought after to better conditions; they indicate that inactivity has not set in and that there is no strict adherence to ancient ruts. And the problem of Greek in our minor seminaries seemingly holds the foremost place in the domain of studies.

The attitude of the world today is one of devotion to material things. In an age of specialization and machinery, the world seeks for the quickest and easiest way. It has gotten away from the old methods of pains-taking labor in the classroom. It strives to impart the maximum of knowledge in a minimum of time, busied more with not how much knowledge, but how many semester hours; seeking not to turn out finished scholars, but ones qualified to step into a position that in its narrow confines admits of limited abilities. There is not that broad point of view, that expansiveness that bespeaks a liberal education, not that mastery of men and of matters that betokens a climb to the summit of Olympus, step by step, with toil and labor. Shallow thinking, superficial knowledge, the philosophy of self-aggrandizement, all have taken their toll of humanity and have left in return a receipt for many evils. The old proverb "Haste makes waste" seems to be borne out when we read of the views of educators in regard to the crop of yearly graduates from our schools and colleges and universities. A man apparently is judged not by his learning and scholarship, but by his material goods. The silver of learning and the gold of mellowed thoughtful experience are no longer the means of raising up humanity to bear its burden of life. Countless numbers throng our educational centers. Many and varied are the courses offered, giving to the student a wide choice of equipment for later life. Yet the cry goes forth that men and women are being turned out of school unable to face the problems of life, little equipped for their positions in the world, and without the training and ability to think rightly for themselves.

No matter what the world may ask of other men, aside from spirituality it demands of the priest learning and scholarliness. He is universally reputed a scholar and a thinker. He is considered not only as one capable to take his stand in the foremost ranks of professional men, but his it is to lead, to guide, to direct in affairs of eternal moment. "He is to outdistance the educated of his time

in the greater amount of positive knowledge and in the control and facility of using it." He is looked upon as the sage of his flock. No question arises but what he is considered an authority on it. His people look to him for guidance in more ways than spiritual; and forgetful that he, too, is but a poor human mortal they consider him a *fons sapientiae*. On the street, in the family-circle, abroad or at home, he must be ready to take his place in the discussion of the day.

The demands of the office of a priest are multiple and exact of him in his dealings with human nature the ability to define, to distinguish, to discriminate, and to weigh well all that comes within his realm. Philosophic temper, gentle judgment, interest in knowledge, these must be the characteristics of his life. He is a teacher of mankind, and in the midst of a world with its vagaries of thought growing more and more dissonant from the truths and practices of Christianity, he must be fitted and ready to dispel the darkness of error and to hold forth instead the light of truth.

The Church has ever manifested a preeminent solicitude for the efficient preparation of those called to the exalted state of the priesthood, and in the process of preparation, to my mind, the minor seminary plays the most important role. Its very name implies the imparting of that which will make for the advantageous pursuit of the priest's professional studies. It is to lay the foundation for the acquirement of later and more advanced learning. It is to train the student to think and not to become a mere ecclesiastical robot or automaton. In it begins the formation of the habits of later life—attention to detail, value of comparisons, the ability to observe and to reason, and above all devotion to study. Its training in short is to offer him not only something objective, but likewise subjective. It is to fit him not alone for a life of philosophy, but indeed to endow him with a philosophy of life.

When the student is nearing the completion of his prep-seminary days, his every thought is centered on the fact that soon he is to begin the study of philosophy. He has heard rumors of logic, criteriology, ontology, cosmology, psychology. Against the varied array of metaphysical abstractions he must take his stand, ready to master them or himself to be overwhelmed. Has he been pre-

pared for such venture? Has he been equipped to cope with the difficulties of the "science of sciences," the science that underlies all other sciences and explains their basis and methods, their purpose and relativity to other subjects? As he inevitably looks back over his past school years, he begins then to realize, if not fully at least partially, the value of such studies that in his prep days seemed useless, non-essential, and mere drudgery.

The distinctive mark of a true philosopher is to be a ceaseless seeker in quest of the eternal "Why?" Ever in the pursuit of the causality *rerum divinarum humanarumque*, the mind gathers its facts and evidence, sifts and defines, weighs well the relativity and importance of premises, seeks the criterion of truth in all its objectivity, and arrives at a conclusion that leaves no doubt as to its definiteness. In this process there enter to the fullest extent the lofty powers of the human mind. Memory, will, and understanding, tinged here and there with a dash of imagination, turn the dullest drabness of every-day life into a romance of pursuit as insatiable, as elusive, as fascinating, and as subtle as the quest of Jason's Golden Fleece. Untrammelled and unshackled the mind wanders and roams through the vastness of being. The universe of existence is its domain. To enlarge at length on this topic is needless and would not be to the point. Suffice it to say that in such a field the demands made on the mind exact the toll of thorough, sincere, and pains-taking learning.

"The surest instrument which can be used in training the mind of youth is given us in the study of the languages, the literature, and the works of art of classical antiquity." Classical studies devolve around and center in the most universal of sciences—the cultivation of language. Language is power, for it is the expression of thought. Philosophy is the art of thinking, the reasoning why, and he who masters a language is exercising to the full the faculties of his being. Reading, analysis, fundamentals of grammar, idiomatic expression, large vocabulary, all aid in opening new vistas of thought and feeling; and one who studies the classics of the past "comes to know that behind all changes the main web of life is permanent." Gilbert Murray in "The Religion of a Man of Letters," tells us: "The science of language demands for its successful study the same rigorous exactitude as the other

natural sciences, while it has for educational purposes some advantages over most of them. Notably, its subject-matter is intimately familiar to the average student, and his ear very sensitive to its varieties. The study of it needs almost no apparatus, and gives great scope for variety and originality of attack. Lastly, its extent is vast and its subtlety almost infinite; for it is a record, and a very fine one, of all the immeasurable varieties and gradations of human consciousness."

Study any of the forms of literature and we find that a list of a few selected works of outstanding genius begin with a Greek name. The historian has his Herodotus and Thucydides, the poet his Homer, the philosopher his Socrates and Plato and Aristotle. The orator draws inspiration from Demosthenes; the mathematician follows the principles enunciated by Euclid; the biographer labors at emulating Plutarch. A tragedy of Aeschylus, a dialogue of Plato, a comedy of Aristophanes—why were they valued and recorded? Mainly for their poetic beauty and philosophic truth, reasons why they are read and valued even now.

In young boys the retaining and reasoning powers are in the process of development. For the enlarging, the training, the disciplining of these powers, Greek in a peculiar way is most adapted. Unlike mathematics or the other sciences, which for the most part demand the learning of principles and their application, the Danaic study requires far more reasoning power. Declensions and conjugations, the adjustability and flexibility of cases and tenses, the use of infinitives and clauses, the modality of sentence structure, the distinctions of prepositions and conjunctions, all these presuppose the workings of a calculating mind. On them are centered the powers of concentration, of observance and alertness, of patient attention to detail—all real and genuine instruments of mental training.

"In the precision of philosophical diction, in the beauty of musical rhythm, as well as in the perfection of morphology and the methodical observation of the rules of euphony," the Hellenic literature is unsurpassed. Proceeding in a logical and chronological sequence there is in it a steady harmony and consistency that exerts a potent efficiency in the unfolding and training of the mental faculties of the young. The story of human nature is set

forth. Mankind with its feelings of hate and of love, of pride and ambition, of vengeance and justice, of good and of evil, of joy and of sorrow—this is the symphony of passion that surges forth in the lilt of Hellenic song. Rightly, therefore, has it been styled the most suitable preparation for logic and philosophy; and well may it be said that “the ideal of a seminary in philosophy and theology is essentially based on an ideal classical course.” Depth of thought, correctness of expression, rich variety in diction, sound moral lessons, and metaphysical truths—are not these the properties of the Grecian tongue, and are they not the marks distinctive and indicative of a true “love of wisdom?” And hence the study and mastery and attainment of proficiency in Greek is more than a mere ornament or appendage to a man of education.

True, we are not to train priests simply to be adept in the giving off quotations of classical antiquity, to make them mere repositories of the views of ancient writers, to have them merely guard and retain the wisdom of the ages. We are to mold and to form them in the habits of study, of concentration, of ability to face the problems of life. They are to apportion their wisdom, drawn from the inexhaustible stream of the ages’ experience, to the thirsting ones of the present day. While we cannot make every boy *some* philosopher, we can, at least, make some boys philosophers and can give to the others the elements with which to carry on. We can impart a liberal education, an education that will enable the future priest to stand on equal terms in the realm of wisdom and knowledge with those with whom he comes in contact. And even though, to quote a noted prelate, “We may take the boy out of the country, but we cannot always take the country out of the boy,” we can impart the basis and groundwork for a life that in future years demands of him thought and action, culture and wisdom.

If there is an objection raised against the value of Greek in the minor seminary, if it is stated that the study of it is too difficult for the average boy, if the failures of its mastery surpass the successes, then ought not we teachers turn the focal light on ourselves and seek the reason why? Have we kept pace with the methods of improvement and progress in education? Are we possessed of that interest and enthusiasm that will diffuse throughout the

classroom and will arouse and inspire our pupils? The fault perhaps lies at our own doors. To say that a boy cannot learn Greek is to say, too, that a boy cannot later learn philosophy and theology. If there is failure, and I consider not the exception who is in no way gifted for a pursuit of the study, it is a confession on the part of the professor. Aside from the drudgery of constant repetition and drill, there are many aids and means at the professor's command to make of dust and bones something living and pulsating with vigor and life. True, it is easier to overcome antipathy than apathy. Undoubtedly many students enter upon the study of Greek possessed of the latter feeling; yet, the professor by his own devotion and enthusiasm can surmount the difficulty. With an occasional digression pertinent to the times and manners of the ancient ones, with a wise interpretation of lessons of courage and hope and perseverance as outlined in the tales of hoary ages, with a history of the author, a picturization of social life and ideals, a sketch of mythology, religion, and national traits, there will be inculcated in the student's mind the germ of philosophy that will make for a man of wisdom and thought. The Fathers of the Church were philosophers and they were steeped in the lore of the classics. Augustine had his Plato, Aquinas his Aristotle. Into the corpse of pagan letters they breathed the soul of Christian truth and doctrine and there sprung into life a new influence in the world, an influence that stands and shall stand until the end of time for power and for truth in the realm of learning.

In our minor seminaries the course of Greek usually extends over a period of four years. For the most part the study is begun in the third year of high school, a time when the youth's mind has already been made acquainted with the process of mastering a similar language, Latin. The first year, given over to a study of fundamentals, is the most important, for it taxes to the utmost all the pedagogical abilities of the professor. To drill and drill and drill by constant repetition, to impart the principles of grammar and word-formation, to train to facility in easy translation, to offer a wise balance of suggestion to the individual initiative of the student, to drive and to urge and at the same time to lead, these attributes of the teacher must be predominant. To show

the boy the simplicity of words derived from Greek is to give him an added interest. He learns that "stenography" means only "narrow writing" . . . στενός + γράφος; φίλος + σόφος come to mean more than mere words to be learned; θεός and λόγος lift him up to a higher sphere. The ιχθύς of the catacombs teaches him a lesson of faith and imparts a story of courage and devotion.

From the fundamentals the student passes to the story of the most famous retreat in military history. The action and adventure described offer to the mind of one dwelling in a land of romance and hero-worship a journey through dangers and enterprise, exploits and resourcefulness. An historical romance, the Anabasis has its value in "vivid descriptions and characterizations, the constant reflection of the personal experience of an acute and interested observer." A naive style makes it at the same time most sincere and most simple. It is a fit introduction to the greatest of all poetry, The Iliad and The Odyssey, wherein lie that perfect simplicity and directness of expression, that style vigorous and varied, yet always delicate and highly wrought, which suits all tastes and never becomes antiquated. "The great essential types are there: the fighter, the hunter, the crafty adventurer, the faithful wife, the seaman, gods and goddesses walking the earth among men, beautiful, treacherous women, and old, blind bards." There is a view of life always serious and sad and written with an air of reality, "when men believed profoundly in the existence of the gods and their intervention in human affairs." To quote Wilmer Cave Wright, "Homer, as the Greeks said, was capable of everything. No poet has described so well the deeds and passions of men: how they die fighting; how they grieve for the dead; how beautiful and noble can be the simplest, as well as the most splendid, setting of their lives."

There is then an advance to the Dialogues of Plato with their ramifications of philosophic truth. The end of his teachings seemed to be the improvement of the moral nature of man. "He tried to formulate the laws that regulate conduct." With him all virtue was knowledge and morality was founded on a purely intellectual basis. Sin was but another word for ignorance, since all men desire the good. It is more blessed to suffer wrong than inflict it.

His ethical ideas, his political notions, his dislikes of the sophistic ideals, all are outpourings of a mind burdened with thought. It is inconceivable, therefore, that a student of these writings would not absorb at least some ideas to stand him in good stead at a later time. Much would be forgotten; little, perhaps, remembered. But in the depths of the sub-conscious mind there would lie hid the spark of thought that in after years might flame into a beacon of light.

To sum up, then, if we are to train and equip a force of thinkers who are to exercise their power in the spheres of both worlds, if we are to sow the seed of learning and scholarliness, if we are to give an impetus to the pursuit of mental attainments, if we are to make of our minor seminaries an ideal and a real preparation for the priest's professional studies, then let us take the means at hand and make the most of them. For laying the foundation of future thinking, for imparting the beginnings of ability to reason, for implanting in the minds of students a real appreciation of scholarship, for giving the impetus to more than average success in the studies of the major seminary, for the formation of men of thought and of action, the importance and value of Greek are incalculable.

And even though in the domain of modern education the professor of Greek may be looked upon as an anomaly, I cannot but conclude with the words of a noted man of letters: "I do, as a matter of fact, feel clear that, even if knowledge of Greek, instead of leading to bishoprics, as it once did, is in future to be regarded with popular suspicion as a mark of either a reactionary or an unusually feckless temper, I am, nevertheless, not in the least sorry that I have spent a large part of my life in Greek studies, not in the least penitent that I have been the cause of others doing the same. That is my feeling, and there must be some base for it. There must be such a thing as *religio grammatici*, the special religion of a man of letters."

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